AN EXPOSITION OR COMMENTARIE

upon the Catechisme of Christian religion which is taught in the Schools & churches *both of the Low Countries* and of the dominions of the Countie PALATINE.

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Translated out of Latine into English.

With three Tables.

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AN ADMONITION TO THE READER

THou haſt here (Chriſtian reader) my expoſitions vppon the text of the Catechiſme cõmonly taught in the Low countries, in the Dominions of the Countie Palatine, which now at length with much a doe and fearefully I ſet foorth, and beeing after a ſorte willing and vnwilling: The perſwaſion of thy good will maketh me willing, wherewith I hope thou wilt accept of me in this my indeuour to profite both my ſelfe and thee. The argument and matter it ſelfe maketh me vnwilling, being not of one, but of many and moſt weightie points of Scripture, & of our Catholike faith: For I am not ignorant who I am, and how I am, neither very deſirous to fal to writing, nor altogether fit, & that it is not without danger for a mã to aduenture a wit ſo ſlender & meane among ſo many mens iudgmẽts (& as men are now a daies) very daintie & nice. Wherefore pray for me at this firſt entrãce of my aduenture, & if it be not trouble vnto thee take paines in a word to vnderſtãd the order, which I haue followed in this Cõmẽtary. Firſt I haue trauailed aboue al things to expound the moſt principall words of the text, and where I thought any matter of weight to be either in the queſtion or in the anſwer, I haue at the leaſt pointed at it & opened the way

vnto it: for by perfectly expounding and examining of euerie point, my booke would haue grown to too great a volume. And if any thing haue escaped or be let passe, because no man can at the first search all things to the deapth, it will be lesse hard and painefull to supplie it by thine owne diligence.

As for the deuiding of the questions and answers, as much as might be, I haue troden in the steppes of the Catechist, this onely excepted, that here and there I haue put to arguments, which being not in the text, seemed yet to make for the playner opening of the Author, keeping neuertheless the order of the Catechist, and not leauing out any where the exposition of the Arguments, which he doth vse. Moreouer because I haue alwaies bene delighted with reading of Caluines Institutions, and that which Fabius saieth of Cicero, that I haue alwaies applyed to that writer: Let him know that he hath profited who is verie much delighted with Caluine, thereof it is, that wher the matter gaue leaue, I expressed the meaning of our Catechist rather in his words then in mine owne, partly to pricke thee also forward diligently to reade that booke of Institutions, partly because I did see that it did not hinder but rather further my purpose. The errors contrarie to the true doctrine I haue set downe seuerally without any great space betweene, therein following (if I be not deceiued) the minister of the Italian Church, that is at Geneua, who in his commentarie vpon the Catechisme of Geneua hath gone before mee in this order. Thou if thou shalt thinke, that the false doctrine is set too farre off from the true, and not in the proper place, maiest note it in the margent, and applie it to thine owne vse, as thou shalt thinke good. I haue added also the places whence I haue gathered the errours of the aduersaries which are directly contrarie to the grounds of Christian religion, least I might seeme falsly to charge them with them, but euen they themselues may looke in their owne doctors, if happely they doubt of our sound and faithfull dealing. For the stile, I haue not beene very curious in it; if I haue not vnfitlye expounded the authors meaning: of the rest, Christian reader, thou of thy curtesie wilt make the best. Yet if there bee any man that require a more flowing stile in these Expositions, let him know that it is one thing to write a Commentarie, another to construe a newe matter and Argument. Let him knowe all

TO THE READER:

that I my ſelfe hauing finiſhed the worke, finde want not of a few things. For as a Carpenter after the houſe is finiſhed, and the roofe ſet on it, then ſeeth and iudgeth beſt, what is wanting, what is to much, and what is out of ſquare, ſo doe I alſo. And if there bee any man that will take in hande to finde fault with this my trauell, I warrant him to looke for no great commendation of his eloquence: As true as cõmon it is that it is an eaſie matter to picke a quarrell at all things, but not ſo eaſie to doe the like. Farwell Chriſtian reader, and fauour & loue him that fauoureth & loueth thee.

A CATECHISME
of Christian Religion



The title or inscription declareth the summe of this booke, that the hearer may knowe what to looke for in the exposition therof: namely a short instruction in all Christian doctrine: CATECHESIS, in Latine, which in English we call Catechisme, is a Greeke word, the verbe whereof *Catecheo*, that is, to teach by word of mouth, is to be found in the Epistle to the Galathians. Let him that is instructed in the worde make him that hath instructed him partaker of all his goods. And in Luke. That thou mayest know the certaine truth of those thinges whereof thou hast heard. Likewise in the Acts, This Apollos was instructed in the way of the Lorde, The same worde is also vsed of Paul in manye places, as to the Romanes. And thou knowest his will, and tryest things that differ, being instructed out of the lawe. And to the Corinthians. But I had rather in the Church speake few words with my vnderstanding that I may instruct * others, then fiue hundreth with tongues. So that Catechizing may well bee defined a declaration by liuely voyce, and an often repetition at times of the first principles of faith.

Gal. 6. κατηχούμενος

Luke. 1. 4. κατηχήθης

Act. 18. 23. 26 κατηχούμενος

1. Cor. 14. 19. κατηχήσω

What catechising is.

And heereupon in the primitiue Church they were called Catechistes, who did soundly teach the first principles of Christian Religion, either to the younger sorte, or to those that were but lately conuerted, and but newly entred into the Church: And they were called *Catechumeni*, who were vnder their instruction, and had not yet profited so farre, that they might be admitted to receiue the Sacrament. Saint Cyprian calleth these *Audientes*, that is, hearers, and the Catechist, *Doctorem Audientium*, that is, the teacher of the hearers, Tertullian calleth them also *Auditores et Nouitiolos*, that is, hearers and young nouices. Augustine calleth them *Competentes*, that is, fellow petitioners: by which name it seemeth they were called. because after that they had learned the doctrine of religion, they desired together with others to be admitted to the Sacrament, and to be ingraffed into the communion of the Church, But the name or worde of hearers doth rather expresse the true and natural signification of it, because the principles of religion were *Cata ton Echon*, that is, by liuelie voyce and worde of mouth to bee often beaten, and as it were by little and litle dropped into the eares of such nouices in Religion. For the teaching which is by voyce and word of mouth, hath (as Ierome speaketh) a certaine secrete power, whereby as it is more effectuall, and doeth fasten preceptes more deepely into the mindes of the hearers, so it doeth make all men more attentiue. With such

Catechumeni.

Epist. 13. 24. *Audientes.*

In Prologo. Galeato.

such principles, were the younger Christians setoned in the primitiue Church, as the Apostle to the Hebrewes doeth sufficiently witnesse, writing after this manner to the men of his owne nation: Therefore leauing the doctrine of the beginninge of Christ, let vs bee led forwarde vnto perfection, not laying againe the foundation of repentaunce from deade workes, and of faith towarde God, of the doctrine or baptisme and layinge on of hands, and of the resurrection from the dead, and of eternall iudgement. That which wee call the Catechisme, hee calleth *ton tes arches tou Christou logon*, that is, the first principles of Christiã religion. And it is probable that vnto these shorte pointes was afterwardes added a cleere and plaine handeling of the scriptures and the same thinges againe deliuered, but with many hidden poyntes expounded more at large, as wee haue done in this present booke. Heb.6.1.2.

The antiquity ueceſſity, or causes of Catechizing.

Howbeit it may be prouedthat this manner of deliueringe the doctrine of religion by voice and worde of mouth hath a more auncient originall, and did flowe euen from the fathers of the first worlde, and was from them deliuered vnto posteritie especially for these causes. 1. Lest any man for want of bookes might pretend ignoraunce, they were commaunded to deliuer from mouth to mouth vnto others, that which they themselues had learned by reuelation. 2 Although the Lorde afterwarde commaunded his doctrine to be committed to wryting by Moses, the Prophets, and Apostles, yet because the cheefest poyntes of religion were in those bookes at large here and there set downe, it was alwayes thought profitable to drawe the whole doctrine into a shorte summe, that it might the more easily bee repeated, and againe and againe beaten into the hearers.

Forconfirmation of the first poynt, that serueth which the Lord said vnto Abraham, that hee would impart his workes vnto him, that he might teach his sonnes and his housholde after him, that they might keepe the way of the Lorde to doe righteousnes and iudgement. The latter is confirmed by that which *Moyses* spake vnto the *Israelites*: And these words which I cõmaunde thee this day, shall be in thine heart, and thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp, and thou shalt binde them for a signe vpon thine hand, and they shalbe as frontlets betweene thine eyes. &c. In which wordes it is certen that God had this meaning, namely that fathers should summarily beat into their children the chief pointes of the Law, seeing it could not be that they should seuerally and in order go through them all. Gen.18.19 Deut.6.6.7.8

The thirde cause of this kinde of teaching was, that by this meanes the puritie of doctrine might bee preserued, and deliuered as it were from hand to hand, whereas the written or printed bookes would helpe but little, if there were none to teach and to expounde them by liuely voyce, of which thing there

2. King 23.9.10.22. was euident experience in the age next going before the times of King Iosias, and also some ages following wherein because teaching by word of mouth did for a time faile, or rather was vtterlie decayed, at one time both the bookes of holie scripture were lost, and the true exposition of the scriptures was banished out of the Church of God. For if that commendable manner of Catechizing vsed in the Apostles times and some ages afterwardes had remayned by continuall succession, with the posterity in the Churches, surely the worlde had neuer beene so filled with the mist of ignoraunce, and Christ shoulde haue had his Church better ordered, then it appeareth to haue beene there, where this exercise being turned out of dores, this sonne of perdition hath brought into the church a thousande superstitious deuises.

1. Which things being so, the vse of Catechising is no lesse necessarie at this day, then in times past, seeing the commandement of God to instruct children in religion is general, and pertayneth to all men of euery age and time, and therefore as well to vs, as to the Iewes it is saide: Teach them to your children, talke of them when thou tariest in thine house, and as thou walkest by the way, when thou liest downe and when thou risest vp, where-

Deut.11.19

Ephes.6.4. vpon Paule saith. And you fathers prouoke not your children to wrath, but bring them vp in instruction & information of the Lord.

2. Then also there is but one and the same corruption of nature

Psal.51.7. and our children are as well conceiued and borne in sinne, as the children of our forefathers, which corruption must bee reformed by good skill and diligent instruction, and longe custome and that from tender yeares: for as it is hard to vse an old dogge to the collar, so will they neuer afterwarde submit their neckes to any holy discipline, who are once hardened in wickednes and prophane contempt of God. And this specially is required in children of the faithfull, who seeing they belonge vnto the Church, and Christ commanded them to bee brought vnto

Mar.10.13.16. him, it were as great shame, if they shoulde bee found vntaught and ignorant of the doctrine of Christ, and of his Church. And

Prov.22.6. therefore Salomon wel and wisely counselleth. Instruct a child in the trade of his way, and when hee is olde he shall not depart from it: that is, if you would haue him lead his life godlily, iustly, honestly and lawfully, you must instruct him when hee is younge in all those thinges which belong to the seruice of God, to the societie of men, and to all speciall duties.

3. To this may be added, that the law of iustice doth so require that wee should restore backe againe and consecrate vnto God our childrē who are giuen & receiued from him. Cōsecrate vnto me (saith the Lord) euery one that first openeth the womb amōg the children of Israel, by which ceremony God did not only call

Exod.13.2. to their remēbrāce the benefit long before shewed their fathers in Egypt. and thereby confirme them in the faith of redemption that was to come: but also put them in minde of their duetie

namely that they ought to consecrate vnto him, whatsoeuer was most precious, and euen their children especially: for though all were not admitted to the priesthood, yet all were to bee instructed in the knowledge of God, that they might serue him in that calling, whereunto they were afterwarde allotted. Therefore as the godly did then religiously and well obey this lawe of presenting their first borne to God: so although the outwarde ceremonie thereof together with the rest is abolished in Christ, yet the commaundement remayneth, whereby wee are euen at this day bounde to consecrate the children of our bodies vnto the Lorde who gaue them, for which cause also the Psalmist calleth children the possession of the Lord. In this haue all they beene very earnest whosoeuer in the scripture are commended for true godlines. For the performance of this did Channa the mother of Samuel voluntarily binde her selfe vnto God: saying. *If* thou wilt giue vnto thine handmaide a manchilde, then will I giue him vnto the Lord all the dayes of his life. This did Ioseph and *Marie* diligently obserue towardes Christ, whome both, accordinge as it is written in the lawe of the Lorde, they brought to Ierusalem to present him to the Lord, and when hee was come to the age of xij. yeares, they carried him thither with them for the seruice of God, for in that they would haue him being so younge to bee presented at the sacrifices, who doubteth that anye duety was ouerpassed by them which might serue to breed in him religion and good manners? And if they performed this towardes him, who was neither conceiued nor borne in sinne, but pure and free from all spot: how great care ought parents to thinke they had need to bestowe vpon the instruction of their children being altogether corrupt?

Exod. 12. 13. 13.

Psal. 127. 3.

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1. Sam. 1. 11.

Luk. 2. 42. & 22. 23.

Leuit. 12. 8.

Furthermore the health and safetie of their children, whereof all men by nature are most desirous, ought to moue parentes to be most carefull in this point: but it is manifest that principally dependeth vpon this, that wee haue God merciful vnto vs: and seeing the better part of man is the soule, the losse whereof cannot be redeemed no not with all the substance of the whol world: they are too foolish and go to worke very vntowardely who straine themselues to prouide for their children thinges pertayning to the bodie, and the honours of this world, in the meane time beeing vtterlie careless whether they haue any true knowledge of God, whether they bee ioyned to him by fayth, whether they knowe wherein consisteth the saluation of their soules, and the euerlasting happines of man. Abraham and the rest of the fathers were much wiser then these men, whose speciall care was this, to haue their children instructed in the knowledge and feare of God: for they knew that godlines was the greatest gaine of all, as hauing the promises of this present life, and of the life to come.

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Mat. 16. 26

By these causes therefore the necessity of Chatechizing doeth appeare as clear as the day light: it remayneth to speak somwhat of the profit of this little book, which a man may truly cal a little

Bible

The great profite of Catechizing.

bible, wherein are briefly, plainely and soundely set foorth all things whatsoeuer are necessarie for man to vnderstand, to bring him to the true knowledge of him selfe & of God, wherin stãdeth our whole comforte. For in this Catechisme is laide open and expounded the morall Lawe, and the vse thereof, out of which a man maye knowe his owne wretched estate and his debt, wherein he standeth bound vnto his God: that so hee may truely humble himselfe before him, and earnestly bethinke himselfe, how he may be deliuered from sinne, and the punishmente thereof, and from the wrath of God and from the curse. In the next place is expounded the creed, that is, the doctrine of mans deliuerraunce from misery by Christ the Mediatour: of God three in persons, one in substance: of the person and office of Christ, of iustification by faith: of the Sacraments, of the keyes of the Church, and the vse of them, of true repentance, of good works, and the necessitie of them, for the true seruice of God, of the thankefulnes which we owe vnto God, of the insufficiency of man in this life to fulfill the Lawe of God. Last of all here is the Lords praier, and many other pointes of doctrine are in this little booke exactly and accurately opened & expounded for the profit of those that are younge beginners in faith, and are desirous to learne and to know the doctrine of saluation.

A refutation of Cauils.

So that in my opinion they doe very foolishly, who go about to disgrace this instruction and manner of teachinge in our Churches as if it were childish, and therefore only belonging to children, and for that it is not the very text of Scripture or of equall dignitie: And ought it therefore to be accounted childish, and for that cause be dispised, because it is openly rehearsed of children in the Church? and may the elder sort therefore thinke that they haue no neede of it, and that they are not bounde to heare it expounded? surely they may bee ashamed of this folly, and it were rather meet they should giue God thankes, that hee hath reserued them vnto these times, wherein wee haue liberty to exercise our children in such manner questions. And so far off ought it to be, that for this cause any man should thinke meanely of this instruction, that contrariwise euery man ought rather to make the more of it; because by this new light of the Gospel, breaking forth as it were out of grosse darknes, we see that again fulfilled which God by Ioel foretold shoulde come to passe in the time of Christ: and it shalbe in the last times, saith God, I wil poure out of my spirit vpon all flesh, and your sonnes and your daughters shall prophesie.

Ioel. 2. 28
Act. 2. 17.

And for those that are of elder yeres, it behooueth them also to imbrace these principles of the catechisme, because most of them had not the opportunity when they were children to learne them, and to profite in the knowledge of the scriptures: when as in steade of these were thrust vpon them the traditions of men expressely contrarie to the holy scriptures, so that in a manner they were then deprined of all wholsome instruction: Therefore although now for yeares they be not children,

yet

yet in iudgment, in vnderſtanding and in diſcretion, many of them (alas) are found to be more then children, ſo that euen the parentes themſelues ſeeme to haue no leſſe need to know theſe principles thē their children.

Inſtructio the Catec me is as ne ſarie for m growne as children.

And euen the honour of their name in that they are called Chriſtians, ought to pricke them forwarde hereunto: and what is more ſhamefull and more vnworthy this name, then to profeſſe thy ſelfe a Chriſtian, and to be ignorant what thou didſt vndertake in Baptiſme which thou haſt receiued ſo long agoe? What profite by it, or by the holy ſupper of the Lord canſt thou looke for in time to come? Or what life canſt thou leade meete for a faithfull and Chriſtian man? For theſe thinges are no where more ſhortly and more playnely deliuered, then in this ſhort booke of the Catechiſme, ſo that for mine owne parte I woulde not doubt in one worde to ſay and to affirme: If anye man thinke he hath nothing to doe with the doctrine of the Catechiſme, he might as wel profeſſe himſelfe to be no Chriſtian, and that he would haue nothing to doe with Chriſtianitie.

The ſecond cauill is, that the Catechiſme is not the very text of the ſcripture, and therefore there is not required the like reuerence to the heering of it, nay (as ſome men thinke) for that cauſe it ought not to be brought into the Church: of whome I woulde faine aske, whether they will not confeſſe that which is contained in it to bee drawne from the very deapth of holy ſcriptures, and alſo to be confirmed moſt ſoundly by teſtimonies from thence. If they denie it, the thing it ſelfe and the truth of it in reading of this our expoſition ſhal ſhew they are deceiued, and ſhall proue euen to themſelues the contrarie to be moſt true.

The ſecond cauill.

Wherefore away with theſe vaines ſhifts, and with theſe ſleight pretences for ſlouthfulnes & vnreuerence to the word of God: Theſe are not the traditions of men or deuiſed by mans braines: the order or diſpoſition is framed by men learned, and furniſhed with notable gifts of God: the matters are examined by Gods worde: whatſoeuer is agreeable to the true word of God is no more to bee accounted the word of man, but of God.

The doctrine of the Catechiſme is not the doctrine of men.

And ſurely the holye Ghoſt ſeemeth to haue laboured in time to meete with the opinion of ſome fantaſticall men, who to the intent they might ſet abroch their own opinions and dreames more ſafely, and with greater pride among the poore people, do diſdainefully diſpiſe this inſtruction for childrē, by knitting together theſe two ſhort ſentences. Quench not the ſpirite and deſpiſe not prophecie: which truely are notable ſentences. And make much for the commendation of outward preaching, and ſerue to refute thoſe men, who account them children who are trained vp in reading of the ſcriptures and hearing of the word, as though no man were ſpirituall, but he that is a contemner of doctrine, whereas Paule although hee make a difference betweene them, yet ioyneth the ſpirite with the voyce of man to ſhewe and declare that they are vnlearned men, puffed vp and ſwelling with arrogancie, who deſpiſe the miniſtrie of men, and

1. Theſ. 5. 18.

euen

Iesa.2.2 euen the scripture it selfe, to the intent they may attaine the spirite, such as are all libertines, and such like braine sicke persons.

Last of all how necessarie the expounding of the scripture is, and specially that manner that is offered in this little booke, is confirmed by that one example of the Aethiopian Eunuch, Queene Candaces chiefe gouernour, to whome reading this place of Esay. Hee was led as a sheepe to the slaughter, and as a Lambe that is dumbe before his shearer he opened not his mouth, when Philip came and demaunded of him whether hee vnderstoode what he read, hee aunswered & said, how can I, except I had a guide? by this one example, I say we are admonished not to looke for reuelations from heauen, as these frantike men vse to doe, and in the meane time to dispise the minister of God, by whose hand God wil haue vs ruled: but to vse all helpes which the Lord offereth vnto vs for the vnderstanding of the Scripture.

Act.8.31. 1.53.7.

Wherefore the expounding of the Catechisme ought by all meanes to be retained in the Church of Christ, and according to the example of the most auncient Church both the ministers are to expound it publikelie, and fathers to teach it their children at home: and it is the dutie of all Christian men to come as diligently and reuerently to the publike exercise therof, as to the hearing of the word of God, the word of God being laide for the ground and foundation of it.

ie Conclusi-



OF THE ONELY COMFORT OF MAN IN LIFE AND IN DEATH.

The Arg. *In the first section is handled the soueraigne good of man, and namely his onely comfort in life and in death: as also the necessarie meanes to attaine that soueraigne good: & two questions are propounded for the handling of this preface, or argument.*

Question.

What is thy onely comfort in life & in death.

Answere.

THat in soule & body, whether I liue or die, I am not mine own, but I belong vnto my most faithful Lord & Sauiour Iesus Christ, who by his precious blood most fully satisfying for all my sins, hath deliuered me from the whole power of the deuil, & doth so preserue me, that without the wil of my heauenly Father not so much as a haire can fal frō my head: yea and all things are made to serue for my saluation: wherefore hee doth also assure me by his spirit of euerlasting life, & maketh me forward and readie from henceforth tu liue to him. 1. Lordes day.

The Exposition.

IT hath bene long enquired and disputed, what is the ende, what is the last and vtmost thing, whereunto man may referre all his thoughtes and consultations of liuing and doing wel. Howbeit that is not sufficient vnto true felicitie, vnlesse that also bee diligentlye enquired after, what

marke a Christian man ought to haue before his eyes, whereat he may ayme, and not misse of true blessednesse. And that is it which the *Catechist* doeth in the verye entrance propound, and aske the question of, and intend by these words (*Thy onely comfort*) that as the Philosophers and wisemen of the Gentiles in times past were occupied, and did spend themselues about inquiring after the former, and at this day wretched men doe seeke comfort for them selues, some in riches, some in the honour of this world, some in pleasure, and other allurements and delightes: so in searching after, and finding out this, whosoeuer professeth the name of a Christian, might shew himselfe so much the more desirous and more intentiue, how much the more easie the way vnto that soueraigne good will be vnto him, if he will giue eare vnto him that doeth aduise him what is good, and if he will constantly follow him that guideth him by doctrine and instruction.

e necessitie
this questi-

The necessitie and reason of this question is cleare of it selfe: for since it was said to man, *Thou art dust, and to dust thou shalt returne*, he hath bene al his life long cõdemned to trouble, labour, sickneſſe, aduersitie, and other discommodities, and last of all to death it selfe, which being considered in it selfe is able alone to throw him downe, and as it were to cast him off from his standing. I speake not of the worme of conscience, of the feeling of sinne, and of the wrath of God, which whensoeuer like vnto the furies of hell it doeth haunt him, doeth he not thinke himselfe to bee as it were in the middest of hell? Wherefore not without cause is the place *of the only comfort of man* handled first in order in this booke. 1. Because in it is shortly offered to the reader, as it were in a table or picture the very marrowe of Christian doctrine and religion, as the same in the word of God is deliuered more at large, and is in this Catechisme laide foorth by certaine questions and answers for the benefit of the learner, the drift whereof is that man may be instructed in this his onely comfort for his owne saluation and the glorie of God. 2. Because by the inioying of this benefit or comfort, it is properly discerned, not only whether condition is the better, the condition of men, or vnreasonable creatures, but also

euen

euen among men themselues, who are more blessed then the rest: insomuch that, if their life be once without this comfort, they are not onely no better then bruite beastes, but also for many respectes farre more miserable, as who beinge subiect to so sundrie calamities, doe continually leade a troublesome and vnquiet life. Therefore this is the onely knowledge whereby they get the vpper hande, and by which onely they attaine to immorralitie.

The proposition.

Now that onely comfort of man in life and in death is shewed therein to consist: *That both in soule & body, whether I liue or die, I am not mine own, but belong vnto my Lord and Sauiour Iesus Christ &c.* Vnder which head is at once compriſed the whole misterie of redemption, & whatsoeuer is required to the perfect consolation of vs in life & in death. Where first must bee declared, what it is for a man not to be his owne: for seeing in ciuill and politike states, libertie is accounted an inualuable treasure, & on the other side bondage, a thing of all other most miserable, it might seem to be without reason to take it for a cō-

I am not mine owne.

fort, that *a man is not his owne*: wherefore these wordes, I *am not mine owne*, must so be vnderstood, as that they be not contrary to libertie, and so a kind of bondage, but rather the most excellent libertie of all, when a man ceaseth to be his owne, and doeth properly belong to Iesus Christ.

What is the most excellent liberty.

And this happinesse of man vnder the kingdome of Christ, cannot be otherwise better vnderstood, then if we consider his miserable estate, when shaking off the yoke of his Creator, he would needes bee at his owne liberty, namely, that he came so to be at his owne libertie, that withall, as great as he was, he became the bondslaue of Satan, both in soule & body, which wantonnes of man, Christ doeth excellently shadow in the parable of the prodigall childe.

Luk. 15. 11. 12. 13.

The places of scripture confirming this doctrine of our onely comfort: are euident. Paule to the *Philipp.* sayth: *Christ is to me both in life, and in death aduantage.* And in another place: *Whether we liue, we liue to the Lord, or whether we die, we die to the Lord. Therefore whether we liue, or whether we die, we are the Lords,*

Philip. 1. 21. *Rom.* 14. 8. 1 *Thess.* 5. 10. 1. *Pet.* 4. 19.

Therefore

elong Christ by right of emption.

Therefore in very good order it is afterward declared, how I came *To belong vnto Christ*: namely, because he by his precious blood fully satisfying for all my sinnes, hath deliuered me from the power of the Deuill:

For when as man was fallen from God by sinne, the inheritour of wrath and euerlastinge death, vnder the curse, shut out from all hope of saluation, estranged from all the blessings of God, the bondslaues of Satan, a prisoner vnder the yoke of bondage, finally designed vnto and already intangled in horrible destruction, it was necessarie that Christ should come betweene to make intercession, that he should take vpon himselfe and abide the punishment, which by the iust iudgement of God did hang ouer the head of all sinners, & should by his blood satisfie for those euils, which made vs hated of God: to conclude, should appease the endlesse wrath of God against sinne, all which things the Scriptures do witnesse to haue beene perfourmed by Christ.

1 Pet. 1. 18. 19. 20.

Of the which benefite Peter speaketh honorablie: *Knowing ye were not redeemed with corruptible things, as siluer and golde, from the vaine conuersation receiued by the traditions of the fathers, but with the precious blood of Christ as of a lamb vndefiled & without spot.* So do the rest of the Apostles speak also: *Ye are bought with a price*, saith Paul, 1. In respect of the soule which is the better part of man in that Christ did to that end take vpon him the true soul of a man that hee might redeeme our soules, whereby it commeth to passe that so soone as they depart out of the bodie, they passe vnto the Lord, according to the promise, *To day shalt thou bee with me in Paradise*: 2. In respect of the bodie which Christ hath also redeemed, and at the last day shall raise it vp incorruptible, and like vnto his glorious body whereupon it followeth that wee both in life and in death are wholly the Lords: And to the Colos. *In whō we haue redemption through his blood, that is, remission of sinnes*: So saith *Ioh. The blood of Iesus Christ his sonne cleanseth vs from all sinne*. And hereof it is called precious blood, because Christ is not onely true man but God also, who hath purchased his Church with his own blood: as for the same cause also he is called a most faythfull

Luk. 23. 43. Iohn 6. 39. 40. 1. Pet. 4. 19. Philip. 3. 21. Colos. 1. 14. 1 Iohn 1. 7. Act. 20. 28.

Why the blood of Christ is precious, and why he is a most faithfull Sauiour.

Sauiour

Sauiour, by the witnesse of the same Apostle, Rom. 5.7. 8. Philip. 2. 6. 7. 8.

Besides that I am deliuered by Christ from all the power of the deuil, it is thus prooued out of Paul: *The deuill had the power of death: the sting of death is sinne: the strength of sinne was the Law: but thanks be vnto God, who hath giuen vs victorie through Iesus Christ our Lord.* 1. Cor. 15. 56. Iohn. 12. 31.

Out of the Epistle also to the Hebrews: *Christ was made partaker of flesh & blood, that by death he might destroy him that had the power of death, that is, the Deuill.* Heb. 2. 14.

Out of Iohn: *For this cause did the Sonne of God appear that he might destroy the workes of the deuil:* among which the chiefe are sinne and death: therefore *Christ* hath set me free from these, so that they cannot hereafter condemne me, and both from sinne and from death, the last enemie, I shall in the end be fully deliuered. Therefore he is truely my Lord and Sauiour, and that such a Sauiour, as hath fully and perfectly redeemed me, and challenged me vnto himself, & made me his owne, with who to ioyne any other partner, it were a haynous sinne, and no lesse then robbing of God. But forasmuch as it is not sufficient to make me perfectly blessed, that *Christ* hath once challenged me vnto himselfe, vnlesse hee also doe continually maintaine and preserue me, therefore this other comfort is added: *that hee also doth afterward preserue me against the Deuill our aduersary* (whom Peter calleth a *roaring lyon, &c.*) *& the world, that not so much as a haire cā fal frō my head without the wil of my heauēly father.* 1. Iohn. 3. 8. Rom. 8. 1. Ioh. 16. 11. Esa. 63. 3. We belong to Christ also by right of preseruation. 1. Pet. 5. 8. Matt. 10. 30. Luke. 12. 7. Psal. 34. 21. 1. Sam. 4. 45. Acts. 27. 34.

Which wordes taken out of the Gospell doe preuent vs with a merueilous consolation: for they teach vs that albeit it often falleth out in this life, that the godly are vexed by the wicked, yet notwithstanding God careth for them, and with a fatherly and speciall prouidence beholdeth his children euen in the middest of their distresses, as he did the posterity of *Abraham*: also *Iob, Ioseph, Dauid, and the apostles.* For so God speaketh of olde in *Zachary: He that toucheth you, toucheth the apple of mine eye.* And in the *Psalmes. Touch not mine annointed, & doe my Prophets no harme.* And the Sonne of God himselfe manifested in the flesh, foretelleth the lying in waite of Gen. 15. 13. Exod. 2. 7. 1. Iob. 2. 6. 7. Zach. 2. 8. Psal. 105. 14. 15.

Luk. 22.31.32 Ioh. 10.27. 28.29.30. 2. Tim. 1.12. our enemie, and witnesseth his owne care ouervs. *Satan hath desired to winow you euen as wheate is winowed, but I haue praied for thee, that thy faith may not faile*: Also, *My sheep can no mā take out of mine hands, my father who gaue them to me is greater then all, & no man can take them out of my fathers hands. My father and I are one*. And Peter saith. *He hath care of you*. And *Paule to Timothie*: *I know whom I haue beleeued, & I am perswaded that he is able to keepe that which I haue committed to him against that day*.

Who also doeth expressely affirme that all thinges must serue for my saluation: *We knowe that vnto them that loue God, all things worke together for the best. And I am perswaded that neither life, nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come,* Rom. 8. 28. 38. 39. *nor height, nor depth, nor any other creature shalbe able to separate vs from the loue of God which is in Christ Iesus our Lord*: which is not onely to be vnderstood of the crosse, of affliction, and other aduersities, whereby we are outwardely annoyed: but euen of sinne also, as in *Dauid* and in *Peter*, who by their fall were admonished, both of their own infirmitie, and of the goodnesse and mercy of God, whereby it came to passe, that hee did not cast them away as they were worthie, that by that meanes they being humbled of God, might in time to come be more warie, and more slowe to sinne, August. in Soliloqu. c. 28. Psal. 119. 71.

Which things being so, and seeing I attaine these benefites, by reason that I am not mine owne, but *do properlie belong vnto Iesus Christ*: I doe most stedfastly conclude, that I am most blessed both in life and in death.

But least the Deuill should wrest this comfort from the faithfull, or call it into doubt, I am very well and necessarily taught by the Scriptures, that the certainetye thereof is confirmed vnto me by two testimonies: the one inward, the other outward The double certainetie of this comfort.

The inwarde testimonie is the witnesse of the holy Ghost, whereby Christ doeth assure mee of euerlasting life, which is the highest point of all comfort, whereupon the Apostle saith: *The spirit also beareth witnesse with our spirits, that we are the sonnes of God*. And, *Ye are sealed with the holy spirit of promise, which is the earnest of your in-* Rom. 8. 16.

heritance

heritance vntill the redemption purchased vnto the praise of his glorie. Eph. 1. 13. 14.

The other testimonie is outwarde, namely the witnesse of my life, and all mine actions, and proceedeth from the same spirite, shewing his effects and power in me, and making me that was before the seruant of sinne and of the deuil, forwarde and readie, cheerefully and willingly to serue and call vpon so mercifull a Lorde. Hereto serueth that of *Paule*: *So many as are led by the spirite of God, they are the sonnes of God.* Rom. 8. 14. For by this sentence doeth the Apostle shake off the vaine boasting of hypocrites, who take vpon them a name without the true matter of the name, and doeth encourage the faithfull to an vndoubted confidence of their salvation, taking an argument from the effectes of the holy Ghost in them. From these two testimonies, may and ought the assurance to bee fetched of our onely comfort both in life and in death, and they may bee in steade of prickes vnto vs to goe forwarde couragiously in the race of our calling, vntill wee come to the very goale of that happines which is prepared for vs.

The vse and the false doctrine.

The vse. I

THe vse of this doctrine is manifolde and diuerse, partly seruing for the confirmation of our faith, partly for the instruction of euery godly & faithful man. For first if Christ haue most fully satisfied for all my sinnes, as he hath, hereof I am perswaded that all my sinnes are forgiuen, and that I being iustified by faith, haue peace with God through Christ, and that I am truly blessed both in life and in death, & hereof also I conceiue certaine hope and assurance, that God for Christes sake will hereafter be gracious vnto me.

The fruit of our deliuerance purchased by Christ. 2

Secondly if he haue deliuered vs from the power of the deuill, wee are hereby put in minde euery one of vs to detest sinne, & diligently to beware that it raign not in our mortal bodies, but rather to follow after righteousnesse, innocencie, and vprightnesse of life all the daies of our life. Then wheras sin hath before reigned throgh death to our destruction, & Christ also hath subdued death for vs, we may boldly despise death considering that the first death can not otherwise light vpon vs for our saluation, & the second death is ouercom by the power Rom. 6. 12. Luk. 1. 74. 75. Rom. 8. 39.

of Christ, that it is not able to hurt the godly.

Ro. 2. 14. 3 Cor. 7. 23. Rom. 14. 4. Thirdly if we properly belong vnto the Lord, let vs not serue any other but him who hath redeemed vs, according to the counsell of the Apostle. Ye are bought with a price, bee not the seruants of men: *next*, Let vs not iudge our brethren, (*as the same Paul saith*) who art thou that iudgest another mans seruant? he standeth, or falleth to his owne Lord.

4 Luke. 11. 22, 1. Cor. 15. 57. *Fourthly seeing the same Christ doth maintain that saluation which he hath purchased for vs, & hath sealed the same by his spirit in our hearts, whatsoeuer* Satan that enemy of ours doth enterprise, *so long as we haue on our side so strong & so valiant an armed man, we are commãded not to quail, or be discouraged, for that we are alwaies sure to bee conquerours through Iesus Christ our Lord.*

5 Concil. trid. sess. 6. cap. 9. contra inanem hæreticorum fiduciam & Can. 13. de iustif. *Neither needeth wee to passe for that brutish thunderbolt of the fathers of the* Counsell *of Trent, no lesse wickedly then confidently pronouncing a curse against those, who are perswaded of the vndoubted knowledge of Gods good will towardes them, and of the certainety of their owne saluation, & do reioyce in that behalfe, which to disalow is to keepe man in continuall doubting while he is here, so that neither in life nor in death he can promise any certainety to himselfe of the fauor of God, & therefore is compelled to depart out of this life without any certain comfort, but rather altogether doubtful of his owne saluation.*

6 Epieures. Peripatetiks. Stoicks. *August. de Ciu. Dei. lib. 8. cap. 8. & 9. lib. 4. contra Iulian. cap. 3. & Serm. 13. de verb. Apost.* *Last of all, if the true & onely comfort of man consist in this that he doeth properly belong vnto Iesus Christ, it doeth plainly appear (as we began to say in the beginning) that the Philosophers did misse the marke of the soueraigne good, of whom some accounted it to be the pleasure of the body, which is to make a beast of a man, others wealth, or riches, with a good name and commendation among men for an opinion of vertue, which is to appoint vnto man who is mortall, a soueraigne good which is immortal: to conclude, others thinke it to be onely vertue and the honest practise thereof, which is to make the iudgment of mans reason, and the delight thereof to be the God of man himselfe*

Questio

Question.

2. How many things are needefull for thee to knowe, to the end thou enioying this comfort, mayest liue and die an happie man?

Answere.

Three things: First, what is the greatnes of my sinne, & of my misery: Secõdly, by what means I may be deliuered frõ al my sinne & miserie: Thirdly, what thankfulnes I owe to God for that deliuerance. The Exposition.

THE chiefe and principall happinesse of man consisteth in this, that hee may liue and die an happye man: but seeing hee hath not of himselfe whereby to attaine this power, but must needes receiue it out of himselfe by instruction and doctrine, to that end is demaunded in the second place, *Howe many things are needefull for him to know, that he may attaine this onely comfort both in life and in death.*

Whereto the knowledge of sinne is necessarie.

Of this so profitable and necessary doctrine, the *Catechist* setteth downe three chiefe pointes. The first is, *to know the greatnesse of my sinne and miserie*: by which wordes is vnderstoode both originall sinne it selfe, and the fruites thereof, that is, all actuall sinnes with their effectes, as diseases paines, death it selfe, and euerlasting curse, the knowledge whereof for this cause goeth first, because as no man vseth to seeke for a medicine, vntill being pinched by his diseases, hee feeleth that hee hath neede of it: so onely they who acknowledge their disease and spirituall miserie, are wont to seeke for, and to imbrace the onely Physition thereof, that is, Christ and all his benefites.

Such God speketh vnto, and calleth vnto himselfe by the Prophet: *Ho, euery one that thirsteth, come ye to the waters, & ye that haue no siluer, come buy and eate: come I say, buy wine & milke without siluer & without money.* So *Iohn the Baptist*, the forerunner of Christ, began his sermons: *Repent, for the kingdõ of heauen is at hand.* And in the same place, *Ye generation of Vipers, who hath forewarned you to fly from the wrath to come? bring forth fruite therefore worthy of repentance.* And Christ himselfe: *They that are whole,*

Esay. 55. 1. *Matth.* 3. 2. 7. 8.

Mat. 9, 12. 13. *neede not the Phisitian, but they that are sicke. I came not to call the righteous but sinners to repentance.* Also in *Iohn* he obiecteth to the Iewes their wilfull ignorance: *If you*

Iohn. 9. 41. *were blind you should haue no sinne, but now ye say, We see, therefore your sinne remaineth.*

The second point is, *by what meanes I may be deliuered from all sinne and misery*: namely here in this life touching the guiltinesse and raigne of sinne, and in the last day that nothing of it remayning, I may be pure & clean from all spot of sinne. For when we haue learned & perfitly knowen our sinne and misery: the next point is, to be instructed how we may be deliuered from thē, which maner of teaching Christ himself did follow & appoint, namely, when to his sermons of sinne & misery, hee presently added most sweete promises, such as these are: *So God loued the world, that he gaue his onely begotten Sonne,*

Ioh. 3. 26, *that whosoeuer beleeueth in him shold not perish, but haue euerlasting life. Com to me al ye that trauel & are heauy laden & I wil refresh you. The Sonne of man came to saue that*

Matth. 11. 22. Matt. 18. 11, Iohn. 11. 25, and 17, 3. *which was lost, I am the resurrection & the life, he that beleeueth in me, although he were dead, shal liue.* And surely it is no lesse needeful to know the meane of our deliuerãce, then the greatnesse of our owne misery. 1. Because in vaine you shal beat downe men with the acknowledgement of their misery, vnles you do withall minister vnto them comfort of escaping, and teach them how they may be deliuered from it. 2. Because it is not sufficient to apply a remedie, vnlesse it appeare that the same is a good and lawful remedie. Last of all, because this knowledge stirreth vp in vs the greater affection towarde so necessary and excellent a good, according to that saying of *Paule*: *Yea doubtles I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord; for whom I haue accounted all thinges to be losse, and doe iudge*

Philip. 3. 8. *them to be doung that I might winne Christ.*

The knowledge of the manner of deliueraunce why it is necessary.

The third point of Christian doctrine is concerning *Thankefulnes*, which also as wel as the two former, Christ did expresse in that golden sentence, wherein hee hath comprised vnder three heads the whole doctrine of the Church, whereof the holy Ghost is the author: *That he*

shal

shal reproue the world of sinne, of righteousnes, and of iudgement: that is, that all men by nature are sinners, & therefore the bondslaues of euerlasting death. Secondly that God offreth vnto vs righteousnes in the Sonne, which can be laide holde on by faith alone. Thirdely that they who are iustified in Christ, ought to maintaine their honour, & nothereafter to serue the deuil, whome he hath throwen out of his possession. And the Apostle in that whole Epistle to the Rom. first layeth open their destruction in themselues. Chap, 1. & 2. Next their redemption. Chap. 3, 20. &c. Last of all what their life ought to be Chap. 12. and following.

Tit. 3.3.4. 6.7.8.

Rom. 5.8.9. 10.

The text of the Catechisme of this point is this: *What thankefulnes I owe to God for that deliuerance*, wherein is supposed that we are debters of thankefulnes vnto God, but that is not sufficient, vnlesse we be in that manner thankeful, that our thankefulnes be liked of him: but especially for that notable and mercifull deliuerance: for the greater the benefite is, the more are wee bounde to God. Wherefore it was necessarie that wee should be informed of this point also, partly for our idle slouthfulnesse in the seruice of God: whereof it is that wee had neede to be pricked forwarde vnto thankefulnes, otherwise being like soone to forget it, as did the ten leapers, of whom one onely returned to giue glorie to God for the recouerie of his cleanenes: partly, least if we be thankeful vnto him in any other manner then we ought, the same be iustly obiected to vs, which long ago God did vpbraid to the Iewes, and Christ to the Pharises. *When you come before me, who hath required these things at your hands, & in vaine they worship me, teaching for my doctrine the precepts of men.* Therefore the Apostle writing to the Ephesians, admonisheth them, to proue what is acceptable vnto God: and there is a notable exhortation to thankefulnes in Pet. 1 epist. 2. cap v. 9. 10. 11, 12. rom. 6. 12, 13. Mat. 5. 16

Rom. 8. 12. *and* 12, 1. 2.

Why it is necessarie to know the manner of our thankefulnesse.

Luk. 17. 18.

Esa. 1. 12. *Matth.* 15. 9. *Esa.* 29, 13. *Eph.* 5. 16. 17. *Rom.* 12. 2.

The false doctrine.

IN popery these 3. are maliciously suppressed: for neither are men there rightly instructed of their miserie, as shal appear afterward in the 8. question: neither of the manner of deliuerance, while they depart from the only foundation: neither of thankefulnes, while they teach the doctrines of men contrary to the true seruice of God.

THE FIRST PART

OF MANS MISERY,

The Arg. *Of mans miserie, that is, of sinne, and whereby it is knowne. 2. How great our debt is. 3. Of our inhability to pay it.*

second day.

Question.

1. How doest thou know thine own misery?

Aunswere.

By the law of God.

The Exposition.

THe Catechist beginneth to deliuer the first parte of Chtistian doctrine concerninge the miserie of man, which he said was needeful first to be knowne, that so we might be led, as it were step by step, vnto the knowledge of the onely comfort before spoken of, & the fruit thereof. Now hee teacheth & very fitly answereth, that, whether by the name of misery you vnderstand sinne, original, or actuall, or whether you vnderstand the punishments, that is sorrows, vexations, aduersity, the first & second death, as the fruite and effectes of sinne, our misery is properlie shewed vnto vs in the law of God as in a glasse. But of what law this must bee vnderstoode, seing the name of the Law hath many significations, that I thinke it diligently to be enquired and discussed.

What is meant by miserie.

Deut. 30. 13. Amos. 3. 6.

In the whole scripture of the old and new Testament we reade of three Lawes principally, which were most especially giuen, to binde to the obedience of them the whole people of God, and in deede the whole Church, that is, 1. the Law ceremoniall, 2. the politicke or iudiciall Law, 3. the Morall Law. Of the chiefe of these three must wee vnderstand this present place, which then wee wil rightly touch, when we shall haue more neerely considered the end of euery one of them, for the which God gaue them vnto his people. And as for the ceremoniall Lawe, what was it else but a picture drawne before the outward sences of that inwarde worship which wee owe vnto God? wich, although besides that it did exercise the Israelites in the outward profession of true religion,

The diuision of the Law of God.

The ceremoniall Law.

it

it did also represent vnto the people of God abiding vnder the rudiments of it, the true image both of condemnation which all men deserue, & also of the deliuerance from it, which was looked for from the *Messias* who was to come: yet notwithstanding when the fulnesse of time came, wherein the Lord would reueile his wisdome vnto men, & would discouer the truth of those things, which then were shadowed vnder certain figures, it ceased, and was as it were remooued out of the way: as also whereas that Iudiciall Law, which was giuen to them to order their common wealth, deliuered certain rules of equitie and iustice, whereby they might liue one with another, without harme and quietlie, it had the like end. *Gal.4.4.* The iudicial Law.

But this Law, from whence man might know his owne miserie & his debt, was to be a true and an eternal rule of righteousnes, appointed for all men of all nations & all times: and this is that which commonly is called by a prerogatiue the morall Law: because although the iudicials also, and the ceremonies were partly occupied about manners, yet might they be changed, or abolished without any impeachment vnto manners; but without this *morall* Law can not stand true holines of manners, and the vnchangeable law of good liuing: because God alwaies requireth obedience vnto the Law, that is, the loue of God and of our neighbour.

Therefore when sinne and the effects thereof are said to be knowne by the law, that must be vnderstood altogither of the morall Law, which we may well define after this manner.

The morall Law is the euerlasting, and vnchangeable wisedome and rule of righteousnes in god, to the intent we may know what and of what nature God is, binding all reasonable creatures, and requiring them to be made conformable vnto God, and condemning and destroying all whosoeuer are not conformed after God, vnlesse there be forgiuenes and reconciliation by meanes of the Sonne, who is the Mediatour. The definitiō of the morall Law.

This vse of the Law, the Apostle declareth in many places: *By the Law commeth the knowledge of sinne. And without the Law sinne is dead*, that is, not perceiued: therfore *Rom. 3. 8.*

fore by the Lawe it is perceiued and quickened: but more plainelie when he saith: *Nay I had not knowen sinne but by the Law: for I had not knowen lust, except the Lawe had said, thou shalt not lust:* last of all to the Galath. *The law was added because of transgression.*

Rom. 7. 8.

Rom. 7. 7. Gal. 3. 9.

That by the morall Law mans miserie is knowen, A similitude.

Out of which testimonies it is truely gathered, that it is the moral Law whereof he here speaketh, which is in stead of a glasse, wherein we perfectly behold our owne vncleannes euen as a glasse sheweth vnto vs the spots in our face, that we well knowing and vnderstanding it, & withall perceiuing in what danger we stande, may be ashamed of our selues, and by this meanes being truelie hũbled before God, may sue to the sãctuary of his grace.

What the naturall law is.

And by this end, and this perfection is the moral law distinguished, first from the naturall Law, which is the acknowledgement of the conscience sufficienly discerning betweene iust and vniust, to take away from men all pretence of ignorance, when as being reproued by their owne testimonie, and convinced by the witnes of their owne conscience, they beginne to tremble before the iudgement seat of God, whereof Paul speaketh, Romanes. 2. 14. Secondly from the Law of Paradise of eating the forbidden fruit, and from the Law of wedlock, and also from the law giuen after sinne to the man & the woman, also from the law of restoring the word after the deluge, and if there be any other Laws besides to be found or read of in the holy Scriptures.

Gen. 2. 17. 24.

Gen. 3. 16. 17. Gen. 9. 1.

The false doctrine.

August. de hares. cap. 46.

Wherfore the aduersaries of the law in our time are to be reiected, who think there is no vse of the law at this day in the church, seeing in that only is to be seen the greatnes of sin & of our miserie: as also they, who for that the transgressiõ of vs al is conuinced by the testimonie of the Law, do in this behalfe slander it, as if it proceeded from I know not what euil god, & som one of ỹ princes of darknes: whereas cõtrariwise ỹ most gracious & merciful God would begin with the preaching of the law, that by this discouery of our corruptiõ therby, he might prepare for vs the first step of our saluation: the Apostle indeed witnesseth that we are al cõdemned by the sẽtence of the law, to the end euery mouth

The double vse of the Lawe.

Rom. 3. 19.

may

may be ſtopped, & that the whole world may be found guilty in the ſight of God. *But he techeth in another place that God hath ſhut vp al in vnbeleef, not to deſtroy, or ſuffer all to be caſt away, but to haue mercy vpon al, which end of knowing the Law is meete for the children of God to haue.* Rom. 11. 32.

Queſtion.

4 What doth the law of God require of vs?

Anſwere.

That doeth Chriſt teach vs ſumarily. Mat. 22. *Thou ſhalt loue the lord thy God with al thy heart, with all thy ſoule & with all thy mind. This is the firſt & the greateſt cõmandement, & the ſecõd is like vnto this. Thou ſhalt loue thy neighbour as thy ſelfe. On theſe two commaundements hãgeth the whole Law & the Prophets.* The expoſition.

IN theſe wordes is taught by Chriſt himſelfe the beſt interpreter of his Fathers law, the nature of our debt, which ſtandeth in loue, whereby we are bound to loue God firſt, and then our neighbour. Firſt, concerning the loue of God, he teacheth what maner of loue, & howe great it ought to be: Secondly he ſheweth what affection of loue we ought to beare towards our neighbour: Thirdly, he addeth a ſhort difference and agreement of both theſe kinds of loue: laſt of al he ſhutteth vp this expoſitiõ of the law, with an excellẽt cõcluſion, wherin is earneſtly cõmended vnto vs the obidiẽce of both tables.

1 Concerning the loue of God, there is required thereunto ſinglenes free from all hypocriſie: for Chriſt ſpeaketh of the heart, the mind, the ſoule, & other faculties: this agreeth very well with the nature of God, who as he is a ſpirit, ſo will he be worſhipped in Spirit & in trueth, not ſo much regarding the outward ſhewe of workes, but eſpecially requiring the inward affection of the mind, to the intent that good fruits may grow from a good roote: in which ſence that is to be vnderſtoode which the Apoſtle Paul ſpeaketh to his ſcholler Timothie, *The end of that commaundement is loue out of a pure heart, and a good conſcience, and faith vnfeigned.* 1 Tim. 1. 5.

Of what ſort or how great the loue of God ought to be.

Beſides, this loue ought to be perfect, & abſolute in all points, ſo that al the powers of the ſoule be bent to the loue-

loue of God, which perfection Chriſt noteth, when hee requireth the whole heart, that is, all the affections, the whole minde, that is, the whole vnderſtanding and wil, to conclude, all the powers of man: for God challengeth obedience vnto his law, not according to the ſmall meaſure that we are able to performe, but according to his owne iuſtice, to wit, perfect and full obedience to all his commandements, whereupon Iames ſaith; *Whoſoeuer keepeth the whole Law, & offendeth but in one point, is guiltie of all.*

Iam 2.10.

How great the loue of our neighbour ought to be.

2. Furthermore, howe great loue I ought to beare vnto my neighbour, Chriſt expreſſeth in fewe wordes, whē he ſaith, *Thou ſhalt loue thy neighbour as thy ſelf*: vnderſtanding by neighbour, not only thoſe who are neer vnto vs by blood, or by alliāce, but any one, be he neuer ſo much a ſtranger, who is in neede, & craueth our help and aid. Here is no difference of Grecian or Barbarian, worthie or vnworthie, friend or enemie, becauſe they are to be conſidered in God, not in them ſelues according as Chriſt him ſelfe doeth interprete the name of *neighbour*, in the parable propounded of the Samaritane: yet ſtill maintaining the degrees of loue, which ought not in any wiſe to be confounded: ſo that in the firſt place are commended vnto vs thoſe of our houſhould; to whome aboue all others we are bound by the law of nature. Which rule Paul commandeth to be obſerued alſo in the Church of God: *Let vs do good to all men, but eſpecially to thoſe that are of the houſhold of faith,*

Gal.6.10.

As thy ſelfe.

By this clauſe (*as thy ſelfe*) the Lord expreſſeth howe greatly we ought to incline to the loue of our neighbor, in that he doeth ſquare it by the loue of our ſelues, as by a rule, becauſe he dad none more earneſt, or more ſtrōg affection: For there is no man but knoweth how vnfainedly we loue our ſelues, & that not in word or tongue alone, but euen in deed: alſo how forward we are, and bent to our owne commoditie; and are neuer wearie of that loue whereby we are wedded vnto our ſelues, and, although we be incombred with many vices and infirmities, yet they do not let vs from growing in heate of loue toward our ſelues. Therefore Chriſt commandeth

Math.7.12.

vs to drawe an example from hence howe to loue our neighbour: as also in *Mathew* by this short, but verie golden sentence, he describeth the loue of our neighbour: *Whatsoeuer ye would that men should doe vnto you, the same do ye vnto them.* *Math.7.12*

But wherein the loue of God differeth from the loue of our neighbour, Christ sheweth, in calling that the first, or great commandement, & this is the second commandement, because that is the first in order, in place, in dignitie, and in nature: and this the last: for it becommeth vs so to loue God, that we be ready to denie our selues, and to cast away all things, and set them after our duetie towards God, if they intise vs from the loue of him. Secondly, that is called the great commandement, because it is the fountaine, and the end of all other. For the loue of our neighbour issueth from the loue of God, and is againe referred vnto it: for we worship God immediatlie in himselfe, but mediatlie, or by meanes in our neighbour, so that we may indeede loue somewhat beside God; so wee loue it for Gods sake, as *Bernard* saith very wel. Againe, the loue of God and the loue of our neighbour doe agree in this, that both the one and the other is commanded of God: for God is the author and commander of both. Secondly, because he regardeth the inward affection in them both. Thirdly, because God threatneth punishment, aswell to the transgressours of the one as of the other: which Christ meant when he said, *And the second is like vnto this.*

The difference of the loue of God from the loue of our neighbour, and againe wherein they agree.

Bernard.

The conclusion followeth: *Of these two commaandements hangeth the whole Lawe and the Prophets*, which may not so be vnderstood, as if there were no further matter to be sought after in the Law and the Prophets, (for there are in them the promises, free forgiuenesse of sinnes, affiance to call vpon God, and other promises of faith) but because vnto these two heades ought to be referred, whatsoeuer comandement they giue any where of holy and righteous liuing, therefore Christ sayth, there is nothing else required in the Lawe and in the Prophets, but that euery man loue God and his neighbour, for this is that which we ought to God: but in the

The conclusion.

An obiection preuented.

The summe of the Law and the Prophets.

Matth. 22. 36.

promises

The vſe of the doctrine both ſorts. loue.

Promiſes that is offered which is wanting vnto vs: Laſt of all, the ſame appeareth by the queſtion of the Scribe, asking which is the chiefeſt cõmandemẽt, not which is the moſt excellent promiſe, therefore Chriſt anſwereth him fitly.

1

The vſe of the doctrine of the loue of God and of our neighbour, briefely conſiſteth in theſe points, 1. That when we heare it is required at our hands to loue God with a ſingle affection of heart, we chaſe away and remooue farre from vs all hypocriſie, leaſt that ſaying of the Prophet be fitly applied vnto vs: *This people honoureth me with their lips but their heart is farre from me.* 2. That ſeeing God requireth of vs a perfect loue of him ſelfe, we earneſtly conſider, how great diligence and indeuour we had need to vſe, that we may daily profite, & increaſe more and more in the loue of God. 3. Seeing God requireth of vs to loue our neighbour as our ſelues, let vs beware of pretẽding any ignorance of this law, as that we know not what or how much we ought to giue to our neighbour, ſeeing euery man is able to diſſolue this doubt by the tender loue that he beareth vnto him ſelfe, & therefore is without excuſe before God, if he do otherwiſe. Next, let vs reſtraine al ſelfe-louein our ſelues, whereby it commeth to paſſe, that we thinke our ſelues, onely worthie to be loued, and doe either careleſſelie neglect, or diſdainefully and proudly diſpiſe al others.

Eſa.29.13. Math.15.8.

2

3

Selfe loue contrarie to loue.

The falſe doctrine.

WHerfore certaine Sophiſters haue fooliſhly dreamed that ſelfloue ought to haue the firſt place, & the loue of our neighbour the ſecond, becauſe as themſelues do cauill, that which is meaſured by a rule, muſt needes be inferior to the rule: wheras rather the Lord commandeth vs to beſtow vpon other men that affection of loue, which naturallie wee draw vnto our ſelues, and correcting the diſeaſe of ſelf-loue which ſeparateth vs from others, doeth call backe euery one to common ſociety, and as it were to the naturall imbracing one of another: wherupon the Apoſtle affirmeth, that Loue ſeeketh not her own, *and calleth it not without cauſe,* the bond of perfection: *and in another place,* the fulfilling of

1.Cor.13.5. Coloſſ.3.14. Rom.13.10

the

the Law *because al the commandements of the second table ought to be referred vnto it.*

Question.

5 Art thou able to keepe all these things perfectly?

Answere.

In no wise: for by nature I am prone to the hatred of God and of my neighbour.

The exposition.

AFter the laying open and declaring of the perfection of the Lawe, which is altogether *Spirituall*, the next question is, whether we, who by nature are altogether fleshly, be able perfectly to keepe euery one of those things which are commaunded in the Law: And the meaning of the aunswere of the Catechist is. Rom.7.14.

That the lawe of God can be kept perfectly of no man in this corruption of nature

1 That it is impossible for man, who is by nature corrupt, to keepe the whole Law perfectly, and that in this behalfe he remaineth a debter vnto God.

2 That man is so farre from louing God and his neighbour perfectly, that by nature he is prone to the hatred of God, and of his neighbour.

The former point the Apostle maintaineth, teaching that *by the workes of the Law, no flesh shalbe iustified in the sight of God*: hauing before alleaged out of the Psalmes: *Ther is none righteous, no not one, they are al gone out of the way, they are al together become vnprofitable.* Rom.3.20. Psa.14.3

Againe: *The law entred that sinne might abound*, signifying the corruption of mans nature to be such, that he still striuing, and being carryed to do that which the Law forbiddeth, becommeth so much the more guiltie: so farre is he from being able to keepe the Law, and to propound the same vnto him selfe as a rule to frame his life thereafter. Rom.5.20. 1.Cor.15.56. Rom.4.15.

Besides *we are by nature seruants of sinne & freed from righteousnes.* From which testimonies I gather this most certen demonstration. Seeing that whatsoeuer issueth from an vncleane fountaine must needes be vncleane, it can not bee that from the vncleane nature of man Rom.6.20. 1 Iohn.1.8.

should

should proceede pure obedience vnto God, and perfect loue towards man, and therefore the Law can perfectly be kept of no man, no not so much as one commandement of the Lawe.

2. Howbeit that doeth more open and conuince our corruption, that we doe not onely barely not obserue those things which are commanded vs in the Law of God: but also that by nature, that is according as now we are borne defiled and corrupted, we are vtterly carried to the hatred of God, (then which there is nothing more wicked) and to the hatred of our neighbour. For what meaneth that, that the Lord threatneth he will punish the sinnes of the parents vpon the children *vnto the third & fourth generation of them that hate him?* also, that Christ saith, we are all by nature haters of him, and Paul, that we are *haters of God, and that the wisedome of the flesh is enmitie against God? and that wee were in times past strangers and enemies, hauing our minds bent to euill workes?*

Exod. 20. 5. Deut. 5. 9. Ioh. 15. 18. Rom. 1. 29. 30. Rom. 8. 7. Rom. 5. 6. Colos. 1. 21.

And for our affection towardes our neighbour, the Scripture witnesseth, that we *are all by nature ful of enuy, murther, debate, deceit, maliciousnesse, without naturall affection, such as can neuer be appeased, mercilesse.*

Rom. 1. 29.

The Apostle to Titus saith: *We our selues also were in times past, vnwise, disobedient, deceiued, seruing the lusts & diuers pleasures, liuing in maliciousnes and enuy, hateful, & hating one another.*

Tit. 3. 3.

And surely both the points are prooued by the generall experience of all men, and by the priuate testimonie of conscience in euery man; for although all men professe that they loue God, and euen the most profane men thinke it a monstrous sinne to hate God: yet seeing there are so fewe that desire to drawe neere vnto God, and most men take pleasure in seruing sinne, and in the allurements of the worlde, and the greatest part of men doeth loath the worde of God, and euerie man vseth to sing this song to himselfe, *I am nerest vnto my selfe:* as certen is this generall experience, and this testimonie of conscience so sure, as it is certaine by experience that fire is whot, and that water is wet.

Rom 3. from the 10. verse to the 19.

The

The false doctrine.

THerefore this errour of the schoolemen is to be corrected, who think that men vnregenerate are able notwithstanding to doe good workes of preparation, that is, such as go before the grace of God in vs, and yet that they deserue grace of congruitie, as they barbarously speake. *Viguer. inst. c. 9. 3. ver. 3.*

The Arg. *Of the creation of man to the image of God, and of his fall, & in this, of originall sinne, and of the power of free will, or of the vnderstanding and the will in this corruption of nature?*

Question.

6. What then, did God make man so bad and so corrupt. 2. Lords day.

Answere.

No truely: but God created him good, and according to his owne image, that is, endued with true righteousnes and holinesse, that he might rightly know God his creator, loue him with all his hart, & liue in blessednesse with him for euer, & that to praise and glorifie him.

The Exposition.

BY occasion of the former doctrine of mans inhabilitie perfectly to keepe the lawe of God, a malicious and wicked opinion is met withall, as if the fault of this our insufficiencie and corruption were to be laide vpon God, which the *Catechist* doeth most strongly reproue, affirming that man was made good by God, and according to his image: then that he was made to that end, *that he might rightly know his Creator, &c.*

The first part is shewed by a most strong demonstration. If God had created man wicked and corrupt, hee should wholly be the authour of the naturall corruption that is in him: but he created him good: therefore the fault of mans corruption neither may nor ought to bee laid vpon God.

But for the right vnderstanding of this place, wee must diligently distinguish the state of man by foure times, as it is described in the holy scriptures: the first, what was the estate of man before sinne: the second, what it was, A foure fold state of man.

and is vnder ſinne: the third vnder grace: and the fourth after this life: according to the diuerſitie of theſe eſtates, the condition of man is offered to bee diuerſly conſidered.

The firſt eſtate, which is called the eſtate of innocencie is handeled in this queſtion, namely, that God in the beginning created man good. For if all things that God created (as *Moſes* ſaith) were very good, ſurely it muſt needes be that man indued with a reaſonable ſoule, was eſpecially good, that is, did excell both in goodnes of nature and in qualities.

Gen. 1. 31. Eccleſ. 7. 29. Hitherto belongeth that of *Eccleſiaſticus: This I knowe that God made man good*: whereto accordeth *Auguſtine*, *God created man good, being the authour of natures, not of vices.* Lib. 3. de ciu. Dei. cap. 14.

And what ſhal we ſay alſo of that, that it ſtandeth not with the nature of God to make any euill thing? For in that he is principally good, hee can not but worke that which is good, according to that ſaying *There dwelleth no euill with thee:* which *Euripides* alſo conceiued by the law of nature: Εἰ θεοῖ τί δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί: that is, *If God did any euill he ſhould not be God.* Pſal. 5. 5. 6.

Secondly, if God had made man corrupt, hee coulde haue had no iuſt cauſe to condemne mans wickednes, whereof hee himſelfe had beene the Creatoure and the worker. Hereof ſaith *Fulgentius*: *God is not the authour of that thing whereof hee is the reuenger: but God is the reuenger of ſinne: therefore hee is not the authour.* Lib. 1. cap. 19 ad Monim.

Neither is that contrarie to this, which the Apoſtle ſaith: *We are by nature the children of wrath*: for this is not to bee vnderſtoode of that nature which was giuen to man at the beginning, but as it was corrupted in *Adam*, in which reſpect he ſaith alſo, *that we haue borne the image of the earthly*: alluding to that place of *Geneſis*, Chap. 5. 3. Eph. 2. 3. 1. Cor. 15. 49

Laſt of all, the very regeneration of man doth ſufficiently proue, that hee was in the beginning created not euill but very good: for to what ende ſhoulde hee make him a newe creature, vnleſſe it were becauſe hee doth

doth both detest that corruption and wickednesse which is in him, and will also thereby testifie, that hee receiued it not from him in his creation. Wherefore *Paule* doth very well ascribe regeneration and renewing by the holy Ghost to the goodnes of God, and to his loue towardes men. *Tit.* 3. 4. 5.

Now least any man should thinke, that this goodnes of nature in man was common to him with the rest of the creatures, and with other liuing things, in that they also are sayde to haue beene created very good, the Scripture to exempt him out of the common sorte and number of creatures, and to aduaunce his dignitye aboue other things that were created, doeth in most significant words rehearse, that he was created after the image and likenes of God.

For so *Moyses* speaketh: *And let vs make man in our image according to our likenes.* And againe: *Thus God created man in his owne image, in the image of God created he him male, and female created he them.* Gen. 1. 26. 27

For although there appeare in all parts of the worlde certaine lineamentes of the glorie of God, yet when as the holy Ghost doth place in man the image of God, hee would by a secret opposition preferre him, and as it were, set him apart from all other liuing creatures.

Wherefore seeing the dignity of man is so greate, and God hath bestowed so much good vpon him by creating him after his owne image and likenesse, surely wee ought to desire nothing more then to knowe, what manner image of God in man that was, and wherein it did consist.

For vnderstanding thereof, it shall helpe first to know what an image is called generally, which it is not harde to describe: for whatsoeuer expresseth or representeth any thing whether in the minde of man, or without the mind, is called an image: but in the mind, to wit, in the vnderstanding part, as when so oft as a man thinketh of some knowne man beeing absent, hee doeth as it were drawe in his minde the proportion of his body, which he beholdeth, thinking of him that is absent out of the mind, as when a painter draweth with his hand the portraiture

Generally what an Image is.

A similitude.

of that bodie, whose image he painteth, to the intent that the painted image may represent as much as may be the shape of him that is absent.

So when the Scripture saith that man was created in the image, and after the likenes of God, wee must diligently mark how farre he is saide to haue beene so made, and what there was in him, whereby hee did resemble the excellency of his Creatour, and did as it were represent God himselfe in a glasse.

Which wee shall the better conceiue, if wee consider these fower things partly in man, partly without him, or about him. 1. His body. 2. His soule. 3. The gifts wherewith God did indue his soule. 4. The Lordship or authoritie, which he gaue vnto the whole man.

For his bodie, truely it cannot properly be said that hee did therein resemble God, because God is a spirite and therefore hath no bodie, although this was a great benefite of God the Creator, that euen in the stature and comelines of the body he made him to differ from other liuing creatures, according to that saying of the Poet, setting forth in verse this gift of the creatour.

All the creatures els go stooping downe to the groundward,
But man he made vpright, with his face lift vp to the heauenward,

How far the soule of man resembleth the image of God.

Next in man is his reasonable soule, according to which he is more rightly said to bee created after the image of God because as God is a spirit, so is the soule also, as God is immortall, so is the soule, as God hath vnderstanding and will, so also is the soule a spirituall substance indued with reason and will.

Thirdely we must consider the gifts and excellent vertues, which God in the beginning of the creation did ingraue in his soule, as are wisdome, knowledge of the will and works of God, also righteousnes and true holines, and euen the integritie of the whole soule, and fitnes of all the powers, so that neither the minde did conceiue, nor the hart desire, nor the bodie put in execution any thing but that which was acceptable vnto God.

In the last place commeth the Lordship or authority which God gaue vnto man ouer all liuing creatures.

Gen. 2. 15

wher-

whereby he was appointed Lord and ruler ouer al inferiour things, and was placed in *Paradise*, which image belongeth not to the cleannes & holines of the hart, but to the outwarde ordinance of God in which respect Paule teacheth that man is *the image and glorie of God*: of which Lordshippe *Ecclesiast.* speaketh at large, Chap. 17. 8. 1. Cor. 11. 3 9.

These foure excellent prerogatiues bestowed vpō man by God, whosoeuer shal diligently weigh and examine, shall finde it very well taught in the Catechisme, that man in that respect was created after the image of God, because he was bewtified and indued by him with true holines and righteousnes, which excellent giftes can haue their seat no where but in the soule.

In what respect mā was created after the image of God.

And that this is so, it can not be better vnderstood by any thing, then by that renewing, whereby Christ doth frame vs againe according to the image of God, whereof Paule speaketh to the Ephesians: *Put on the new man which after God is created in true righteousnes and holines:* Eph. 4. 24. where he placeth the image of God in those two qualities as the most principall partes of the image of God, wherewith man did liuely expresse the righteousnes and goodnesse of God.

And man being indued with these qualities might serue God perfectly, and was able also to loue his neighbour as himself, & fulfil & keep the whole law of God in truth, that is sincerely and without hipocrisie, euen as this most perfect image of God doth shine in Christ, according to whose image we must bee renewed as by the *spirit of the Lord*, that by true godlines, righteousnes, puritie, and vnderstanding we may beare the image of God, as the Apostle witnesseth in the latter to the Corinthians.

See. *August.* ad Pet. c. 25. 2 Cor. 3. 18.

To what end man was created.

2. Wherefore very fitly the *Catechist* together with the vnfolding of the image of God ioyneth also the end, for which man had receiued those excellent gifts of his creator: to wit. 1. That he might know him aright, that is effectually and vnto saluation. 2. That hee might know the works of his God, goodnes & his wisedom by the creation of the vvorld and of himselfe. 3. Last of all that he

might solace himselfe in him alone.

Hereof Christ in the doctrine of regeneration, beginneth at the true & saving knowledge of God: *This is life euerlasting to know thee the onely true God, and whom thou hast sent Iesus Christ*, And for that cause Paule speaking of the repayring of the image of God maketh mention of knowledge.

Ihn.17.1. Colos. 3.10.

The vse of the tree of good and euill before the fal,

The seconde is that man might loue God: (for after knowledge followeth loue) which consisteth in perfecte obedience to him, of whome hee had receiued so great benefites, and was put in possession of the worlde, of which loue & obedience the tree of knowledge of good and euill was a triall, that by obeying, *Adam* might approoue his willingnes to bee subiect to the authority of God.

Gen. 2. 17.

The vse of the tree of life. *Gen. 3. 22.*

The third & last end is, that he might liue in blessednes with God for euer, and that to prayse and magnifie him: for he was to be the temple of God, to whom God would impart his glorie, and that true life, whereof *Adam* had the tree of life for a pledge, whereof he was depriued after he became a transgressour of the Law.

Ephes. 1. 6. & 2. 10.

And that is the cheefest end of mans life, and for the which God created resonable creatures, namely to bee glorified by them: for as he created all things els for man so he created man for himselfe, vvhereupon *Paul* vvriteth that *wee are chosen to the praise of the glorie of his grace, & created vnto good works that he might walke in them*, & he doth also admonish vs to glorifie God in our bodie and in our spirite, vvhich the regenerate doe here in part, but vve shal doe perfectly in heauen, vvhen vve shalbe thither translated by Christ.

1. Cor. 6. 20. 1. Cor. 13. 12

The conclusion of the proposition.

Wherefore sith God hath indued man vvith so many excellent gifts in his very creation, & hath especially inlightened his soule vvith holines & true righteousnes, it followeth that God is altogether vvithout blame for mans corruption, vvhom he created good in his ovvne image, and to that end he might rightly knovvand loue his creatour, which loue here should haue followed a life truely blessed, ioyned vvith the euerlasting praise and glorifying of the creatour himselfe.

But

But now the rehearſall, that is, the calling to remembrance of theſe benefites which God in the beginning powred vpon man, will not onely ſerue to that ende to make vs know and bewaile the greatnes of our ſinne and miſerie, by compariſon with the good thinges which we haue loſt: but alſo will awake vs both to an earneſt and feruent deſire to bee reſtored fully vnto the ſame bleſſed eſtate in Chriſt, and eſpecially to apply the ſtudie of righteouſnes and goodneſſe, vntill the image of God recouer his full brightnes in vs in heauen: laſt of all to bee thankefull vnto God for our reſtoring, crying out with the Prophet, *What is man that thou art mindful of him, or the ſonne of man that thou viſiteſt him? for thou haſt made him a little lower then the Angels, and haſt crowned him with glorie and honor.* Pſal. 8.6.

The vſe.

The falſe doctrine.

THE Anthropomorphites *hereof, that man is ſaid to haue beene created after the image of God, haue groſſelie gathered that God hath a bodie in ſhape like to mans bodie, which* Epiphanius *doeth impute to their rudeneſſe, ſparing to call them heretickes, as* Auguſtine *thinketh, whereas the image of God is not elſewhere to be ſought, then in thoſe marks of excellency which God ſet vpon Adam aboue al other liuing creatures, the ſeate whereof is in the ſoule.* Oſiander *alſo doth wickedly gather, when he teacheth that man was made like vnto God by influence of the ſubſtance of God, whereas the Scripture contrarily doth impute it to the grace and power of the ſpirit, and Chriſt affirmeth that* there is none good *(to wit, in ſubſtance)* but God alone,

The errour of the Anthropomorphites. *Auguſt de hæreſ. cap. 50*

The errour of Oſiander. 2. Pet. 1.4. Matth. 19.17.

Queſtion.

7. From whence then ariſeth this corruption of mans nature?

Anſwere.

From the fall and diſobeydience of our firſt parents Adam and Eue in Paradiſe: where our nature was ſo corrupted, that we are all conceiued and borne in ſinne.

The expoſition.

THe blame of mans corruption being remoued from God, who in the beginning created man good, and

according to his owne image, next is declared the cause of this corruption, to wit, the fall and disobedience of our first parents Adam & Eue: afterwarde is shewed also the effect of that fall. In the fall of man, two thinges are especially to bee considered, the truth of the historie of mans fall, and the blemish or foulenesse of his fal.

Gen. 2. 16. 17 The historie is to bee seene set forth in the booke of *Genesis*, where in the first place wee must marke the commandement of God: *And the Lord commaunded man saying: thou shalt eat freely of euery tree in the garden, but of the tree of knowledge of good and euill thou shalt not eat of it: for in the day thou eatest thereof, thou shalt die the death.* Here thou heareſt the Lawe, thou heareſt the punishment added to strengthen the Lawe: let vs nowe heare what man did. *The woman (seeing that the tree was good for meat and that it was pleasant to the eies, and a tree to be desired to get knowledge) tooke of the fruit thereof, and did eat, and gaue also to her husband, and he did eat with her.*

The historie of mans fall.

Gen. 3. 6. 7

By which description or narration of the fall of our first parents, it is easie to vnderstande what is meant by the fall or decay of man, to wit, the same which the Apostle calleth* offence, which is ioined with transgression of the commandement which God gaue to man to keep, so that there seemeth to bee no difference, whether you say that this corruption of man did arise from our first parents, or that our first parents did sin, and in sinning did transgresse the commandement of God: for both of them come to one end.

παράπτωμα

Rom. 5. 15.

What is meant by fal.

Also out of the same narration, wee may very well frame a full definition of sinne in this manner. To the committing of sinne or transgression, these things must needes go before and meete: 1. A commandement or a Lawe, for *where there is no Law, there is no transgression.* 2. A threatning or paine added to the Lawe. 3. An inclination against the Lawe. 4. The acte it selfe which is not done without inclination going before. wee haue heard the commandement of the Law, *thou shalt not eat*: the paine was: *In the day that thou eatest thereof thou shalt die*: the inclination is signified in these wordes: *The woman saw that the tree was pleasant to the eyes, and a tree*

Rom. 5. 13.

to

to be desired for knowledge: the transgression or acte in these wordes, *shee tooke of the fruite thereof and did eate*: hereof may arise a perfect definition of sinne. Sinne is an inclination or acte against the Lawe of God, offending God, and deseruing the wrath of God or euerlasting death, vnlesse forgiuenesse be obtained by meanes of the Mediatour. The definitiō of sinne.

The seconde point to be vnfolded in the fall of man was the blemish or foulenesse of his fall, which is noted in the worde (*disobedience*) which conteineth all sinnes; the sinne of disobedience is amplified by circumstances, which the holy Ghost would haue to bee diligently receiued by *Moses*: as The blemish and foulnes of the fall.

1 That he despiseth the promise of God, whereby he was commanded to hope for euerlasting life, so long as he did eate of the tree of life.

2 That he despised the commaundement or the restraint thereof made to this ende, that *Adam* by obedience might testifie his readinesse to submit him selfe to the authoritie of God.

3 Hitherto, may be added the sinne of pride or ambition, whereby he would be equall vnto God.

4 Vnbeliefe, whereby he did not beleeue the threatning of God, which was, that if he did sinne, he shuld die.

5 His vnnaturall kindnesse, whereby hee did not consider, that as he had receiued so many benefites for him selfe and his posteritie: so also by sinning he was to loose them both from him selfe, and from his posteritie. *Gen* 2, 17.

6 His foule Apostacie from God to the deuill, to whom, charging God with lying, with enuie, and with malice, hee did rather giue credite, then to his creatour: so that *Augustine* hath well obserued, that, *In the first sinne of man may be discerned many sinnes, if that one be deuided as it were into his parts.* *Enchirid. ad Laurent. c. 46*

7 Last of all, that hee fell in Paradise, this also doeth increase his vnthankefulnes; for Paradise was the garden of *Eden*, that is, of pleasure, where man might haue aboundantly, not onely plenty, but also varietie of all sortes of daintie fruites. *Gen.* 3, 3.

2 Nowe for the effect of this fall and disobedience,

it

The effect, & punishment of the fall.
Gen. 2. 17.
Rom. 3. 23.
Gal. 3. 22.

it is the guiltinesse that was in our first parents, both in that the image of God after which they were created was foorwith blotted out, & also that God did lay this punishment vpon them, that in the place of wisedome, power, holines, trueth, righteousnes (with which ornaments they had been clothed) should succeed most vile plagues, as blindnes, weakenes, falshood, and iniustice. For the posteriritie, the *Catechist* teacheth that our nature was then so corrupted, that from thenceforth we are all conceiued & borne in sinne, by which words he declareth that not onely *Adam* did susteine the punishment of his most foule fall, but also that he did wrap his posteritie in the same miserie, who because they were corrupted in him, it commeth to passe that we all for his offece are conceiued and borne in sinne, whereupon it is vsually called originall sinne, and is commonly defined to be an hereditarie blemish and corruption of our nature, spread ouer all the parts of the soule, whereof it is that we are all borne children of wrath, and euerie man in his time bringeth foorth the wicked fruites of his corruption, which the Scripture calleth workes of the flesh.

Rom. 6. 12.

The definitiō of originall sinne.
Rom. 5. 19.
Eph. 2. 2.
Gal. 5. 19.

Of this naturall infection and corruption of whole mankinde, these places following do giue testimonie: *Behold I was shapen in iniquitie, & in sinne hath my mother conceiued me.* So *Moyses* recordeth that *Adam begatte a sonne after his owne image and likenes*: that is, as by the fall in his own nature he was corrupted which was before created good, so hauing lost the image of God, he could not but gette children like vnto him selfe. Hitherto belongeth that which the Apostle saith: *We are by nature the children of wrath, and that death went ouer all men, in him, whome all men had sinned.* And that which *Iob* cryeth out, *Who can bring a cleane thing out of an vncleane? truely no man*: whereupon it followeth that we all, who haue no discent from vncleane seede, are from our birth stained with the infection of sinne, yea before wee see the light of this life, are spotted and defiled in the sight of God.

Psal. 51. 7.
Gen. 5. 3.

Eph. 2. 3.
Rom. 5. 12.
Iob. 14. 4

Now, how is it possible, that we who had not then

any

any being in nature when *Adam* sinned, should yet bee defiled in him, shall then euidently appeare vnto vs, when we shall haue shewed the difference betweene *Adam* and his posteritie, and so shall set downe that hee was as it were the roote, and his sonnes as branches, whereby it commeth to passe that as from a rotten roote doe growe branches like vnto it, which doe send their rottennesse into other twigges that growe out of them: so also from a corrupt parent, who was as the stocke of mankinde, came sonnes stained and corrupted, who afterward infected their posteritie, so that the fountaine of corruption being in the nature of *Adam*, was by continuall discent from the forefathers deriued to their posteritie, and by this meanes our nature not onely became sinnefull, but did also beget sinnes.

Adam compared to a roote, and his sonnes to branches.

*W*hich is to bee vnderstood, not onely of *Adam* nowe being corrupt and of his posteritie, but euen of the children that are borne of faithfull parents: for that which *Dauid* confesseth: *That he was begotten in iniquity, & conceiued in sinne*, being, as it is certen, not peculiar vnto him, it followeth that the common condition of al mankinde, was by the holy Ghost noted vnder his example, And for that their children are called holy by the Apostle, we must vnderstand that this holinesse of the children is the special blessing of the people of God, which hindreth not the going before of that first and generall curse of mankinde: for the guiltines is by nature, but this sanctification is by grace aboue nature. Wherefore, as *Augustine* saith, *Whether it be the guiltie vnbeleeuer, or the faithful person acquited from his guiltinesse, both of them begetteth children not acquited but guilty, because they beget them of a corrupt nature.*

Psal. 51.7.

How the children of the faithfull being corrupt by nature, are neuertheleſſe called holy. 1. *Cor.* 7.14.

Epist. 157.

Last of all, how this corruption commeth from the fathers to their children, whether by traduction of the soule, or by the bodie, or by some other meanes, it auayleth not ouer curiously to enquire, so that be knowen, that God so ordained, that whatsoeuer giftes he had bestowed vpon the first man, he should haue them or loose them, aswell for his offspring as for him selfe.

These thinges being so, this our condition after the fall

The vse.

fall of *Adam* casting downe al our glorie and confidence in our selues, ought truly to humble vs being ouerwhelmed as it were with shame, & to stirre vp in vs a true hatred and misliking of our selues, and true humilitie, that wee may be set on fire with a new desire to seek after God in whom euery one of vs may recouer those good things whereof we are found altogether void and destitute.

The false doctrine.

August. de hæres. cap. 88. That the sin of the first man is deriued to all mē, not by imitation of his manners, but by conceptiō of his seede. *See Augst. lib. hypognost. 2. contra Pela.*

BY *this doctrin of the hainousnes of mans fall, and of the effects therof, it appeareth that they are iniurious to God who indeuour to make the sinne of man seeme small, as if it had bin openly the intemperancy of the appetite: & that* Pelagius *doth erre grossely, when he teacheth that sinne was deriued from the first man only by imitation and not by natural discent, and so that* Adam sinned *only to his owne hurt, and did nothing hurt his posteritiy, by which subtility Sathā hath gone about by couering the disease to make it incurable: but both he and his schollers are plainly refuted both by the testimonies before alleadged, & also by experiēce it selfe in young children whose wickednes euen from the very cradle, & afterward the wages of sinne which is death, lighting vpon them also, who haue not committed any sinne, do sufficiently shewe that we are not corrupted by learning wickednesse from any other, but that we bring with vs corruption bred in vs euen frō our mothers wombe. For whereas they think that maketh for them which we read in the Prophet,* The soule that sinneth that shall dye, *And,* the sonne shall not beare the iniquitie of the father, *as if it did hereof follow that Adam sinned not to our hurt, but to his own, nor that otherwise God shold be vniust and contrary to himselfe: or if* Adam *brought destruction vpon vs, that we are cast away by another mans fault, they are therin deceiued, that they vnderst and not how euery mans owne proper sinne is ioyned with that sin of* Adam. *For we are not condemned in* Adam, *as if we mere without sinne in our selues, but we are blemished by his sinne, nay (as* Paul *saith)* We haue all sinned in him, *in that we were all in his loynes, and so it cōmeth to passe that euery man beareth the punishment of his owne sinne. Howsoeuer it is we dye not guiltles, because euery man is conuinced, and found guiltie euen by the witnesse of his own conscience. And as for young*

Exe. 18. 19. 20. Deut. 24. 16.

Rom. 5. 12.

Heb. 7. 9. 10.

children

children, although there appeareth not yet in them any sinne, yet it lurketh in them, because they are guilty of condemnatiō before God. Wee are not able indeed to finde this by our senses, but we must consider how far more sharpe sighted God is then we. But the Prophet doth not speake in that place of the tender infant that commeth out of his mothers wombe, but of men growne, who would lay their sin both vpon other men, and vpon God himselfe, to make themselues guiltlesse, whose wicked peeuishnes, Ezekiel *reproueth, and sheweth that the childrē are not punished for their fathers sinnes, but for their owne. The* Romanists *also are in an error, who doe exempt the Virgin* Marie *from sinne, for the Apostle declareth that all men are by nature the children of wrath, and that besides Christ there is none priuiledged from this condition.*

Whether infants be condemned for other mens sinne.

Ezek.18.2.

Concil. Trid. Sess.5.cap.1. de peccato originali.

Eph.2.3.

Heb.4.15.

Question.

8 But are we so corrupt that we are not at al fitte to doe well, and are wee prone to all vice?

Answere.

Yea truely: vnlesse we be regenerated by the holy Ghost.

The Exposition.

HAuing declared the state of man before his fall, and then what is the cause of his corruption, and what be the effectes of his disobedience, it followeth to consider whether the force of hereditary corruption be such, that mā is altogether depriued of al power to do good, or whether he haue yet receiued some, though small and weake, abilitie, which indeed of it selfe alone can do nothing, but receiuing helpe from grace is able also to doe some thing of it selfe: which place is vsually called *Free will*: in Latine, *Liberum arbitrium*, whereby the opinion of the Schoolemē: the word *Arbitriū* must be referred to reason, whose office it is to discerne betweene good & euill, the word *Liberum* vnto will, which is flexible vnto eyther, whereof the Scripture teacheth

What free will is

Thom.part.2. quest.83.art.3

in

in this manner.

1 That the natural or carnal man is both altogether vnfit to do well, & also prone to all vice, 2. That we can not doe well before we be regenerate by the holy Ghost.

The diuision, That man is by nature wholly corrupt & prone to all vice.

First that the condition of man is such since hee was brought into the bondage of sinne, that he is in no sort able by nature to do wel. Iohn plainely teacheth. *The light shineth in darknes but the darknes cõprehended it not*: signifying that the sharpnes of mans vnderstanding touching the knowledge of God is meere darkenes.

Iohn. 1.4.

Math. 6.23. *If the light which is in thee be darkenesse, how great is the darkenesse?* saith Christ. When hee calleth men darkenesse, he doeth thereby take from them all power of spirituall vnderstanding.

1. *Cor.* 2.14. 2. *Cor.* 3.5. *The naturall man*, that is, who leaneth to the light of nature, *doeth not perceiue those things that are of God*, saith Paul. Also, *We are not fit of our selues to thinke any thing of our selues*, hereof I thus gather: If we be not fit to thinke, much lesse are we fit to doe well. The same Apostle willing to bring downe the pride of mankinde, dealeth by these testimonies: *There is none righteous, no not one, there is none that vnderstandeth*, here iudgement is denied to man: *There is none that seeketh after God*, whereby is signified the backewardnesse of the will, which place, as also the rest, is in stead of a most cleare glasse, wherein wee may behold the image of our whole nature, for that the holy ghost with these thũderbolts striketh not at some certain men, but at the whole generation of Adams posteritie. But must clearely in the Epistle to the Ephesians. *And you also (saith he) hath he quickened, when you were dead in trespasses and sinne.*, signifying that as dead men are destitute of all strength, so that they are able to doe nothing to recouer life, and to execute the functions of life, so by nature the *Ephesians* were, and all men are till they be regenerated.

Rom. 3.10. 11:12. *Psa.* 14.33 *Esay.* 59.7. *Eph.* 2.1

Nowe that man on the other side is prone to all vice, it is evident by as plaine testimonies of scripture: as first out of *Moyses*: *And the Lord saw that the wickednes of man was great vpõ the earth, & al the imaginatiõs of ỹ thought of his heart, were only euill continually, euen from his youth.*

Gen. 6.3. *Gen.* 8.21.

Hereupon

Hereupon *Ieremy* saith, *that the heart of man is wicked aboue all things, and* Iob *calleth a man abhominable, & filthie which drinketh iniquitie, like water.* Ierem.17.9. Iob.15.15.

And Christ saith: *That which is borne of flesh, is flesh,* whereupon is gathered, that not only the vnderstanding, but also the will is corrupted, wherto that also serueth. *He that committeth sinne, is the seruāt of sin:* & that which the Apostle often beateth vpon out of the Psalmes: *They are al gone out of the way, they are al togeither becom vnprofitable, there is none that doth good, no not one:* where both abilitie to accompliſh, and will to endeuour is remooued from all men. Ioh.3.6. Ioh.8.34. Psal.14.3. Rom.3.12.

Whereupon it followeth that this is a most true demonstration, that seeing these two powers of the soule, vnderstanding & will (which remaining sound & intire, man had been able to doe good) are now perished and corrupted, he is therefore now vtterly vnfit to doe well, & prone to all vice: whereto belongeth that confession of Esay: *All we like sheep haue gone astray, we haue turned euery one to his owne way:* & that which Christ saith in the Gospel; *An euill tree can not bring forth good fruits.* Esay.53.6. Math.7.18.

Neither yet for all that doth the Scripture make man a blocke or a stocke, as if he had not any vnderstanding or will left, but onely affirmeth that by sinne hee was spoiled of all abilitie to vnderstand aright, or to will or doe aright: which *S. Ambrose* doeth expresse in a moste excellent sentence: *Man by the deuill was spoyled not of his will, but of the soundnes of his will, therfore that which in nature was good, in qualitie became euill.* And *Bernard*, who teacheth that there is *in vs all power to will, but to will well we had neede to profit better, to will euill we are able already, by reason of our fall.* An obiection preuented. Lib.11. de Vocat.gent.c.2. & 3.

2 The Seconde part of the answere of this question was, *that we are not fit to doe well, before we be regenerate by the holy Ghost,* which is the third state of man, namely vnder grace, as they vse to speake. The thirde state of man vnder grace.

To be regenerated, is for man to be made new, not as *Nicodemus* thought, but by changing, renewing, and repairing the powers of the soule, that is the vnderstanding and the will, as it were spiritually to be borne againe. Ioh.4.4. What it is to be regenerate.

This

Whac it is to be regenerate. *See Auguſt. Hyp. quæſt. lib. 3. de libero arbitri ante lapſum & poſt lapſum.*

This is the worke of God alone, who as in the beginning he created vs after his owne image, ſo alſo muſt hee regenerate vs according to the ſame, which hee doeth by the holy Ghoſt the third perſon in trinitie, one and the ſame euerlaſting God together with the Father and the Sonne.

In this ſenſe are to be vnderſtood the places of Scripture following.

Ioh. 3. 5. *Except a man be borne againe of water and of the ſpirit, he cannot enter into the kingdome of God.*

Ioh. 3. 27. *No man can receiue any thing, except it be giuen him from aboue.*

Mat. 16. 17. *Bleſſed art thou Simon the Sonne of Ionas, for fleſh & blood hath not reueiled this vnto thee, but my Father which is in heauen:* where Chriſt affirmeth that this is by ſpeciall reuelation from his Father, that Peter doeth acknowledge him.

Ioh. 8. 36 Iohn. 15. 5 *If the Sonne make you free, you are free indeede:* And *without me you can do nothing*, that is, nothing that is acceptable vnto God, and maketh for the attainement of ſaluation.

Philip. 2. 3. 2 Cor. 3. 17. *It is God that worketh in you both the will and the deede, according to the good pleaſure of his will:* alſo, *where the ſpirit of the Lord is, there is freedome.*

Ezek. 36. 26. In the Prophet: *I will take away the ſtonie heart out of your bodie, and I will giue you an heart of fleſh, and I wil put my ſpirit within you, and cauſe you to walke in my ſtatutes.*

Eph. 1. 17. 18. Paul to the Epheſians: *The God of our Lord Ieſus Chriſt, the father of glory giue you the ſpirite of wiſedome, and of reuelation through the knowledge of him, that the eyes of your vnderſtāding may be lightened, that ye may know what the hope is of his calling:* by which ſpeach the Apoſtle giueth to vnderſtand, that men doe not much profite by the worde of God, vntil he himſelfe giue them eyes, or open their eyes, who is therefore called *the Father of lights*, becauſe whereſoeuer hee ſhineth not with his ſpirit, all things are poſſeſſed with darkeneſſe.

Iam. 1. 17. For this cauſe commonly hee vſeth to pray for the Churches. Coloſſ. 1. 9. Phi. 1. 4. *We ceaſe not to pray for you and to deſire, that ye may be fullfilled with knowledge of his will, in all wiſedome and*

and ſpirituall vnderſtanding, that ye might walke worthy of the Lord.

Auguſtine did ſo farre acknowledge this want of reaſon to vnderſtand the things of God, that hee thinketh *the inlightning of grace as neceſſary for the mind, as the light of the ſunne for the eyes:* and not herewith content, he calleth backe ſome of this, adding that *we our ſelues do open our eyes to ſee the light but the eyes of the mind, vnleſſe they be opened of God, remaine ſhut.* *Lib. 2 de pet. mur. remiſ. cap. 5.* How neceſſarie the grace of illumination is:

Out of all theſe this principle is gathered, that wee haue neede wholly of the grace of Gods ſpirit to preuent both our vnderſtanding and our will, and to chaunge, helpe, and aſſiſt them to vnderſtand, will and worke aright.

The vſe and end of this knowledge and doctrin is this, not to increaſe in vs ſlouthfulnes, but that we vnderſtanding, how by originall ſinne wee are bereaued of al power to vnderſtand, to will and to worke aright, and alſo hemmed in on euery ſide with moſt miſerable neceſſitie, may learne notwithſtanding to long after that good wherof we are void, & after that libertie which we haue loſt, and therefore to heare the word of God wherby our iudgement may be reformed, to craue the gift of the holy Ghoſt, that we may learne the cōmandements of God, and that he would make of our ſtonie hart a fleſhly hart, and giue vnto vs ſtrength, as *Auguſtine* very well aduiſeth about this matter *O man* (ſaith he) *by the commaundement know what thou oughteſt to haue by correction, learne that by thine owne fault thou haſt it not, by prayer vnderſtād from whence thou muſt receiue that which thou deſireſt to haue: So wil it come to paſſe that thy mind being inlightened ſhal iudg aright, thy hart being reformed by the hand of God ſhall be made willing, and man according to the meaſure of grace which he hath receiued, ſhal indeuour and apply all his powers, and all his ſtrength vnto obedience.* The Vſe. *Pſal. 119. 34.* *Lib. de corrept. & gratia.*

The falſe doctrine.

WHerefore by theſe arguments of the corruption of our nature, it appereth that the ſect of Philoſophers long ago did not thinke nor teach aright of the knowledge of man, which they placed in him if hee perfectly knew his owne ex-

cellencie and dignitie, wherby he might swel with vain confidence, & be puffed vp with pride: to which end they vsed that common precept, *Know thy selfe:* and this saying also, *That man had sufficient in himselfe to make himself happy, that it is Gods gift, that we liue, but our owne that we liue wel and holily. And that this is the iudgement of all men, that wee must begge good successe at Gods hand, but that euery man is to receiue wisdome from himselfe: wher as in deed there is nothing our own but sin, & whatsoeuer good we haue, proceedeth frō God. And hereby also it is apparent that both the Latine & the Greeke writers did too much extoll, & did teach too arrogantly, the one their* Free will, *as if man yet stood vpright: the other,* Their absolute power, *as if man were wholly in his own power: whom the Romanistes following haue also more declined from the word of God, & contrary to so many expresse places of scripture, out of the parable of the mā left half dead by the theeues, haue deuised that there remaineth somewhat sound as yet in our nature, the Apostle directly auouching the contrarie, whē he saith that we are dead in sins & trespasses: euen as they also for the maintenance of this their opinion, do corruptly think that the word* Flesh *belongeth only to the sensual, not to the better part of the mind. For if it be true that mā must be born again because he is flesh, Christ did not command him to be born again in body alone, & he is not born again in soul, whē some part of it is reformed, but whē the whole is renewed. Secondly, the spirit is so compared to the flesh, that there is no middle thing between them. Thirdly Paul expounding Christs meaning, willeth vs to be renewed in the spirit of our mind: as also in another place he willeth vs to be changed by the renewing of our mind, But these mē, if they wil not beleeue the scripture, yet let thē harken to* Augustē *reasoning in this sort: What is he able to work that is but a lost man, but so farre forth as he shalbe freed from perdition? Can his free will do any thing? God forbid we should say this. For mā abusing his free wil lost both himselfe & it: for as he that killeth himself, doth in deed by liuing kil himselfe, but by killing himself doth not liue, neither whē he hath killed himself, can restore himselfe to life again. So when we sin by free will, sin getting the vpper hand, free will is lost: for of whomsoeuer a mā is ouercome, to him also he is brought in bondage.*

Last

2 *Liberum arbitrium.* Concil. Trid. sess. 6. c. 5 αὐτεξουσίαν Damas. Orth. fid. lib. 2. c. 25.

Eneca. Cic. 3. de Nat. Deorum.

Luk. 10. 30.

Eph. 2. 1.

The word *Flesh* doeth signifie also the superior part of the soule.

Iohn. 3. 6.
Eph. 4. 23.
Rom. 12. 2.

August. in Eucharist. cap. 29.

Iohn. 8. 34.

Last of all, if we be so corrupt, that we are vtterly vnfit to do well, & prone to all vice, as we haue shewed, where is then the merit of cõgruity, which proceedeth of free wil, wherof the Schoolemen of the Romanists speake so much? whereby it appeareth that those Doctors knew not so much as the first principles of religion, which they might learne euen of children, if they had not shewed thẽselus long since not meet to be taught, and indeede very stubburne.

The refutation of the merite of congruity. *Viguer. cap. 9. v. 3.*

The Arg. *That God doth no mã wrong, although he require of man in his law, that which he is not able to performe: nay, that he doth iustly punish sinne with punishments present and euerlasting, both of soule & body, without any respect of age.*

Question.

9. Doth not God then deale iniuriouslie with man, whẽ he requireth that of him in his Law, which he is not able to performe? The 4. Lords day.

Answere.

Not at all: for God so created man that hee was able to performe it, but man intised by the deuil, by his owne disobedience depriued himselfe and all his posteritie of those gifts of God.

The exposition.

THe inhabilitie of man to keep the Law of God hath beene sufficiently declared in the former diuisions, but by consideration of this our infirmitie, flesh vseth to take the occasion to murmure against God, as if God dealt iniuriously with man in requiring that at his hands which lyeth not in his owne power, that is, perfectly to keepe the commandements of God: to which obiection the *Catechist* maketh answere, and concludeth that sith it is apparant, that man was so created of God, that he was able to performe them, and that he brought himselfe into these streigthes of weakenes and infirmitie, that this is sufficient to stop his mouth, that he can lay no blame

Aboue *quest.* 6.

Eph. 4. 24.

vpon God, for any vniust or tyranons dealing.

How iustly God doth require at mans hands perfect obedience vnto his Law, Christ intended to expresse by this parable, where he compareth the *Kingdom of heauen to a King* (meaning God) *who would take an account of his seruants* (who we are) *and when he began to recken, ther was brought vnto him one that ought him ten thousande talents* (such is euery one of vs by transgression of the Law) *and when he was not able to pay, his Lord commaunded him to be sold, and his wife and children, and all that hee had, and the debt to be paid*: hereby declaring, that hee doth iustly require his owne, and demaund backe again that which the debter receiued from him: the application of the similitude is this. Euen so God if he require of vs that are his debters to make him full satisfaction, he shal do nothing against reason and iustice.

Math. 18. 23. 24. 25.

And doth not Christ also in his prayer make vs al debters vnto God, and such debters indeed, as are not able to pay, when he willeth vs to pray vnto God, *forgiue vs our debts*? which if it be so, as truly it is, he doth not without cause, chalenge of vs perfect obedience to his Law, although we be not able to performe it.

Math. 16. 12.

Whereunto may bee added the iudgement of Christ concerning vs, when he teacheth vs, *when we haue done al things that are commanded vs, to say we are vnprofitable seruants, for we haue done that we ought*. Tell me how Christ could cal the keeping of Gods commandements a debt, vnlesse when our nature was yet intire, hee had giuen vs abilitie and strength to performe his Law.

Luk. 17. 10

The causes of mans inhabilitie to performe the Law.

2. Howbeit that now we are not able to pay, the neerest cause is the willing & free disobedience of man: the cause fardest from vs is the deuill, by whose intisemēt mā did purposely breake the lawe and commaundement of God: and did purchase both to himself and to his posteritie this inhabilitie, and did wilfully bring himselfe in bondage to the deuils tyrannie.

Rom. 5. 12.

For so *Moses* setteth out this historie. *And God said to Adam, who told thee that thou wert naked? hast thou eaten of the fruit of that tree, wherof I charged thee saying, thou shalt not eat of it? Then said Adam, the woman which thou gauest*

Gen. 3. 11. 12. 13.

to

to be with me, she gaue me of the tree and I did eate.

Then said God vnto the woman, why hast thou done this? And the woman said the serpent beguiled me and I did eate.

Here thou hast the flat confession of the wilfull disobedience of them both by meanes of the deuill intising & egging the woman to sinne, and the woman intising the man, whereunto Christ alluded, when he called *the deuil a manslaier from the beginning, and one who did not continue in the truth, for there is, saith he, no truth in him.* *Iohn.8.44.*

Now is ther any reason that the Lord should loose his right, to cal vpon vs for his debt, which that it is so great, and so hard to be paid, we our selues are the causes? And if in mans court hee is not acquited, nor ceaseth to bee a debter, who by his owne fault is not able to pay; how can mortall man excuse himselfe before the iudgement seate of God, and with what face dare hee accuse God of hard and vniust dealing?

Neither doth that make man lesse guilty before God, because he was intised by the deuill, but rather increaseth his wickednes and his sinne, for that when God had so streightly forbidden him to eate of that tree, he chose rather to obey the voice of the Serpēt & of the woman, thē the commandement of God and his creatour: the deuill indeed did egge him forward, but hee did not constraine him, for he had free wil, so that he might haue not obeyed him. And let no mā here obiect that God might haue better prouided for our saluation, if he had stayed the fal of Adam. For this questiō, both for the too too presumptuous curiosity of it, is to be abhorred of al godly minds, and doth also belong to the misterie of prædestination, which we handle not in this place. *Gen.3.6.* *See Calu. lib. de prædest.*

The vse of this doctrine touching our inhabilitie to keepe the Law of God, is threefold. 1. That we may acknowledge our owne guiltines, and accuse our selues of falling frō God; for God by his iust exactiō will humble vs: for by commanding thinges impossible, hee doth not make men sinners but humble, that euery mouth may be stopped, & the whole world may be found guilty before God. 2. That we may defie the deuill and his workes by whose instigation & inticement we were thrown downe *The Vse.* *Rom.3.19*

into the bottomles pit of these calamities, according to
m.4.7. that saying, *Resist the Deuill, and he will flie from you.* 3. Seeing our weakenes and inhabilitie is such, that we are not able to performe that which God by very good right re-
ist. 24. quireth at our hands, let vs pray the Lord with *Augustine* and say: *Graunt O Lord that which thou commaundest, & then commaunde what thou wilt*: which was the godly prayer of that godly Father, not that he hoped, he was able to attaine vnto it in this life, but assuredly in the life to come.

Question.

10 What then, will God let goe this disobedience and backslyding of man without punishment?

Answere.

No surely: but hee is most fearefully angry both with our naturall sinnes, and with those sinnes which we our selues doe commit: & doth punish the same in most iust iudgement, both with temporal, and eternal punishments, euen as himself pronounceth: Cursed is euery one who continueth not in al things that are written in the booke of the Law to doe them.

The Exposition.

THis is the confirmation of the former question: for God not onely doth no iniurie to man, when he requireth that of him in his Lawe which he is not able to performe, but also is most fearefully angrie with the disobeydience and backslyding of man, and wil be auenged on the same, with most grieuous punishments: There are two effects and fruites of this most foule fall.

1. *Sinne that is bred in vs, or naturall sinne.*
2. *The sinnes that we our selues commit.*

What naturall sinne is. The diuision of sinne. Gal. 5. 19. Rom. 6. 12. 14 Math. 6. 1. Ose. 11. 9

Naturall sinne is called that which issueth from *Adam* vnto vs, the fruits whereof are the sinnes which be dayly committed, which are called actuall, vpon a receiued and common diuision of sinne into *Originall* and *Actual* sinne.

Now as well for the one as for the other, the *Catechist* teacheth that God is most fearefully angry: and thus the Scrip-

Scripture speaketh of God according to the capacity of man, not that anger or wrath is in God, as in man, in whom it is nothing else but a stirring, and disquieting of the mind. But God being without all troubled affection, witnesseth of himself, that he is angry with sinnes, which must be so vnderstood, not that wee ought to imagin in him any mouing of affections, but rather to consider of this speach, as borrowed from our vnderstanding: because God as it were looketh with an angrie, and irefull countenance, so often as he doth execute iudgement. *Ioh. 3. 9. Rom. 4. 5. Math. 3. 7. Eph. 5. 6. Iam. 1. 17.*

How God is said to be angrie.

So is God angry first for natural or original sinne, the poyson whereof remayneth in all men as it is instilled into them from *Adam*, and hath taken deep root, and therefore doth worthely deserue the punishment & vengeance of God, & holdeth all men as condemned, and deseruedly conuinced before God: for God liketh of nothing, but righteousnesse, innocencie and puritie.

That infants bynature deserue the wrath of god

And this is so true, that euē very infants, although they haue not yet brought forth the fruites of their iniquitie, yet notwithstanding forasmuch as they haue within them the seede of sinne, do bring with them from their mothers wombe their owne condemnation, whereupon the Apostle calleth vs *Sonnes of wrath by nature*, & saith that *death raigned from Adam to Moses, euen vpon those who had not sinned like to Adams transgressiō, who was the figure of him that was to come.* *Eph. 2. 3. Rom. 5. 14. Rom 6. 23. Heb. 9. 27.*

And albeit this natural poyson is not straightway seen in infants, so soone as they are brought foorth into the world, yet it is not for all that accounted no sinne before God: for there should be no guiltines without sinne, neither had the Apostle well saide: *The wages of sinne is death,*

Secondly, God is angrie also for those sinnes, which we our selues do commit, that is, for actuall sinnes, which Paul calleth *workes of the flesh*, and they are the fruites of that naturall corruption, such as among the grosser sins, are 1. *Idolatrie*, whereof in the Epistle to the Rom. *The wrath of God is reueiled from heauen against all vnrighteousnesse of men, for holding the truth in vnrighteousnesse.* *Rom. 1. from vers. 18. 19. 23*

Perditious tempting of God, when wee sinne against *Exod. 32. 17.*

Exod.14.11. 1.Cor.10.10. Num.21.26 1.Cor.10.8. the truth of Gods promises. 3 Murmuring against God. 4. Foule and straying lust, and other grosse sinnes & wickednes, against the first and the second table of the Law God punisheth both sinnes in his iust iudgement, with present and eternall punishment.

For frō whence are those punishments laid vpon man by God, as hunger, thirst, aduersitie, pouertie, griefes, corruption of humors, and many other discommodities? do they not come vpon vs from the sinne of *Adam* & *Eue*, as it were by the right of kindred and inheritance? and do they not bring all mankinde without any difference of age, into subiection of the first death, which is the departing of the soule out of the body, which soone after turneth into duste? From whence commeth the cursing of the earth, and the condemning of man to the toyle of labour? haue they not also proceeded from the same sinne? what should I speake of the olde worlde, or of Sodom and Gomorrha with their young infants? did not partly originall sinne, and partly their vnbridled desire of sinne bring them to perdition, & throwe them in the bottomlesse pit?

Gen.2.17. Gen.3.19. Rom.6.23 Gen.6.5. Gen.8.21. Gen.18.20.

Why the godly are punished of God. Gen.12.1

Howbeit in temporall punishments this difference is to be marked, that they are laid vpon the wicked by God as a iudge angry with them, but vpon the godly by a mercifull father, for their saluation, because they do instruct them to the mortifying of the flesh, and to godly humilitie: & do accustome them to obey God, conuince them of their owne infirmitie, set their mindes on fire to pray, exercise their hope, so that to conclude, if there bee any bitternes in them, it is swallowed vp wholly of spirituall ioy. And this is that which the Apostle teacheth, that *tribulation breedeth patience, patience experience*, whereby the strength & constancie to indure, wherwith God hath armed his faithful ones, is brought to light, and the worthy gift of pacience, which they haue receiued of their God, is made sure & manifest. But the temporall punishmentes of the wicked are forerunners of eternall punishment, both of body and soule, wherewith in the last day they shall worthily be plagued. *When the Lord shall shew himselfe from heauen with his mightie Angels, in flaming fire*

Rom.5.3.4.5.

Why the punishmentes of the vngodly are laid vpon them by god. 2.Thes.1.7.8.

fire, rendring vengeance vnto thē that doe not know God, & yeelde not obedience vnto the Gospell of our Lorde Iesus Christ.

The paines set vpon the breakers of the Law.

Last of all the same is confirmed, to wit, that God is fearefully angry with both kindes of sinne, by the verye paine set downe in the Law by Moses, and almost in the same words repeated by Paul: *Cursed is euery one who abideth not in al things, that are written in the booke of the Law to doe them.* Wherein is shortly signified, both to whome the Lawe was giuen of God, and to what end, and what punishment abideth for the transgressours: namely that it was giuen to all men', and to keepe all his commandements, and whosoeuer transgresseth is accursed: wher the word (*accursed*) is to be vnderstoode aswel of present, as of eternal calamities, as in these verses it is vsed by Moses. *Deut.27.26. Deut.28.15. Gal.3.10.*

What is meant by the word accursed.

Cursed art thou in the citie, (meaning if thou obey not the voice of the Lord) *and cursed in the field, &c.* to which paine the whole people agree by answering to it. *Amen.* *Deut.28.16. 17.18.19.*

The Vse.

Which being so, we are more then brutishly benummed in our sinnes, if we be not mooued, nor stirred vp with this thunderbolt of the curse, truely, and from the heart to confesse and bewaile our sinnes before God, & to say with the Prophet: *If thou O Lord straightly markest iniquities, O Lord who shall stand?* and: *Who can vnderstand his faults? clense thou me from my secret fault.* *Psal.130.3. Psal.19.13.*

The false doctrine.

HEre doe erre both the Anabaptists, *teaching that originall sinne in infants is not of its owne nature worthie of condemnation, and also the* Romanistes, *who deny it to bee sinne, but only the matter for sinne easily to breede of, whereas Paul affirmeth to the contrarie, that we are by nature the children of wrath, & the Prophet saith, in sinne hath my mothe conceiued me.* *Protoc. Franc. art.4. Concil. Trid. Sess.5. sect.5. Eph.2.3. Psal.51.7.*

Question.

11. What is not God mercifull also?

Answere.

Yes truely he is mercifull: but so he is iust too: Therfore his

iustice

iustice requireth to haue that punished with extreme, that is with euerlasting punishmēt of soule and bodie, whatsoeuer is committed against the soueraigne maiestie of God.

The Exposition.

THe *Catechist* laboureth to confirme the doctrine before deliuered against them who doe make light of the miserie of man, by pretending the mercie of God, & by that meanes doe let loose to them selues the raynes to sinne, which mercie he teacheth that God so sheweth, that thereby he doeth nothing preiudice his perfect iustice: and so the former part of this question, doeth as it were make way to the seconde parte of this booke, whereto we must therefore giue the more diligent heed, because that is accounted the true and onely religion, which sheweth vnto vs the perfect iustice and mercie of God.

What is true religion.

Now two thinges are here avouched of God, 1. that hee is mercifull, and that hee is iust. 2. What his iustice doeth require. That God is mercifull the Scriptures doe euery where witnesse, and doe commend his mercie by certaine titles or names, euen as he shewed him selfe to *Moyses* in the Mount, when he gaue him the law, crying, *Iehoua, Iehoua, strong, mercifull, and gracious, slow to anger, and aboundant in goodnes and trueth, reseruing mercie for thousands, forgiuing iniquity and transgression and sin.* And in the Lawe he witnesseth that *he sheweth mercie vnto thousands that loue him*: last of all in the *Psalmes* his mercie is euery where commended.

Exod.34.6.7. Deut.5.10. Exod.20.6.6. Psal.103.8

But as God is exceeding mercifull, so is he also iust: for otherwise he should not be God: he will not (as the Lorde saith of himselfe) absolue, to wit, him that ought not to be absolued, as if he had said, God is so mercifull, that he is also iust.

Exod.34.7. Nahum 1.3.

And in the Lawe: *For I am the Lord thy God, a mightie and iealous God, visiting the iniquitie of the fathers vpō the children, and vpon the childrens children, in them that hate me:* and agayne, *The Lorde will not hold him guiltlesse that taketh his name in vaine.*

Exod. 20. 6.7.

That the iustice of God requireth.

Therefore seeing the same God is iust, it must needes be, that whatsoeuer sinne is committed against his soueraigne

raigne maieſtie, muſt bee ſatisfied for with extreme, that is, euerlaſting puniſhment both of ſoule and bodie, before we can be reconciled vnto him.

Which that it may be, there muſt be a proportion ſet betweene ſinne & the puniſhment of ſinne: The greatneſſe and hainouſneſſe of ſinne is valued according to him who is offended, which is the infinite and moſt holie maieſtie of God, at whoſe preſence the heauen was on fire, the earth trembled, Moſes did quake, the Iſraelites were afraide, and all thinges were throwne downe, whatſoeuer durſt ſet their power and ſtrength agaynſt his. Therefore the puniſhment muſt be anſwerable to ſo heynous a ſinne, and ſuch a price muſt be brought for ranſome, wherewith God may be pleaſed, his wrath turned away, and fauour and mercie purchaſed for vs, or if this cannot be proued, wee muſt liue for euer vnder the puniſhment, whereto wee are condemned by the curſe and lawe of God.

2.Cor.6.14.

Exo.19.17.18

The vſe.

The vſe of the mercie and iuſtice of God.

THe Vſe and conſideration of the mercie of God in general, as it ought to keepe vs in affiance to call vpon him & to hope and certenly looke for ſaluation from him, finally to ſet on fire in vs the loue of him: ſo his righteouſnes & iuſtice is ſet before vs to this end, that it may be as a bridle to vs to keepe vs from ſinne, perſwading vs, that except we repent, although God for a time ſuffer vs to carry away our ſins without puniſhment, yet it ſhall not alwaies be ſo, but at the laſt he wil take moſt bitter and moſt iuſt puniſhmēt vpon vs? But in this place we may conſider of them both. 1. That we deſpaire not of deliuerance from our euils, becauſe God is exceeding mercifull. 2. That we abuſe not his mercie, and ſo deceiue our ſelues, becauſe alſo he is exceeding iuſt. 3. That we ſeriouſly and diligently conſider, by what meanes God will haue his iuſtice ſatisfied that ſo we may be reconciled vnto him, & may obtayne ſound comfort both in life and death.

The end of the Comentarie vpon.
the firſt part of the Ca.
techiſme.

THE

THE SECOND PART: OF MANS DELIVERANCE.

The Arg. That man being in the state of perdition, must seeke redemption in the Mediatour.

Question.

5. Lords day.

12. *Seeing then wee are by the iust iudgement of God in danger of temporall and euerlasting punishment, is there any way or meanes left whereby we may be deliuered from these punishmentes, and be reconciled to God?*

Answere.

God will haue his iustice satisfied: wherefore wee must needs make satisfaction either by our selues, or by some other

The Exposition.

Whether there remaine any hope of deliuerance and reconciliation, and by what meanes.

THE Title of this seconde part containeth also a short repetition of the former doctrine, and is as it were a preface to the more full handling, and vnfolding of this argument of our deliuerance: for the question is whether there bee any way or meanes left, whereby a man may be deliuered from these punishments present and eternall, whereof hee is in danger by the iust iudgement of God, and so be reconciled vnto his God: of attaining of which deliuerance neither is he altogether cut from hope, neither is he simply put in hope, but on this condition, if Gods iustice bee first satisfied: for this is the will of God.

1. Principle Gen. 2. 17. Deut. 27. 26. 1. Thess. 1, 10.

That principle leaneth vpon the very trueth of God, who had expressely foretold man, *In the day that thou eatest of that tree, thou shalt die:* by death vnderstanding all miseries and all kinde of calamities, as the departing of the

the ſoule from the body, and the ſecond death, which is the wrath of God to come, & the curſe that ſhal alwaies and for euer abide.

Therefore the *Catechiſt* ſignifieth, that before we may hope for deliuerance, and perfit reconciliation with God, this iuſtice of God muſt fully be ſatisfied, wherby he wil not ſuffer his moſt holy maieſtie to be offended without puniſhment. *Exod.10.5, and 34.7.*

Now wheras his maieſtie, which man by ſinning hath offended, is infinit and incomprehenſible, wee muſt neceſſarily conclude, that there is required a puniſhment ether equall to ſo great a Maieſtie, that is euerlaſting and infinite, or ſuch a one, as thogh it be determined in time is all one, as if it were euerlaſting, that ſo wee may haue deliuerance from ſinne, death, and the curſe. *Luk.16.24 2.Pet.2.4. Iude.6*

For the former meanes of deliuerance, although God will throw the wicked together with the deuils into hel, there to be tormented with euerlaſting torments, yet becauſe they ſhall neuer be deliuered from them, but ſhall alwaies remaine vnder theſe puniſhments and the wrath of God, therefore it can not be vnderſtood of it: therfore wee muſt flie to the ſecond meanes of deliuerance, of which ſort that was, which God himſelf promiſed to our firſt parents, ſaying. *The ſeede of the woman ſhal breake the ſerpents head,*

Which being ſo, the other principle followeth which is in the text, that therefore wee muſt needes make ſatisfaction vnto God, either by our ſelues or by ſome other. For that which is a common receiued rule, that no man can ceaſe to bee a debter, before either himſelfe or ſome bodye for him hath anſwered his creditour: that hath place here alſo, by reaſon of the exact ſeueritie of Gods iuſtice: & the reconciling of man vnto God muſt needes goe before. *2.Principle.*

Whereunto alſo that belongeth, that God will bee perfectly ſatisfied, that is, not ſuffer any one ſinne to remaine, which is not by this temporall ſuffering ſatisfied for and condemned in our fleſh: which perfection pertaineth alſo to the repairing of the whole nature of man, and of all the graces, which by ſinne were loſt; o-

therwiſe

therwise our redemption should be vnperfite.

Question:

13 Are we able to satisfie by our selues?

Answere.

Not one whit: yea rather we do increase our debt euery day.

The Exposition.

THat by our selues wee are not able to satisfie, it seemeth to neede no proofe: Nay contrariwise we are so farre from being able, that wee rather increase our debt euery day, and so bring our selues into greater guiltines. *Iob* truely describeth man *to be abhominable and filthie, drinking iniquity like water:* signifiyng that sinne is as ordinarie and as vsuall a matter with vs, as meate and drinke: which if it be so, and we daylie commit sinne, (as certenly we doe) our debt also increaseth by sinning. The Prophet confesseth and prayeth, *Who can vnderstand his faultes? O clense thou me from my secret faultes:* we our selues also when wee pray acknowledge the same: *Forgeue vs our debts. In many thinges we offend all,* saith *Iames*: But *Paul* cryeth out: *O wretched man that I am, who shal deliuer me from the bodie of this death?* But the wicked take delight euen in sinning, and please them selues in their wickednes, and make no reckening of mocking God.

Iob. 15.16.

Psal. 19.13. *Matth.* 6.12. *Iam.* 3.2. *Rom.* 7.14.

Wherefore if wee like vnto a prisoner for debt, which is not onely not able to pay, but euery day increaseth his debt: who seeth not that we are not able by our selues to satisfie the iustice of God.

The false doctrine.

By these arguments of our inhability to redeeme our selues is that false opinion of the Romanistes *refuted, whereby they imagine some kinde of workes in man, which by a strange and barbarous terme, they call workes of* Supererogation: *for this is a most certen principle: if we be not able to merite any thing to our selues, nay if (as the proverbe is and here may most fitly be vsed) we owe our very soules to God, to what end should we attempt to merite any thing for other men?*

Viguer. instit. c.30.15.6. ver.20.

Questio

Queſtion.

14 Can any creature in heauen or in earth make ſatisfaction for vs?

Anſwere.

None at all: For firſt God will not puniſh any other creature for that ſinne that man hath committed: Secondly that which is but an only creature, is not able to indure the wrath of God againſt ſinne, and to deliuer others from it.

The Expoſition.

IT hath been alreadie proued that by our ſelues wee are in no ſort able to ſatisfie the iuſtice of God, there remayne the reſt of the heauenly creatures: but there are two reaſons brought, why no creature in heauen or in earth, which is but an onely creature, is able to doe it for vs: one drawen from the order of Gods iuſtice, the other from the weakenes of any creature, compared with the power of the wrath of God, and the hainouſneſſe of ſinne.

For the former, the anſwere is directly made. 1. That this had been contrary to the will of God, who will not puniſh any other creature for that ſinne which man hath committed. For what is more indifferent, then for God to execute his iudgement vpon that nature or creature, which by ſinne had offended the maieſtie of God? *Geneſ.3.6.* But neither Angell, nor any other creature had eaten of the fruite of the tree, but onely man, who alone was forbidden to eate of it: therefore it was agreeable to iuſtice, *Exod.32.33.* *Ezech.18.20.* that God ſhould lay the puniſhment vpon man, which *Heb.2.14.* order of his iuſtice in puniſhing offenders, himſelf auoucheth in theſe words, *I wil blot him out of my book, who hath ſinned againſt me, & the ſoule that hath ſinned, it ſhal die.* 2

Secondly, none of the creatures was able to make ſatisfaction to God for vs, becauſe he who would take vpon him to deliuer vs, muſt indure the wrath of God, as he had threatned the tranſgreſſion of his Law, but the power of Gods wrath is ſo great, that it is like a conſu- *Gene.2.17.* ming fire, which no man can withſtand, whereof the lord *Ierem.4.4.* himſelfe thus ſpeaketh in the Prophet: *Leaſt my wrath* *Oſee 11.9.* *come foorth like fire, and burne that none can quench it,*

becauſe

because of thè wickednesse of your inuentions: and howe great a fire must that euerlasting wrath of God be? which being infinite, how was it possible to bee borne of him, who is but an only creature?

2. Thess. 1. 10. Psal. 130. 3.

Wherefore that principle also must by all meanes be retained, that our deliuerer must be somewhat more and greater then a single creature, that so he may both endure the wrath, and rise also from it as a conquerour hauing ouercome it.

3. Principle.

Question.

15. Then what manner of Mediatour and deliuerer must we seeke for?

Answere.

Such a one as is true man, and perfectly iust, and yet notwithstanding more mightie then al creatures, that is, who is also true God.

The Exposition.

NOwe then that we must seeke for a Mediatour, by whome we may be deliuered from sinne, and from death, the holy Scriptures doe teach vs: and when wee heare of a Mediatour, wee foorthwith thinke of the office of a Mediatour, which among men is to bee an intercessour betweene the parties offended, and to deale, intreat and be instant for reconciliation betweene them, and not to giue ouer vntill he haue established peace on both sides.

What manner of Mediatour it behooued vs to haue.

But for the office of a heauenly Mediatour, where the parties are vnequall, the partie offended, God, whose maiestie is aboue all comparison: the partie offending Man, there are required strength and qualities farre aboue the strength and qualities of man. 1. That hee bee true man, and perfectly iust. 2. That yet hee bee mightier then all creatures, that is, who is also true God: so that this mediatour, is a person consisting of two natures, the nature of God, and the nature of man appointed betweene God, who is angrie with sinne, and mankind, who are guiltie of sinne, and of the wrath of God, to make intercession to God for vs, to satisfie the iustice

iustice of God, and to reconcile vs vnto him.

His humaine nature, the Scriptures do declare by the seed of the woman, also by the seed of *Abraham* & *Isaac*: the perfect righteousnes and innocency of the Mediator, the Lambe without spot did foreshew. The same doth Esay also confirme, both when he saith that there *was no guile found in his mouth*, & a little after calleth him, *my righteous seruant, who by the knowledge of him shall iustifie many:* Euen as the same Prophet also by many titles doth commend his diuine nature: *the gouernement is vpon his shoulders, he is called wonderfull, counseller, the mighty God, the euerlasting father, Prince of peace, the increase of his gouernement, and peace shall haue none end.*

Gen. 3. 15
Gen. 22. 18.
1. Cor. 15. 2
Exod. 12. 5
Esa. 53. 9. 1
Esa. 9. 5. 6.
Esa. 7. 14.
Ier. 23. 16 &
33. 16.

The Arg. *That Christ is that onely Mediatour, true man, and perfectly iust, and true God, such as one as in the Gospell is promised, & exhibited.*

Question.

16. Wherefore must he needs be true man, and perfectly iust?

Answere.

6. Lords day.

Because the iustice of God requireth, that the same nature of man which sinned, should also pay the punnishment of sin: but he that were a sinner himself could not pay for other men.

The Exposition.

OVr Mediatour first ought to be true man, that nothing might be diminished of Gods iustice, which requireth that that sinne which mans nature hath committed, should be punished, not in the nature of Angels, but in our flesh.

Rom. 8. 3.
Rom. 5. 12. 15

In the day that thou eatest of the fruit of the tree, thou shalt assuredly dye: this was the sentence of the Lorde God against man: vnlesse therefore our Mediatour were true man, how could he suffer, die, feele, and receiue in a true soule and bodie those horrible torments and the wrath of God?

Gen. 2. 17.

Surely the author to the Hebrewes seemeth to haue minded this, when he speaketh of the Mediatour. *For as such then as the children were partakers of flesh and bloode,*

Heb. 2. 14.

hee also himselfe likewise tooke part with them that he might destroy through death him that had the power of death, that is the Deuill.

And for no other cause is hee called *the second Adam*, but because the condition of al men was allotted vnto him, that he might raise vp from their fall the posteritye of *Adam*: & except it were so, how could we be sure that the office of redemption were fully perfected for vs, and what comfort could come to vs, if the sinnes of mankinde, had been laid vpon any other creature, then vpon mankinde?

1. Cor. 15. 47

2. Tim. 2. 5.

4. Principle.

This being out of controuersie, let vs retaine also that principle, that our heauenly father would so repaire the decayed estate of mankind by mercy, that yet his iustice might remaine whole, and without breach, and therefore that the Mediatour must be true man. 2. And it was no lesse needefull that hee should bee also pure and altogither cleere from all spot of sinne, because if himselfe were a sinner, he could not vndergoe punishment for other men.

Mat. 3. 15.
Rom. 5. 18.
2. Cor. 5. 21.
Rom. 3. 23. 25. 26.
Acts. 20. 28.

For vnderstanding of this wee must call to minde, that man was bound to fulfil al that righteousnes, which God required of him for his owne glorie: whereof it followeth, that there must needes haue been some man, who fulfilling all righteousnes might bee accepted vnto God. Secondly, all men are ouerwhelmed, with an infinite multitude of all kinds of sin, and therefore in danger of the curse, therefore there must needs be some man, who might make full satisfaction to God, that he might bee accepted of him. Thirdly no corrupt man had beene able so much as to attempt this, much lesse to bring it to passe,

Rom. 14. 23.
Heb. 11. 6.

but rather he should haue needed a Mediatour for himselfe, so farre had he beene from being able to reconcile others vnto God, or to performe any thing pleasing and acceptable vnto God.

Therefore it was needfull that the redeemer of men should be both a true man, that is, hauing the true body and soule of a man, and also iust, and not defiled with any spot of sinne,

Quest

Question.

17. Wherefore ought he also to be true God?

Answere.

That by the power of his Godhead, hee might be able to sustaine the burden of Gods wrath in his flesh: and to recouer and restore vnto vs the righteousnes and life that wee had lost.

The Exposition.

THere are also reasons of no lesse weight, if wee consider the proper office and dutie of the Mediatour why he ought also to be true God. There lay vpon the Mediatour the burden of Gods wrath to bee sustained in his flesh: but there was no such strength either in Angels, or in men, which was able to beare so heauy a weyght, therefore it was needfull that he should be more mightie then all creatures, that is, true God, who must rise agayne hauing put to flight and ouercome the Deuill, sinne, the worlde, and last of all, death it selfe togither with the wrath of God.

Coloss. 1. 20.

Rom. 1. 14. Act. 2. 24.

And for this cause God in the Prophet giueth this honour onely vnto himselfe: *I am the* Lord, *and there is no Sauiour besides me*. Wherupon the Apostle when he speaketh of the Mediatour, *saith, God purchased his Church with his owne blood*: and, *God was in Christ reconciling the world vnto him*: and of the Iewes: *If they had knowne him, they would neuer haue crucified the Lord of glory*

Esa. 43. 11. & 53. 5. Act. 20. 28. 1. Cor. 2. 8. 2 Cor. 5. 19.

2. Furthermore, for that it belonged to the same office of the Mediatour, to repaire and restore the righteousnes and life that we had lost by sinne, that also could not be brought to passe and performed, but by the power of God.

The Apostle Paule confirmeth the same, where he intreateth of the repayring of the image of God in vs, and challengeth the working thereof to the Creatour alone, that is, to God himselfe: for he *admonisheth the faithful to put on the new man, which after God is created in righteousnes and true holines*: and, *not to lie one against another, seeing they haue put on that new man, which is renewed in knowledge after the image of him that created him, to wit, in the*

Eph. 4. 24. Col. 3. 10 1 Ioh. 1. 7 & 4. 9.

beginning in his owne image.

But more cleerely he speaketh of the same thing to the
2 Cor. 3. 18. Corinth. *But we al,* saith he, *behold as in a mirror, with open face the glorie of God and are changed into the same image from glorie to glory, as by the spirit of the Lord.*

Question.

18. But who is that Mediatour, who is both true God and true and perfect man?

Answere.

Our Lord Iesus Christ, who is made vnto vs of God, wisedome, righteousnes, sanctification, and perfect redemption.

The Exposition.

OF the qualitie and condition of the person of the
1 Cor. 1. 30 Mediatour hath beene before spoken, now the que-
1 Tim. 2. 5. stion is asked *Who he is:* for we must haue some certainty of him, for otherwise how shal we call vpon him, whē we know him not? how shall we be sure that the payment is made, when we know not our suretie? Therefore that our Lord Iesus Christ is that onely Mediatour, true God and true man, and also perfitly righteous, it is proued by the testimony of the Apostle comprising in a short sentence the whole misterie of our redemption, and teaching
Christ the Mediatour of mankind. both from whence we haue such a Mediator, & also by what meanes, with what and how precious treasures hee beeing furnished, brought a saluation to mankinde.

That a Mediatour was giuen vnto vs of God. *Paule* teacheth that this Mediatour was giuen vnto vs of God: as if he had said, God of his meere mercie gaue him vnto vs, and bestowed him vpon vs, to deliuer vs from sinne, death, and the curse, and to make full satisfaction to his iustice, and finally to repayre in vs the image of God.

Where wee must acknowledge the exceeding goodnesse and mercie of God toward mankind, who whē they had nothing before their eyes, but the gulfe of condemnation, wherin they were all to be swallowed vp, he gaue
Ioh. 3. 16. Rom. 5. 8. Rom. 8. 32 this onely and most deere pledge, to wit, his onely begotten sonne, by his sacrifice and intercession to reconcile them vnto himselfe, which benefite according to

worthines of it can neuer bee sufficiently valued and commended.

Secondly, the same Apostle in this golden sentence propoundeth foure excellent titles, wherein hee compriseth the whole power of our Mediatour, and whatsoeuer good thing we receiue of him. The first is, that he is made vnto vs of God, Wisedome: for when we were altogether vnwise and blind in those things that concerne our saluation, he was made vnto vs wisedome: that is although he were the word and wisedome of the father from euerlasting: yet then especially became he such a one vnto vs, when being sent of the Father, hee reuciled vnto vs the whole counsell and will of the Father, and filled also our soules with sauing wisedome, and vvith the knowledge of saluation.

Wisedome.

Mat. 11. 27. *Ioh.* 2. 18. *Colos.* 2. 3 1. *Cor.* 2. 2

By *righteousnes*, he vnderstandeth, that he by his death did purge our sinnes, that this obedience might be imputed vnto vs for righteousnes.

Righteousnes.

2. *Cor.* 5. 21.

By *sanctification*, he teacheth vs that by his Spirite wee are regenerated vnto holinesse: for we cannot bee freely iustified, but we must also liue holily.

Sanctificatiō. Rom. 6. 2. 3

Last of all, by *redemption*, he signifieth that we by his benefite are deliuered aswell from the bondage of sinne, as from all miserie that issueth from thence: although that benefite of perfect redemption shall be fully accomplished in the last day.

Redemption.

Rom. 8. 23.

To this testimonie of *Paul* may be added also the suffrages of the Euangelists, as that of *Matthew*, out of *Esay*, shewing the trueth of the prophecie concerning *Christ* fulfilled: *Behold, a Virgine shal conceiue & shal bring forth a sonne, and thou shalt cal his name Immanuel, which is by interpretation, God with vs, true God & true man*, or God incarnate: euen as Christ himselfe prooueth against the *Pharisees*, that he is both the Lord, and the sonne of David: his Lorde according to the one nature, that is, his Godhead; his Sonne according to the other nature, that is his manhood: that which the Angell saith in *Luke*: *This day in the citty of Dauid is borne to you a Sauiour, which is Christ the Lord.*

Esa. 7 14. *Matth.* 1. 15. 1. *Tim.* 3. 16. *Math.* 22. 42 *Psal.* 110. 1 *Luk.* 2. 11

Christ our Mediatour is perfectly righteouse.

His perfite righteousnesse is confirmed in the places

Heb. 4. 15. Heb. 7. 26. that follow: *For we haue not an high Priest which cannot be touched with the feeling of our infirmities but was in all things tempted in like sort, yet without sinne.* And a little after: *For such an high Priest it became vs to haue, which is holie, innocent, vndefiled, separate from sinners, & made higher then the heauens.*

1. Iohn, 2. 2. 1. Pet. 2. 22. 1. Pet. 3. 18. Whereto also may bee referred that of *Iohn*: *If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous:* and that of *Peter* out of *Esay*: *Who did no sinne, neither was there guile found in his mouth*: and, *For Christ suffred once for sin, the righteous for the vnrighteous, that he might bring vs vnto God.*

Rom. 9. 5. Out of which and other like places of scripture, it is strongely proued, that *Christ* is that our *Mediatour, who concerning the flesh came of the fathers, but is also God ouer all, blessed for euer.*

Quæst 11. The differēce of true & false religion. And this doctrine (as wee touched before) is therefore more diligently to be beaten vpon, and more greedily to be receiued, because by it alone wee may discerne true religion from false, for whatsoeuer religion setteth any thing else to Answere the wrath of God, besides the onely innocencie, righteousnes, and satisfaction in Iesus Christ, robbeth God both of his perfect iustice and mercie, and therefore is false.

The false doctrine.

The error of the Romanistes. Concil. Trid. sess. 22. cap. 3. 1. Tim. 2. 5. *SEeing that our Mediatour Iesus Christ, is true man, and also perfectly iust, the Romanistes doe twise erre. First, in that they depart from him, whome, in that he is man, wè are taught to be very neere and closely ioyned vnto vs. Secondly, that passing by him, they deuise vnto themselues other aduocates, and Mediatours, who are sinners themselues: for what sinner can purchase vnto vs the fauour of God?*

The error of the Arrians. *The Arrians also are no lesse wicked, who from the office of Christs mediation, fetch an argument to ouerthrow his diuinitie, whereas he could not bee a Mediatour, vnlesse he were also God.*

Question.

19. Whereby knowest thou that?

Answe

Answere.

By the Gospell, which God first reueiled in Paradise, and afterward did publish by the Patriarches and Prophets, shadowed out in sacrifices and ceremonies, and last of all accomplished by his onely begotten Sonne.

The Exposition.

THis is a proofe of that which went before: for the Catechist doth confirme the doctrine of the mediatour Iesus Christ, and doth teach from whence the certainetie thereof is warranted vnto vs: namely, by the Gospell, as wee haue learned sinne and our miserie out of the Law, vpon which occasion he doth expound what is meant by the name of the Gospell, and howe farre it stretcheth.

The reason of the name & definition of the Gospel.

The word *Gospell* signifieth glad tidings, hauing the name εὐαγγελιον of εὐαγγέλλω that is to bring good tidings, whereupon for that the knowledge of saluation is said to be learned out of the Gospell, or in the Gospel, it is taken for the doctine comprised in the olde and new Testament, concerning our Messias and Sauiour, in whome is promised and preached to them that beleeue in him perfect deliuerance from sinne, death, and the euerlasting curse, then which there coulde bee none more happy or welcome tidings to all mankinde.

The authour of the Gospell.

The authour of this Gospell, that is, of this sauing doctrine is shewed to be God himselfe, who as he did from euerlasting decree how hee woulde redeeme mankinde beeing through sinne brought vnder the danger of condemnation had euerlasting death: so by and by after the fall of man hee did reueile this promise. *The seede of the woman* (which is Christ) *shall bruse the Serpents head*, that is, shall ouercome the Deuil, and shall bring vnto men full deliuerance from all miserie. Gen. 3. 15

The differēce of the Law & the gospell.

And so in the reuelation that is from God, the Gospell differeth from the doctrine of the law, whereof although God be also the authour, yet is it so far knowne by nature that it leaueth men without excuse, as when the Apostle saith, that *The Gentils doe by nature the things contayned in the Law*. But the Gospel is a doctrine which Rom. 2. 14 Matth. 15. 17. reacheth aboue nature, whereof men could not haue so much

.15.16
1.17.9.
21.18.&
0.10.
b.8.56.
eb.13.8.
uk.1.54
eut.18.18.
.Sam.7.12.
Act.3.22.23
y 10.43.
Rom.1.2.
Rom.3.21.
John.5.46.47.

much as any guesse, so that nowe also they can not yeeld consent vnto it, without the special gift and grace of God.

Moreouer, the goodnes of God is thereby the more commended, because God did not onely impart that glad tidings to our first parents, but did also prouide that in a continuall discent, the same should by Patriarkes and Prophets be published, & deliuered from hand to hand: as from Adam in the familie of *Seth*, *Enoch*, *Noah*, *Sem*: from *Sem* to *Abraham* (with whome God did strike the couenant, the foundation whereof was Christ) frō Abraham to his posteritie in Ægipt, and finally to *Moyses*, by whom the same doctrine of the Gospell was taught, and afterward more largely and plentifully expounded and confirmed by the holy Prophets, as the Apostle witnesseth to the Romanes.

To this may be added that he did not onely by liuely voice deliuer the doctrine of the Gospel to his people, but also, the more diligently to beat it into his people, did shadow it out vnder the Law, by diuers sacrifices and ceremonies, & especially by the Sacraments of *Circumcision* and the *Passeouer*, the principall drift whereof was to keepe the Godly in expectation of Christ that was to come which the authour to the *Hebrewes* teacheth most plainely in a great part of his Epistle.

Heb.7.8.9:10 & 10.7.

How the doctrine of the Gospel was deriued to vs.

What is mēt by the gospel in the new Testament.

Last of all, God did accomplish the same by his Sonne, exhibiting in deede vnto vs Iesus Christ, who did most fully preach vnto vs: euen as hee now also doth reueile it, & will to the end of the world by the preaching which he hath ordained in his Church: whereupon in the new Testament the Gospell is for the most part taken for the cleere manifestation of the mysterie of Christ, and specially for the publishing of the grace offred and perfo med in *Christ* as *Mar.*1.1, & *Heb.*11. & *Paul* in that respe calleth Christ *the end of the Law to righteousnes to euery o that beleeueth*, for that he did obserue all the cōmand ments, tooke vpon him all the curses, and in whome the promises and figures had their accomplishment.

*Rom.*10.4. 2.*Cor.*1.20. *Gal.*4.4.

The antiquitie of the doctrine of the Gospell.

The Vse.

THe Vses of this doctrine of the Gospell are foure: first hereby appeareth the antiquitie of the doctrin

Chr

Christ our onely redeemer, so that to doubt of the truth ther-of were to robbe God, for that it hath witnes from God him-selfe, from the Fathers and Prophets ledde by the holy Ghost, whereunto also the sacrifices and ceremonies did lead men, & whereof the Sonne of God himselfe comming in the flesh bare witnes. Wherefore it behoooueth vs carefully to vphold in the Church, and faithfully to expound and retaine this doctrine, both for the worthines of it, as cōming from God, & for the antiquity, and also for the necessitie and profit thereof.

Another vse is to know that after Christ is once come, the 2
shadowes of the sacrifices haue an end, and that now after the Sun is risen, there is no more place for the ceremonies of the Law, and that cōcerning the vse of them they are fulfilled & abolished in the death of Christ.

The third vse is, to learne, by despising the world and the 3
transitorie delightes therof, to desire with the whole affection of the heart that soueraigne good that is offered to vs in the Gospell: and when it is offered, to lay hold on it.

The fourth vse is, in all affliction, and euen in life and in 4
death to comfort our selues by these glad tidings of saluation purchased by Christ, which farre exceedeth al the ioyes of the wicked.

The Arg. That Christ is a Sauiour onely of those that beleeue, and of true faith, and of the summe of those things that are to be beleeued. The 7. Lords day.

Question.

20. Is saluation then restored by Christ to all men that perished in Adam?

Answere.

Not to all, but onely to those who are ingraffed into him by true faith, and do lay holde vpon all his benefites.

The Exposition.

HEre hee preuenteth an obiection: for seeing it is confessed that Christ is the redeemer of mankinde, as the Gospell doeth teach, some man may aske the question, whether all we that perished in Adam, are restored also so to saluatiō in Christ, & if not so, who thē are restored vnto saluation? to which question the answer is plainely,

plaine: namely that not all, nor euery man is restored to saluation by Christ, but onely those who beleue in him.

1 That all shal not be saued by Christ.

And that all are not saued by Christ the Mediatour, is so true and so well knowne out of the Scriptures, as nothing more, Christ himselfe bearing witnes: *Not euery one that saith Lord, Lord, shall enter into the kingdome of heauen*, and, *Narrow is the gate and streight is the way that leadeth vnto life, and few there be that finde it*, to this may bee added the description of the last iudgement, and that which he saith elsewhere, *Many are called, but fewe are chosen*.

Math.7.13.14
Math.25.34.
Math.22.14.

Although neuertheless that abideth true, which Iohn affirmeth, that *Christ is the Propitiation for our sins, and not for our sinnes alone, but for the sinnes of the whole world*: because Christes death is in deed sufficient for all mankinde, but effectuall onely for the Elect, who shall beleeue in his name, to whome also hee reuealeth the will of his father, and whome hee regenerateth by his holy spirit, whome he preserueth, and in the ende shall crowne with euerlasting glorie. For *Iohn* had no other purpose, but to make the sacrifice of Christ common to the whole Church: so that vnder the name (*all*) hee comprehendeth not the reprobate, but noteth out those, who (as I sayde) should also beleeue, and were scattered throughout diuers coastes of the worlde,

1.Ioh.2.2.
Ioh.17,20.
Math.11.27.
Ioh.15,15.
Ioh,6.45.
Rom.8.30.

Ioh,11.52

A comparison of Adam and Christ. Rom.5.18.

After which sort also that place of the Apostle must be vnderstoode, *Likewise then, as by the offence of one, the fault came on al men to condemnation: so by the iustifying of one, the benefit abounded towardes all men, to the iustification of life*: where the word (*all*) supposeth the condition of beleeuing, which Christ so often inforceth in the Gospell, and the Scripture repeateth almost in infinite places.

And that this was *Paules* meaning, shall then appeare, when we shall haue obserued wherein both these, that is, the first *Adam*, and the second *Adam*, which is Christ our Mediatour doe agree, and wherein againe they differ. They agree in this, that ech of them was appoynted as a roote, which should sende forth into the branches

Rom.5.19.

growing

growing from it, whatsoeuer it had in it selfe: but herein they differ, that the one by nature did spread his offence to the destruction of all, the obedience of the other did by grace abounde vnto many: for that wee are borne corrupt from *Adam*, it is the fault of nature, but that in Christ we are borne againe to bee righteous, it is the benefite of the holy Ghost. Rom. 5. 19.

An obiection preuented.

Neither yet are wee therefore to thinke that *Adam* was of more force to destroy, then Christ is to saue, seeing it is a farre greater matter to saue, although it be but one, then to destroy an infinite number; or yet that God is vnrighteous or vnmercifull, for that hee will not so shewe his mercie, but that hee will sometime execute his wrath vpon the vngodly: for if all should be saued, there should bee no examples of Gods mercie in the Elect: but God will haue to appeare on both partes examples of his iustice and examples of his mercie, and therefore it must needes be that many must bee condemned, and some saued: to this belongeth that of *Augustine: If all should be deliuered, then would that lye hidden which by iustice is due vnto sinne: and if none should be deliuered, then would not that appeare which is giuen by grace.* *Epist. 105 ad Sixtum.*

2 Wherefore seeing God doeth vse to giue faith, the onely instrument to lay holde on Christ vnto salvation, vnto those whome hee hath determined to saue in Christ; it is very well shewed in the Catechisme in the second place, that onely those shall be saued, who are ingrafted into Christ by true faith, and doe lay holde vpon all his benefites.

2 The faithfull shall onely be saued.

The Apostle vseth the name of *ingrafting* to the Romanes: *For if wee be ingraffed with him to the similitude of his death: so shall we be also to the similitude of his resurrection*; the which comparison the Scripture also vseth in another place, shewing that as impes we must be graffed into Christ, and become one in him: before wee can drawe life from him: for as a branch cut from a tree receiueth no life from the roote, so he that is not ingraffed into Christ, can not bee partaker of his life: whereupon he him selfe saith: *As the braunch can beare no fruite of it selfe vnlesse it abide in the vine: so neither can you, vnles you abide in me.* Rom. 6. 5. Iohn. 15. 4.

What is to be ingraffed into Christ.

For

For Christ is the head of the faithfull, the faithfull
Eph.4.16. Eph.5.15. them selues are called bone of his bones, and flesh of his flesh, that as from the head by the sinewes, life, feeling and motion are deriued into all the other partes of the bodie: so from Christ the mysticall head, through the holy Ghost, must the iuyce of euerlasting life flowe into all his members.

But the onely meanes in respect of vs to be made partakers of that spirituall iuyce, is true faith, wherevpon it followeth that they onely are saued, who truelie beleeue in Christ, and do applie vnto them selues by faith him, that is made vnto them of God, wisedome, righteousnes,
Iohn.3.16.36 Esay.53.11. sanctification and redemption: according to the saying of Christ: *For so God loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleueth in him should not perish, but haue euerlasting life.*

Iohn.1.12. The same also is plainelie affirmed by Iohn: *But so many as receiued him, to them he gaue this honour to be the sonnes of God, euen to those that beleeue in his name.*

Heb.4.2. and 10.39. To the Hebrewes, *For the Gospell was preached vnto vs, as it was also vnto them, but the worde which they heard did not profit them, because it was not mingled with faith in thē that heard it.*

We must lay hold vpon all the benefites of Christ. Iohn 16.27. Therefore by faith wee must lay holde on Christ and all his benefites that we may be saued, seeing wee can misse none of Christes merites, neither can we haue any merite elsewhere, but that our owne saluation and redemption must be called in question, and wauer to and fro, and we shall also do notable iniurie to Christ.

The necessity of faith. whereby wee may see howe necessary an instrument faith is, because as to seeing it is necessarily required that a man open his eyes: so to the obtayning of those thinges which by the grace of God are promised in Christ, We must needes haue faith, without *which it is vnpossible for any man to please God.*
Heb.11.6.

But forasmuch as true faith is onelie proper to the elect, as the Apostle saith to *Titus*, here againe wee see
Tit.1.1. that not all indifferently doe imbrace that fellowship with Christ, which is offered by the Gospel, and therefore, if we will rise yet a little higher, that they onelie

are

are saued, who are of the number of the Elect, whome Christ ingraffeth into him selfe, by his Spirit through faith, that they may obtaine saluation in him, as Luke witnesseth: *And they beleeued, so many as were ordained vnto euerlasting life.* Acts.13.48.

Yet let no man hereof gather that infants are excluded from saluation, because by reason of their age they can not beleeue, who howe they are also saued in Christ by vertue of the couenant, we will shew in another place. Quest.74. Quest.74.

The false doctrine.

SEeing therefore it hereby appeareth, and is certen that the faithfull alone shall be saued, they are refuted who goe about to proue, that euery man shalbe saued in his owne superstition, and seruing of God after his owne will: for they are contrary to the eternall counsell of God, who, whom he hath from euerlasting chosen in Christ vnto saluation, in thē in his good time doth plant faith, that so they may attaine righteousnesse and life in him.

Question.

21. What is true faith?

Answere.

It is not onely a knowledge, by which I doe stedfastly assent to all things which God hath reueiled vnto vs in his word but also an assured affiance kindled in my heart by the holy Ghost through the Gospel, by which I rest vpon God making sure account, that forgiuenes of sinnes, euerlasting righteousnesse and life is bestowed, not only vpon others, but also vpon me, and that freely by the mercy of God, for the merite and desert of Christ alone.

The Exposition.

WE haue declared that there is but one meanes of deliuerāce, to saue vs from so miserable destruction, where Christ is reueiled to be true God and true man, the *Mediatour*, and *Redeemer*, by whose hande the heauenly Father according to his exceeding goodnesse and mercie hauing compassion on vs, would succour vs, if so be we be ingraffed into Christ by true faith, and doe apply all his benefites vnto our selues. Nowe we must consider what manner of faith this is, whereby men receiue

ceiue the possession of the kingdome of heauen, who are by nature condemned in *Adam*, for that not euery opinion or perswasion is able to bring so great a matter to passe: and so much the rather, because the deuill is so hote an enemie to the sauing doctrine of faith: for because hee was not able to hinder the decree of God touching the redemption of mankinde, therefore hee employeth all his skill about this, howe eyther to take away, or to corrupt, or to weaken this instrument wherby wee applie the same vnto our selues, for he knoweth that which is written, *Whosoeuer beleeueth not, vpon him abideth the wrath of God.* Iohn.3.16.

1 The definition of true faith is here further expounded Iohn.6.69. Iohn.17.3.

Therefore true *Fayth* is defined first to be a knowledge, which although it bee common to it with the historicall faith, yet true faith can neither bee, nor continue without it, according to the confession of *Peter. We also haue beleeued and knowen, that thou art Christ that Son of the liuing God.* He ioyneth knowledge with faith, euen as ignorance is the greatest enemie to wit.

2

Secondly, it is such a knowledge, whereby we do firmly and without al doubting assent vnto all things which God (not the Church, or Councels haue decreede of their owne priuate motion) hath reueiled vnto vs in his worde: for true faith hath respect vnto the word of God, and whatsoeuer is promised, commanded, or conteined therein, doeth thereunto most stedfastly agree, and refuse all things contrary vnto it, that is, whatsoeuer without the worde of God is framed or deuised.

3 Iam.2.19.

Thirdly, because this euidence, and certen assent to all the articles of faith maketh no true faith (for such knowledge haue also the wicked and the deuils, generally to beleeue whatsoeuer is conteined in the Scriptures of the Prophtes and Apostles) therefore that is also added in the definition of faith, wherein standeth the very formall difference of faith, namely, that true faith is not onely a knowledge, but also an assured affiance of Gods fauour and good will towardes vs, whereby all faithfull men resting vpon God, do first apply peculiarly vnto them selues forgiuenesse of sinnes, euerlasting righteousnesse, and life, and then by the Lawe of

charitie

charitie doe deeme and hope the like of other faithfull men also and members of the Church: which witnesse the Scripture calleth πληροφορια that is, *a full perswasion*: which the Apostle expresseth in these wordes, *I knowe whome I haue beleeued, and I am perswaded that hee is able to keepe that which I haue committed to him against that day*: and, *I liue, not I nowe, but Christ liueth in me*: and to the Romaines: *For I am perswaded, &c.* Gal.5.6. 1.Cor.13.7. 1.Thes.1.5. 2.Tim.1.12. Gal.2.20. Iam.1.8. Rom.8.38. The proper companion of a true faith is certen affiance or confidence

And that such an affiance is required to the perfection of true faith, the reasons following drawen out of the Scriptures doe confirme. 1 Seeing it is certayn that no man is saued by knowledge alone, and Christ pronounceth that whosoeuer beleeueth shall bee saued, who seeth not that true faith is not onely the knowledge of the historie, but that some speciall propertie? 2. *By the heart man beleeueth to righteousnesse*, (saith *Paul*) *and by the mouth man maketh confession to saluation*: if faith be in the heart, then is it not onely knowledge in the mind, but also affection in the heart, and consequently affiaunce or confidence: whereupon the same Apostle ioyneth *Confidence* with *Faith*, when hee speaketh of Christ: *By whome wee haue boldnesse and entraunce with confidence by faith in him*. Euen as the holy Ghost also to the Hebrewes defineth, *Faith to bee the substaunce of thinges hoped for*, that is, an assured confidence of good thinges to come, such as Christ commendeth in *Abraham* and in others. Rom.10.10. Eph.3.12. Heb.1.13. Iohn.8.56. Rom.4.18.19.

And so at length by this proper difference is true faith discerned, first from historicall faith, which is so called, because it containeth onely the knowledge of the historie, that is, of the Prophets and Apostles writings, and of those thinges which God hath done, doth, or will doe, whereof *Iames* saith, *The deuils beleeue and tremble*. Secondly from temporall faith, when a man assenteth to the doctrine of God, and professeth the same after a sort, & acknowledgeth it to be true, but doth not earnestly apply the same to him selfe, for his owne saluation: but because he seeketh for glorie, and profite by it, therefore for a time he desireth to bee a follower of it among Historical faith. Iam.2.19. Temporall faith.

Math. 13. 20. among others, whereof Christ speaketh in the parable in Mathew, which faith in this point excelleth, and goeth beyond historicall faith, because they who are indued with it, receiue the word of God with ioy: whereas the deuils hauing historicall faith, had rather it were rooted out: last of all from the faith of working miracles, whereof the Scripture in an other place maketh mention: for many being without this faith to worke miracles, had notwithstanding that true faith & were saued: againe many hauing this faith, yet went without saluation, such as they who shall say in the last day, *Lord, Lord, haue we not by thy name cast out deuils, & by thy name done many great miracles: and then will I professe to them, I neuer knewe you, depart from me ye workers of iniquitie.*

Faith of working miracles
Matth. 17. 20.
1. *Cor.* 13. 2.
Math. 7. 22. 23.

Whereby it plainely appeareth, that although there be many and sundry sortes of faith to be founde, which are all the excellent giftes of God, yet none of them is sufficient for mans saluation, or can bring sounde comfort to him, but onely that true faith, which hath this propertie seuerall from all other that are called by the name of faith, that it is not onelie a knowledge in the minde, but also a certen affiance of the harte in Gods goodnesse and good will towarde vs, whereto euery faithfull man trusting, reposeth him selfe vpon God.

The causes of faith and fruites of the same.
2. *Cor.* 4. 13.
Math. 16. 17.
Iohn. 3. 5.
1. *Cor.* 12. 3.
Actes 16. 34.
Iohn. 6. 45.
Eph. 2. 7. 8. 9.
Phil. 1. 19.

2. Furthermore this true faith hath two causes, the one efficient or principall, the other instrumentall, the principall efficient cause is the holy Ghost, the instrumentall cause is, the preaching of the Gospell. That the holy Ghost is the author of faith. Saint Paul declareth, when he calleth him, *the Spirite of faith*, and againe when he teacheth that no man call *Iesus the Lorde, but by the holy Ghost*: so in the Actes he is saide to haue opened the *heart of Lidia, that she might beleeue the words of Paul.* For so Esay foretolde, as Christ expoundeth him, *And they shall be all taught of* God, that is, inwardly taught and instructed by the Spirite.

Esa. 53. 1.

Of the preaching of the Gospel to be the instrumentall cause of saluation, that of the Prophet is to be vnderstood: *Who hath beleeued our reporte?* but more plainely

plainly speaketh the Apostle: *Faith is by hearing:* and, *the Gospel is the power of God to saluatio to euery one that beleeueth:* In deed the holy Ghost is able to breed faith in our harts without the word: but so it hath pleased God to vse this instrument partly to apply him selfe to our infirmitie, partly to proue our obedience. Rom. 10. 7. Rom. 1. 16

The effect and true fruit of faith is very excellent and full of comfort, namely *forgiuenes of sinnes*, according to that saying, *Sonne be of good comfort, thy sinnes are forgiuen thee:* wherunto is added *righteousnes and life*, wherin consisteth true & onely blessednes, which because that true faith bringeth vnto the Elect by laying holde of Christ the author of righteousnes and of life, hereupon for the most part it vseth to bee called *iustifying faith*, in which sence that is to be vnderstood, *The iust shall liue by faith*, and, *being iustified by faith, we haue peace towards God thorough Iesus Christ our Lord.* And in this respect Paul sayde to the Iaylor asking, *what he should doe to be saued, Beleeue in the Lord Iesus Christ, and thou shalt be saued, thou and thy whole household.* Math. 9. 2. Why faith is called iustifying faith. Rom. 1. 17. & 5. 2. Heb. 2. 4. Heb. 10. 38. Act. 16. 31.

And although the faithful are not yet in possession of euerlasting life, yet they are no lesse sure of it, then if they had it already, because as they haue already by faith laid hold vpon it, looking vnto God that hath promised, and doe now in part feele it in their hartes, so they hope for the full accomplishment of it in the last day. Whereupon the Apostle saith, *By hope we are saued.* An obiection preuented. Hope a companion of faith. Rom. 8. 24.

Last of all is to be noted the cause which moued God by faith to bestow vpon vs that excellent gift of remission of sinnes, namely his onely free mercy, & that for the merite of Christ, who hath made satisfaction to him in our behalfe, by which manner of speech the free grace of God is nothing impaired, because the merite of Christ is not contrary to the mercy of God, but dependeth of it, and there is no contrarietie in those things whereof the one is in order after and vnder the other: and therefore there is no let, but that the iustification of man may bee free, proceeding from the meere fauour of God, and that also the merite of Christ may come betweene, and haue part, which in order and dependance followeth vpon The merite of Christ doth nothing impaire the free grace of God.

Rom.3.24.25
Eph.2.8.
Rom.6.23.
Ioh.4.10.
Col.1.20.
Rom.5.19
1 Ioh.1.29.
Rom.5.1.

the mercy of God.

Hereupon doth Paule so often repeate that we are iustified freely, that is, by his grace *through the redemption made in Christ Iesus*, hereupon faith and euerlasting life is called by him the gift of God, & that in Christ our Lord that by those words he may shut out all desert of worke as directly fighting with true iustifying faith, which looketh vnto the soule and onely merit of our Lord and Sauiour Iesus Christ.

The false doctrine.

1 Things contrarie to true faith. *Viguer. Inst. lib.c.10.2.v.3*

THe Romanists *haue many errors about the definition of faith: first not admitting the general name wherby faith is called. For whereas faith is defined to be a knowledge, they thrust vnto the peopl an infolded faith, or an ignorant faith, wherby they say they belieue, as the mother Church belieueth, where as true faith can not stand, without certen knowledge.*

2 Concil. Trid. Sess.6.c.9.& sess.6.c.12.13

2. *When as condemning the formall difference, which is such an affiance, wherby a man doth make certen acount that his sinnes are forgiuen him, they will needs haue it accounted presumption or rashnes, if any man be not in doubt of the fauour and good wil of God towards him, & of his assured reconciliation with God: whereas true and kindly faith is noted with this marke, and therby differeth fro hypocritical faith: so that he that wanteth this boldnes, may not hope that euer God wil heare his praier: but it is no maruaile that they talke so much of their infolding faith: for where there is no word of God to ground vpon, but onely the authoritie of man, there is no place for faith, but a doore and window is open to dreames and opinions, whereof the* Papacie *hath a long time been very full. Last of al, if faith come by hearing, the must we beware of the* Enthusiasts *that wait for reuelations, and dispise the word preached, & by I know not what inspiratiõs of their owne, do withdraw themselues and other from the liuely voice of the word preached, and so deceiue both themselues and others.*

Iam.1.6.7
The infolded or implicite faith of the Romanists.

3 Rom.10.17.

Question.

22. What are those things which a Christian man must of necessitie beleeue?

Answer

Answere.

All those things that are promised vnto vs in the Gospell: the summe whereof is briefly comprised in the Apostles Creed, or in the chiefe heads of the Catholike & vndoubted faith of all Christians.

The Exposition.

AFter the definition of faith, followeth the summe of those things that we are to beleeue, which is contayned vnder two heads. 1. That we must chiefly beleeue those things that are promised vnto vs in the Gospell. 2. That the summe of those things, that wee may not mistake them, is set downe in the Apostles Creede.

The first Christ himselfe confirmeth, who beeing to send his disciples and Apostles into the whole world, did giue them this rule: *Go and teach al nations*, & he expoundeth what, *to do whatsoeuer I haue commanded you*: what those things are, *Iohn* setteth downe, bearing witnesse of the Gospel written by himselfe and the other Apostles. *These things are writte that ye may belieue, that Iesus is the Christ, the Sonne of God, and that by beleeuing yee may haue life through his name.* Mat. 28. 19. 20. Iohn. 20. 28.

Which notwithstanding must not so be vnderstood as if faith ought not to reach it selfe to the whole world, for as those things that are promised must necessarily be beleeued, so those things that are commanded, must vpon paine of damnation not be left vndone.

Therefore as faith is a *knowledge and assent*, so ought it to lay hold vpon the whole word of God: but as it is an *affiance reposing it selfe vpon God*, it looketh to the promises of the Gospell: for they onely can comfort and vphold those that are ready to fall: therefore it is to bee noted, that here he speaketh of the Gospell, not of the law, what wee ought to beleeue, not what wee ought to doe. How far faith stretcheth

2. But, for that the promises of God are here and there scattered in the writings of the Prophets, least any man as it were in a thicke woode of testimonies shoulde anywhere loose his way in seeking what to beleeue, but might bee directed as it were by a streight threed to the things hee ought to beeleeue, wee must in the second

place consider where wee shall finde the summe of the promises of the Gospel: which a man may alwaies set before his eyes, looking vpon it, and referring vnto it, whatsoeuer promises he findeth in reading of the Scriptures.

Two titles of faith. *Eph.* 4.5. *Gal.* 6.16.

The most short & briefe summe is the Apostles creed, wherein the chiefe heads or Articles of the Catholike & vndoubted faith of all Christians, are briefly and plainly laid down: which two titles are not without cause giuen vnto our faith: for first it is therefore called Catholike, that is vniuersall, because there is but one faith of all Christians in the world: secondly, *Vndoubted*, for the certaintie therof, that is, both because it is great wickednesse to cal it into doubt as we vse to doe the opinion of men, and also because whosoeuer shall follow this summe of doctrine, shall neuer misse of the way of saluation.

The Vse.

WHich being so, wee gather from hence two conclusions: one, that none of those things ought to be reckned vnder the name of the Gospel, which mē haue added to the written word of God, that is, to the doctrine cōtained in the bookes of both Testamēts: the other is that they are very Antichrists & instruments of Satā, who fearing to haue their iugling bewrated, do cry out that onely one certaine sorte of men must reade the Scriptures, & therfore it is very vnlawful to translate the holy Scripture into the vulgare tongues, which may be vnderstood euen of seely women.

Question.

23. What is that Creede of the Apostles?

Answere.

1

I Beleeue in God the father almightie maker of heauen and earth.

2

And in Iesus Christ his onely Sonne our Lord.

3

Which was conceiued by the holy Ghost, borne of the Virgine Marie.

Suffered

4

Suffered vnder Pontius Pilate, was crucified, dead and buried, descended into hell.

5

Rose againe the third day from the dead.

6

And ascended into heauen, and sitteth on the right hande of God the father almightie,

7

From thence he shall come to iudge the quick & the dead.

8

I beleeue in the holy Ghost.

9

I beleeue the holy Catholike church, the cõmunion of Saints

10

I beleeue the forgiuenes of sinnes.

11

The resurrection of the flesh.

12

And the life euerlasting.

The Exposition.

THe word *Symbolum*, doth generally signifie whatsoeuer is laide together of many towarde a feast, of the verb συμβάλλειν, which signifieth to cast together: secõdly it is also called a marke or a badge whereby one is discerned from another, as the souldiers badge. Wherupon this cõfession of Christian faith & hope is called *Symbolũ fidei*, either because it is made of sundrie Articles which euery one of the Apostles in common conference did lay together, or els because by it as it were by a marke or badge the faithfull might easily discerne those that had bounde them selues by oth to bee true souldiers vnder Christs banner, from such as corrupted the Gospell: for as worldly soldiers are known by some badge or colours that they haue, both whome they serue and whose enemies they are, so by this confession the Church and al the members thereof doe know themselues from all other sects, and doe testifie themselues to be both the seruants of God (the Father, the Sonne, and the holy Ghost) and also to be enemies to the deuill and all his limbs.

See Expos. *Ruff. Aquileiensis Presbyteri in Opusc. Cyprian.*

The Vse.

THe profit of these articles thus generally distinguished is this, that they may serue instead of a rule, whereunto the faith of all men ought to agree, and whatsoeuer is contrary to one or to moe articles, ought to be accounted false: secondlie that they may be vnto vs in stead of a table, wherin we may perceiue distinctly & seuerally, what things are to be marked in Christ: for as the partes of the body are distinguished by ioynts, so in this confession of faith, whatsoeuer we ought distinctly and seuerally from the rest to beleeue, is rightly & fitly called an Article.

What an Article is.

The Arg. *The parts of the Creede: and of God one in substance and three in person.*

Question.

8. Lords day.

24. Into how many partes is this Creede deuided.

Answere.

Into three parts: The first is of the euerlasting Father, & of our creation. The second is of the Sonne and of our Redemption: The third is of the holy Ghost and of our Sanctification.

The Exposition.

THe order is plaine of it selfe, onely that is to be obserued, that in this Creede, the Father hath by good reason the first place: for seeing he is of his onely mercy, before the foundation of the world was laide, did chuse vs in Christ, there is great reason why hee should bee acknowledged and commended by vs as the first fountain of the couenant, or of our reconciliation,

The deuision of the Creede *Eph.* 1, 4.

Second in order is the Sonne of God our Lord Iesus Christ, in which part standing of 6. Articles, the whole order of our reconciliation or meanes of our redemption is briefly comprised.

The third is the holy Ghost, who ingaffing vs by faith into Christ, doth also together sanctifie vs, and ioyne vs in league with God, applying vnto vs the mercy of the father and redemption of the Sonne.

The Vse.

IT is therfore requisite to keepe this diuision, that although our saluation be the work of the whole Trinity, yet we may know how to put a difference betweene the property of euerie person, & to know what euery of them hath done for our saluation and redemption.

Question.

35. Seeing there is but one onely substance of God, why doest thou name those three, the Father, the Sonne, and the holy Ghost?

Answere.

Because God hath so reueiled himself in his word, that these three distinct persons are one true and euerlasting God.

The Exposition.

BEcause in the diuision of the Creede there is mention of these three, the Father, the Sonne, and the holye Ghost, whereof euery one is called God, and the Scripture speaketh but onely of the substance of God, hereof ariseth this question of the names of the 3. persons, which to agree verie well with the vnitie of the substance is thus prooued. We must neither thinke nor speake otherwise of God, then he himselfe hath reueiled in his worde: but seeing this distinction of three persons is found & reade in his word, it neither may nor ought to be found faulte with all, but for good cause to be still kept and obserued by the Catholike Church. *Esa.* 61. 1. *Luk.* 4. 18. *Psal.* 110. 5.

For how shoulde man bring the incomprehensible substance of God, within the small capacitie of his owne vnderstanding, who was yet neuer able to find out what maner of body the Sonne hath, which notwithstanding hee beholdeth with his eyes euery day? nay how by his owne leading can hee reach vnto the substance of God, who is not able to attaine to the knowledge of his own? Wherefore seeing God alone (as saith Hilarie) *is a true and sufficient witnes to himself, who cannot be known but by himselfe, let vs willingly leaue to himselfe the knowledge of himselfe:* then shall we leaue it to himselfe, if wee both conceiue him to be such as hee hath reueiled himselfe to bee, and inquire not elsewhere of him then out of his *Lib. 1 de Trin.*

Hab,2.20. owne word: according as Habacuck hauing condemned all Idoles, willeth to seeke God in his owne temple, that the faithfull might admitte of none other but him that had reueiled himselfe in his word.

Now God in his worde declareth himselfe to bee but one, and not many Gods in number: secondly hee offereth himselfe distinctly to bee considered in three persons, the Father, the Sonne, and the holy Ghost, which two points as being most necessarie to be known for our saluation, I will briefly and plainely handle: for that God is, among vs that are Christians, needeth no proofe.

2 That God is but one in number.

That there is but one true and euerlasting God is first hereby confirmed, that being to deliuer his Law to the people of Israel by Moses, he saith. *I am Iehoua thy God who brought thee out of the land of Egipt, out of the house of bondage: thou shalt haue no other Gods before my face.*

Exod.20.2. Deut.5.6.

Deut.6.4. *Heare ô Israel, Iehoua our God* (or as the Hebrew text hath it *Elohim*, that is, *our God*) *is one God.*

To these may be added the interpreters of the Lawe, the Prophets, and first the Psalmist: *Who is God beside Iehoua, and who is mightie beside our God?*

Psal.18.32. 2.Sam.7.22.

Esa.49.9. Esa.48.12. Esa.42.8. Esay: *Remember the former things of old, for I am God, & there is none other God, & there is none like me.* And *Heare me O Iacob and Israel, call me* I am, *I am the first & I am the last.*

Mal. *Haue we not al one Father? hath not one God made vs?*

Mal.2.10. 1.Cor.8.4.5. After these the Apostles: *We know that there is none other God but one. For though there be that al are called Gods whether in heauen or in earth, (as there are many Gods and many Lords) yet vnto vs there is but one God.*

Rom.3.30. *There is one God who iustifieth the circumcision through faith, and the vncircumcision by faith.*

Ephe.4.5.6. *There is one Lord, one faith, one baptisme, one God & Father of all, who is aboue all, and through all, and in you all.*

1.Tim.2.5. *There is one God and one Mediatour betweene God and man, &c.*

Iam.4.12. *There is one Lawgiuer, who can saue and destroy.*

Out of which testimonies this most certen demonstration is gathered, that none is to bee accounted for God but hee, who hath made his God-heade knowne by certen

ten prooſes: but one onely God is reueiled in the word, in the prophecies, teſtimonies, and miracles, as well in the olde as in the new Teſtament, which can not proceede but from an almightie nature: therefore there is onely one God, of whom the Prophet thus ſpeaketh: *O Lord there is none like vnto thee among the Gods, and there is none that can doe like thy workes.* *Pſal.86.8.*

Laſt of all euen in verie nature there are to bee ſeene tokens of this one onely ſubſtance of God, becauſe it only is of ſufficient power to beare vp and vphold ſo great a frame of the world, without needing any more helpe: For as one Sunne ſerueth to giue light to the whole world, and one ſoule is able to rule & quicken the whol body, whereas notwithſtanding neither the Sunne created the world, nor the ſoule the body: ſo much more one God ſhall be able to rule and maintaine his owne work, which with ſo great wiſedome and power hee alone did create, vnleſſe wee will make the worke greater then the Creatour, or charge the incõprehenſible maieſty of God with any imperfection. A ſimilitude.

For whereas wee haue heard out of Paul that there are many who are called Gods, wee muſt vnderſtand that Paul ſpeaketh either according to the opinion of men, or in reſpect of ſome properties, offices, and dignities: according to the firſt ſenſe hee ſpeaketh of the Galathians, *But euen then when ye knew not God, ye did ſeruice to them, which by nature are no Gods:* but that place in the Pſalme is to bee expounded of the Magiſtrate: *I haue ſaide yee are Gods and yee are all ſonnes of the moſt high*, for by them God doth execute his diuine office, as it were by ſeruants. An obiection. *1.Cor.8.5.* *Gal.4.8.* *Pſal.82.6.*

Wherefore this is a moſt true concluſion, that there is but one onely true God, and not many Gods, of the which vnitie of God euen grauen in the hearts of all men, if any man deſire to know more, let him reade *Iuſtine Martyr, de Monarchia Dei,* & *Tertullian* in his book *de Idololatria.*

2. That God hath reueiled himſelfe to be one in ſubſtance three in perſons.

It remaineth to ſhewe that this one onely true God hath offered himſelfe in Scripture to bee diſtinctlie conſidered in three perſons, the Father, the Sonne, and the holy

holy Ghoſt, which is as worthy to be known as the other, becauſe without the knowledge of theſe three perſons, we ſhall haue onely a vaine name of God flying in our braine, and hauing proued this point, we ſhall find that euery one of theſe three perſons is in euery reſpect true God: although we wil in their ſeuerall places handle the Godhead of the Sonne and the holy Ghoſt.

Queſt. 33.
Queſt. 53.

What ſubſtance is.

But firſt of all wee muſt know the definition of ſubſtance and of perſon: The ſubſtance of God is a ſpirituall thing, which hath his beginning from no other, neither is vpholden in any other, or by any other, but onely hath being of it ſelfe, and by it ſelfe, which neuer failing or decaying is the onely cauſe of being to all things elſe.

What perſon is.

Heb. 1. 3.

Perſon in Greeke ὑπόστασις is a ſubſiſtencie or eſſentiall being in the eſſence or ſubſtance of God, and all the perſons in the Godhead, hauing mutuall relation the one to the other are diſtinguiſhed one from another by ſome propertie not common to anye one with another.

As for example the Father who is the firſt perſon is vnbegotten and that from euerlaſting, and hereby differeth from the Sonne and from the holy Ghoſt. Of whom the one is from all eternitie begotten of the Father, the other that is the third perſon from al eternity proceedeth from the Father and the Sonne.

Pſal. 2. 7.
Iohn. 15. 26.
Heb. 9. 14
Iuſtin in expoſ. fidei. pag. 177.
Rom. 8. 9.

For ſo ſaith the Prophet: *The Lord ſaid vnto mee thou art my Sonne, this day haue I begotten thee:* and Chriſt himſelfe of the proceeding of the Spirit from the Father ſaith: *That ſpirite of trueth which commeth out from the father, he ſhall teſtifie of me:* and when the ſame Spirite is called the Spirit of Chriſt, it followeth that the ſame ſpirit proceedeth alſo from the ſonne.

Gen. 1. 26.
The plurality of perſons.

And that, that one God hath in his worde diſtinctly reueiled himſelfe in many perſons, it is confirmed by the places following: *Let vs make man after our owne Image:* where the wordes *Let vs make* can not bee vnderſtood of one perſon, but muſt needes be referred to many perſons: the word *Image* muſt needes betoken the vnitie of ſubſtance.

So

So where Moses bringeth in God speaking: *Beholde man is become like one of Vs:* and againe, *Let Vs go downe and confound their language*, what can it signifie else but the pluralitie of persons. Gen.3.22. Gen.11.9.

In Iosua the pluralitie of the persons is ioyned with the vnity of the substance, and declared by a nowne adiectiue of the same number. *You can not serue Iehoua, for he is holy Gods.* As also in Samuel the same is signified by a verbe and nowne plurall: *What one people in the earth is like thy people, like Israell, whome Gods went to redeeme for a people to himselfe.* Iosu.24.19. 2.Sam.7.23. Deut.4.7. Gen.20.13.

And in Esay: *Whome shall I send, and who wil goe for Vs?* first God himselfe expresseth the vnitie of the heauenly substance, and then the pluralitie of the persons: so also in the Psalmes, *Let Israell reioyce in them that made him.* Esa.6.8. Psal.149.2.

But of al other most euidently doth the Prophet *Haggai* name the Trinitie distinctly: *For I am with you, sayth the Lord of hostes, with my Worde by whome I made a couenant with you, when you came out of Egipt, and my Spirite standing in the middest of you, feare not.* Hagg.2.5.6.

The places of the newe Testament are well knowen, because they doe expressely set downe the names of the three persons: Christ commandeth the Apostles to baptize in *the name of the Father, the Sonne, & the holy Ghost.* Math. 28.19.

Mathew recordeth that at the baptisme of Christ did appeare distinctly the three persons of the Trinitie: *the Sonne who was baptized, the Father speaking from heauen, This is my beloued Sonne in whome I am well pleased, the holy Ghost comming downe in likenesse of a doue.* Mat.3.15,17.

Christ saith in Iohn: *I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer, euen that Spirit of truth*: wher the word *another* putteth a difference betweene the Father, the Sonne, and the holy Ghost. Joh.14.16,17

Paule to the Galathians: *Because yee are the sonnes of God, God hath sent forth the spirit of his sonne into your harts crying, Abba, that is Father*: & to the Cor. *The grace of our* Gal.4.6.

Lord

2.Cor.13.13. *Lord Ieſus Chriſt, and the loue of God, and the fellowſhippe of the holy Ghoſt be with you all.*

1.Iohn.5.7. *There are three that beare witnes in heauen, the Father, the Word, and the holy Ghoſt, and theſe three are one.*

By which places it is manifeſt that we do rightly teach according to the Scriptures, that there are three perſons in one ſubſtance of God: and againe that God who is one in ſubſtance and in Godhead, is three in perſons, as it is truely ſaid of Nazianzene: Οὐφθάνω τὸ ἓν νοῆσαι ϗ τοῖς τρισὶ περιλάμπομαι: ὑφθάνω τὰ τρία διελεῖν ϗ εἰς τὸ ἓν ἀναφέρομαι. That is, *I can not thinke of one God, but by and by the brightnes of the Trinitie ſhineth rounde about me: I can not make diſtinction of the Trinitie, but ſtraightway I am returned to the vnitie.*

In ſermo de ſacro bapt.

The falſe doctrine.

BY *ſhewing out of the worde of God, that there is but one onely true God, and one onely ſubſtance of God, all that multitude of Gods wherewith the Gentiles were deceiued, is refuted: and much more that wicked opinion of* Diagoras, Melius, *who was ſurnamed* ἄθεος, *that is, godleſſe: and of* Theodorus *the* Cyrenaicke, *who both did flatlie denie that there was any God, whereas there is no nation ſo barbarous, no people ſo ſauadge, into whome this perſwaſion doth not ſinke, that there is a God. The knowledge of whome (that I may vſe* Damaſens *words)* φυσικῶς ἡμῖν ἐγκατὲ σπαρται: that is, *ingraffed and bredde in vs by nature, of which knowledge the Apoſtle diſputeth in the Epiſtle to the Romanes, and elſe where againſt the Gentiles.*

Rom.13. Cicer. de natu. deor. liber. 1. Lib.1.orth. fid. cap,3. Rom.1.19.20. Act,14.17.& 17,25.26.

Secondly, whereas euery perſon hath a ſubſiſtencie in the Godhead, very wickedly ſaide Sabellius *long agoe, that the name of the Father, the Sonne, and the holy Ghoſt are diuers properties of God: and thinges voide of vnderſtanding, and without knowledge, as if God ſhold be ſaid to be mightie, juſt, & wiſe. Which being graunted, the foundation of the Catholike faith of Chriſtians is ouerthrowne, becauſe in the right knowledge of the perſons, the Scripture placeth true calling vpon God, ſalvation and life euerlaſting.*

Sabellius.

Iohn.17.3. Iohn.16.23.

The

The Arg. Of God the Father, and of the creation and preseruation of our selues and of the whole world, that is, of heauen and earth.

Question.

26. What beleeuest thou when thou sayest: I beleeue in God the Father Almightie? &c. 9. Lords day.

Answere.

I beleeue the euerlasting Father of our Lord Iesus Christ, who created of nothing the heauen & the earth, & al things that are therein, and doth vpholde and gouerne the same by his euerlasting counsel and prouidence, to be, by the meanes of Christ my God & my Father. Therfore I so trust in him, I so repose my selfe vpon him, that I doubt not but he wil prouide all things necessary both for my soule and for my body: and moreouer also that whatsoeuer euill hee sendeth vpon me in this miserable life, he will turne the same to my saluation, seing he is both able to doe it, as being God almightie, & willing to doe it, as being my mercifull Father.

The Exposition.

THat there is but one true God, who hath in his word reuealed himselfe in three persons, hath bin a little before declared: now the *Catechist* goeth forward according to the order of the Creede distinctlie to handle euery person, and doth briefely, but very plainly set downe, what we ought to belieue of euery person, and what fruit euery one of the faithfull receiueth by his full perswasion of faith.

1. He beginneth at God the Father, the first person in the Godhead, and teacheth first that hee is the euerlasting Father of our Lord Iesus Christ, and Almightie, of which almightie power he setteth downe two effects: the one, the Creation of heauen and earth, and all things that are therein: the other, the preseruation and vpholding of them according to his eternall counsell and prouidence. Secondly, that he is also my God and Father, & what fruite I reape thereby.

Touching the eternitie of the Father, seeing neither the faithlesse Iewes, who denie the Sonne and the holie

Ghost,

The godhead of the Father is not much doubted of.

Ghoſt, doe make any doubt, but that all thoſe places of the olde Teſtament which ſpeake of God without any other addition, muſt be vnderſtood of God the Creator, neither yet the *Arrians* enemies to the Godhead both of the Sonne and of the holy Ghoſt, doe vnderſtand them any otherwiſe, then of the Father alone as of God euerlaſting, it woulde bee more labour then needeth to ſtay long about prooving his eternitie: onely this point is to bee helde, that becauſe the Father is euerlaſting, therefore he hath alſo an euerlaſting Sonne, which is our Lord Ieſus Chriſt: for he is alſo the Father of al the Creatures, which he created in time, and whereof hee is the author: but he is therefore called the euerlaſting father of Chriſt, becauſe he did from euerlaſting beget him of his owne ſubſtance.

Gen. 1, 1,
Iohn. 3. 16.
Iob. 17. 3.
Ephe. 1. 3.
1. *Tim,* 6. 16.
Iohn, 1. 18.
Eſa. 64.
and 57. 16.
Heb, 12. 9.
Epheſ. 1. 3

Why God is called almighty,

Beſides he is alſo called *God the Father almightie*, for fower ſpeciall cauſes. Firſt, becauſe he doth whatſoeuer he will in the whole world, and whatſoeuer he will not, or hath not decreed, that he hindreth, confoundeth and ſcattereth, ſo that it can not come to paſſe. Secondly becauſe hee bringeth all thinges to paſſe without any difficulty, at his only beck: for ſo Eſay ſpeaketh of him, *Knoweſt thou not, or haſt thou not heard, that the euerlaſting God the Lord, who hath created the heauens, & the earth he neither fainteth nor is wearie, and there is no ſearching, of his Vnderſtanding?* Thirdly, becauſe hee is the authour of all that power which is in the creatures, *who giueth ſtrength to the feeble, and vnto him that hath no ſtrength he increaſeth power.* Laſt of all he is called God almightie, not only becauſe he hath done and doth whatſoeuer he would and will, but alſo becauſe he is able to will and to doe infinite things which now he wil not: ſo that it is very wicked, from the almightie power of God, hauing no proofe of his will, to goe about to conclude that any thing hath bin done, is done, or ſhall be done by God.

1
Gen. 17. 1.

2
Eſa. 40. 20.

3
Eſa. 40. 29.

4
Math. 3. 9.
Rom, 9. 18
Tertul contra Praxeam.

To ſay that God can not doe ſome thing is not againſt his omnipotencie

But for all that, although God can doe all things, yet can he not lie, or deceiue, or be deceiued, or ſinne, or die or be ignorant of any thing: for theſe thinges belong to that nature whoſe action is imperfect, but God, whoſe action is alwaies moſt perfect, is therefore ſaide not

to be able to doe them, because it is a point of weakenes to be able to doe these things, and no part of that soueraigne and infinite power ouer all things, which he hath. Thus therefore we must beleeue that God is almightie, that yet we must thinke all such thinges to be farre from him, which bee not most agreeable and sitting with his perfect essence, and which doe crosse and ouerthrow any thing belonging to God. 2. Tim. 2. 13.

Furthermore, his almightie power is prooued. 1. By making heauen and earth and all things that are in them of nothing, as the Apostle witnesseth to the Romanes: *For the inuisible things of him, that is, his eternall power & Godhead, are seene by the creation of the werld, being considered in his work.* Rom 1. 20. The effectes of the omnipotencie of God. 2. By preseruing this frame of the world, which after it was once created by him, standeth to this day, nothing decaying or impairing by age: yea when it had bene drowned by the flood, it was renewed by him by the same word, by which in the beginning he created heauen and earth. Gen. 9. 1.

For it is a matter of as great powet to preserue the frame of this world, as it was in the beginning to create it: so that Creation may thus rightly be defined: namely, the workemanship whereby God created the Spirites, and all bodily natutes, which are vnderstoode by the names of heauen and earth, being made of nothing by the worde, not to forsake them, as the Carpenter forsaketh a ship or an house after he hath framed it, but after once he hath created them, for euer to preserue and vpholde them. What Creation is. Heb. 1. 3.

Of the Creation these places following beare witnesse: *In the beginning* (saith Moses) *God created heaue & earth*, where the Hebrew word *Bara* (though in some places that difference be not obserued) doth properly signifie to bring forth that matter of nothing, whereof afterwarde heauen and earth, and whatsoeuer is contained in them, were framed and finished, al visible things I meane, and such as we may behold with our eyes. Gen. 1. 1. Mal. 2. 10.

Hereupon saith the Psalmist: *By the worde of the Lorde were the heauens made, and the whole hoast of them by the breath of his mouth.* Psal. 33. 6.

Hast

Esa.40.28. *Hast thou not heard* (saith the Prophet) *that the euerlasting Lord hath created the endes of the earth.*

Of the Angels or Spirits thus speaketh the author to the Hebrewes out of the Psalmes: *Which maketh his Angels Spirits, and his ministers a flaming fire.* For wheras it is in the Scripture, that the *Deuill did not abide in the truth*, it is manifest that hee and the rest of the Angels that fell away, were from the beginning of their creation indued with grace. *Whereof thus we reade in* Augustine: *He created his Angels with good will, that is, with chast loue, whereby they cleaue vnto him, at one time both creating in them their nature, and bestowing vpon them grace.*

Heb.1.7. Psal.97.7. Psal.104.5. Col.1.16.17. August.lib.12 de Ciuit. Dei. cap.9 Iob.8.44.

Of the preseruation as wel of heauenly as bodily creatures, that is, that as yet they are vpholden and grounded by God, both in the Scripture it is plaine, and shall by many places be proued in the section following. This onely I adde, that when Christ saith, *My father worketh still, and I worke*, he meaneth nothing else, but to avouch both his Fathers and his owne prouidence, in the dayly gouernment and preseruation of all things.

Psal.114. and 115.3. Math.10.29. Heb.1.3. Rom.11.36. John.5.17.

And thus much of the first article of our faith generally, it followeth to make application of it to our vse, whervnto I am ledde by these wordes expressing the very full perswasion of faith: *I beleeue in God the Father Almighty, &c.* For it is one thing to beeleeue that there is a God, who is Father, Almightie, euerlasting: and another thing to beleeue in him that is such a one: for that euen the Deuils doe: this none can doe but the Elect and children of God. So that to beleeue in God is here properlye, when you haue knowne him in such sorte, and to bee such a one as hee hath in his worde reuealed him selfe towarde vs miserable men, to put your affiance in him, to depend vppon him, to be assured of his good will and fauour, to looke for from him assured deliueranceand saluation. The causes of which affiance must bee laide open, and fetched somewhat higher because the Eternitie and Almightie power doe rather fray men and driue them from him, then allure them to his loue.

See Muscul. in locis, tit. de fide pag.125. August. super. Ioh. tract.29. Iohn.14.10. 11.12. Iam.2.19. Iohn.14.1. What it is to beleeue in God.

Wherefore that I may by stedfast affiance repose my

selfe

selfe vpon this God, whose maiestie is incomprehensible, who is light most cleere, but I a wretched sinner, and couered with darkenesse, first this consideration shall stir me vp, that the same God, whose mightie power otherwise would make me afraide, is my father by meanes of Christ his true Sonne, whom he vouchsafed to giue to be my brother, in whom he hath ingraffed mee as a liuely member, and so hath adopted me in his Sonne, in whom also he hath promised me saluation and life.

The foundation of our affiance in god
1. Tim. 6. 16.
Exod. 33. 20.
Iohn. 1. 12.
Rom. 8. 15.
Eph. 1. 5.
Gal. 4. 5. 6. 7.

This argument as beeing most strong, Christ himselfe vsed to incourage *Marie* & his *Disciples*, a little before he ascended into heauen: *Goe to my brethren, and say vnto them: I ascend to my father and to your father, to my God & your God.*

Iohn 16. 17.

The next thing that may increase in mee the same affiance towards him, is that that God, vpon whome I repose my selfe, and of whome I doe wholly depend, is not onely my father, but also my God, and almightie father, whereof I gather this double fruit. 1. That he wil prouide all thinges necessary both for my soule and my bodie. 2. That euen those euils which hee sendeth vpon mee in this miserable life, he will turne to my saluation.

A double fruit of affiance in God the father.

Concerning the first fruit are these promises to be vnderstood: *Trust in the Lord and doe good, dwel in the land & feed by faith, and delight thy self in the Lord, and he shal giue thee thy hearts desire. Cast thy way vpon the Lord, and trust in him, and he will bring it to passe.*

Psal. 37. 3. 4.
Psal. 55. 22. 23.

Also where Christ exhorteth his disciples to trust and repose themselues vpon the fatherly goodnes of God, & care towardes them. *Therefore I say vnto you, be not careful for your life, what you shall eat, or what you shall drinke, neither for your bodie what you shal put on, is not the life more worth then food, & the bodie more worth then rayment? Behold yee the foules of the aire, they neither carrie in, nor reap, nor gather into the barne, & yet your father which is in heauen feedeth them: are ye not much better then they?*

Mat. 6. 25. 26
Luk. 12. 22.

The later fruit of his fatherly good will and loue did Ioseph by experience finde, as himselfe confesseth, when by occasion of the euill will, and falshoode of his brethren beeing solde into Ægipt, and afterwarde, by the

 prouidence

prouidence of God, aduanced to high honour, he vseth this speech to his brethren being fearefull and guiltie to themselues of their wickednes: *Be not afraid, for I am in Gods place? you deuised euill toward me, but God meant it for*
Gen. 50. 19. 20 *good, that hee might doe, as it is this day, and saue much people aliue.*

So by his fatherly correction doth the Prophet com-
Psal. 119. 71. fort himself: *It is good for me that I haue been afflicted that I may learne thy statutes.*

And the Apostle, *When we are punished, we are chastised*
1. Cor. 11. 12. *of the Lord, that we should not be condemned with the world:*
Rom. 8. 20. also, *We know that to them that loue God, all things work together for the best.*

And to this belongeth the reason rendered in the Catechisme. *Seeing he is both able to doe it, as beeing God almightie, and willing to doe it, as being my mercifull father.*

The argument is drawne from the cause efficient, which may thus bee brought into the forme of a syllogisme. He that can & will prouide for me all thinges necessarie for food and rayment, and turne to my good and saluation whatsoeuer euill he sendeth vpon mee, vpon him I may safely and ought to repose my selfe: but that God of whome I confesse in the Creede: *I believe in God &c.* can and will doe both, therefore I may and ought by good reason to rest in his protection.

The reason is this: hee is able, because hee is God almightie: he will, because he is my good and merciful father: of both speaketh Christ: *If you who are euill, knowe*
Math. 7. 11. *how to giue good things to your children, how much more shal your father which is in heauen giue good things to them that aske of him?* confirming his mercifull and fatherly will, by the words *your father*, and his almightie power, by the words, *which is in heauen.*

The generall vse of the omnipotencie of God the father.

Wherefore this first article of our faith & the doctrine therein contained maketh much for the comfort of the godly: For seeing we are ioyned in league with that God, who is our father, who is almightie, who created heauen and earth, who gouerneth vs, and preserueth vs, what is there that we may not looke for from such a father? what is there, whereof we may not make our selues sure? for

example. The Leper was perſwaded onely of the power of Chriſt, he knew not his will, therefore he ſaid, *Lord if thou wilt, thou canſt make me clean*, and he was clenſed, Mat. 8. 2. how much more ſhall wee obtaine thoſe thinges which we aske, if both we be perſwaded of his almighty power and alſo doubt not of his promiſes?

From hence is our loue to our neighbor ſet on fire: for 2
when God hath promiſed that hee will increaſe his bleſſings vpon them, who are liberall to the poore, and he is 2. Cor. 9. 7. 8.
God almightie, who would not be pricked forwarde to beſtow almes liberally and cheerefully?

Thirdely, by the ſame doctrine I am admoniſhed, not 3
to doubt of any mans ſaluation, though he ſeeme caſt away of God, and withall to keepe my ſelfe in the feare of God: How? namely becauſe God is able both to raiſe vp againe my brother that is fallen, and to call him home Rom. 11. 9.
into the way of ſaluation, and alſo to ſuffer me to fall into grieuous ſinnes, and to caſt me off, vnleſſe I abide in faith.

The falſe doctrine.

HOrrible is the blaſphemie 1. *of the Iewes and Turks, who will not graunt that that God, who hath created heauen and earth, hath a Sonne who is of the ſame ſubſtance with him & coeternall, by whome he made all thinges.* 2. *Of the* Arrians, *who out of this article* I beleeue in God the Father, *do conclude that the Father alone is true & euerlaſting God, and not the Sonne and the holy Ghoſt, whereas that article is thus to be vnderſtood and to be read,* I beleeue in God, *and afterward it is ſhewed by three perſons who this God is, to wit, the Father, the Sonne, and the holy Ghoſt.*

To *theſe adde the madnes of the* Manicheis, *who imagined two creators, the one good, the other bad, whereas al theſe things were in the beginning created by one onely moſt good & moſt mightie* God: *alſo of the* Sadduceis, *who deny there are any Spirits in ſubſtance, whereas they alſo were created of God &* Act. 23. 8. Coloſ. 1. 16. *by putting the part for the whole, vnder the name of heauen the Angels or ſpiritual ſubſtances are comprehended. Laſt of all of* Ariſtotle, *who defended that the world was without beginning and ending.*

The Arg. *Of Prouidence belonging to the common place of Creation, and of the vse of both.*

Question.

27. What is *Prouidence?*

Answere.

The almightie & euery where present power of God, whereby he doth as it were beare vp with his hand, and gouerne the heauen & earth, with al creatures so that whatsoeuer groweth out of the earth, also raine and drouth, plentie and dearth meat and drink, health and sickenes, riches and powertie, finallie all things that are, fall out not rashly or by chance, but by his fatherly counsell and will.

The exposition.

IN the former diuision hath beene expounded the first article of our Catholicke faith, wherein mention was made of the creation of heauen and earth, and of the prouidence of God, whereby hee vpholdeth and gouerneth all creatures, to the definition whereof the *Catechist* now passeth, which that we may the better vnderstande, we shall do well to deuide this whole treatise into three parts. 1. To shew that there is Prouidence in God. 2. To shew out of the Scripture, what prouidence is, how many kinds thereof there be, & about what matters it is occupied. 3. What is the vse of it.

1 Whether there be any prouidence in God.

And first that there is Prouidence, this part may very well be fetched from that reason which teacheth there is a God, which being granted, we must needes also confesse that the world is ruled by his counsell.

2

Againe, either we must deny that there is a God, or else whosoeuer graunteth there is a God, must also confesse, that that God doth somewhat, and that some excellent thing: but there is nothing more excellent then the rule of the world: Therefore the world is ruled by the counsell or prouidence of God.

3

Thirdely, except it be so, there must needes bee some better thing and of greater might then God, whatsoeuer it be, whether it be some nature without life, or necessitie driuen on with great force, which bringeth these goodly workes to passe which we behold. But so the nature

ture of God is neither moſt mighty, nor moſt excellent, in as much as it is ſubiect to that either neceſſitie or nature, whereby the heauen, the ſea and the earth are ruled: but nothing is more excellent then God, therefore the world muſt needes be ruled by him.

For if wee graunt that God hath vnderſtanding, wee graunt alſo that he hath prouidence, and that in the greateſt matters: Therefore whether he doth not know what are the greateſt matters, and how they are to bee handled, and maintained, or hath he no power whereby to ſuſtaine and beare vp ſo waightie matters? but both to bee ignorant of any thinge is farre from the nature of God, and for weakenes not to bee able to ſuſtayne ſo great a charge is farre from the maieſtie of God, who both knoweth all things and is almightie: whereof is concluded that which we intend, that the world is ruled by prouidence. 4

And if there be in mankinde, vnderſtanding, reaſon, counſell, and wiſedome, from whence could theſe things come into the earth but from God? ſurely it muſt needes be, that whatſoeuer is in vs, God hath the ſame in more excellency and not onely hath it, but alſo doth here vſe it in the greateſt and beſt matters: but there is none of the inferiour Creatures either greater or better then the world, therefore it muſt needes be, that the world is ruled by the counſell and prouidence of God. 5

Hitherto belongeth that of *Iob*: *Who hath put wiſedome into the reynes, or who hath giuen the hart Vnderſtanding?* from hence I thus gather: If man deale prouidently in his matters, howe much more doth God, from whome man hath receiued his vnderſtandinge and his reaſon, gouerne the worlde by his prouidence and certen counſell? 6

And that this is ſo, this goodly order of al things in the world doth ſpeake aloude, by which order things of leſſe excellencie are ſubiect to the more excellent, thinges without life to things hauing life, things without reaſon to things hauing reaſon: to conclude, things earthly to things heauenly, ſo that beeing moſt bewtifully linked togither, they doe one ſerue another, and all are neerely ioyned among themſelues, & this order abideth alwaies 7

and neuer faileth: There are aboue fiue thousande, fyue hundreth, foure score and fiue yeares since the world being created is preserued and abideth in this forme, beautie and perfection: therefore it must needes be preserued by some who hath care of the world, and who is able & can tell how to preserue it: for of it selfe it can not bee preserued. For if a ship, (as Chrysostome very aptly speaketh) be it neuer so strong and well furnished, yet is not able to continue in the waues without a gouernor, how much lesse may the whole worlde continue, without some to take the care and gouernement of it? And what other should or can there be, by whome the world is preserued, then he by whome it was made? for none is more mightie, more wise, and better then hee, who is willing, skilfull, and able to gouerne the world. Therefore it must needes be that God by his prouidence doeth rule and gouerne it.

ad Eph. hom. 9. See. Lact. lib. 3. c. 19: de falsa sapientia.

2. Seeing then it is confessed that there is prouidence in God, and none but a plaine Godlesse person dare denie it, it shall be worth our labour to weigh and diligently to examine the definition of it.

The definition of Prouidence.

It is defined to be the *almightie and euery where present power of God*: where it is to bee obserued that by this power is signified the very working whereby things are cared for and ruled of God, before which working goeth a foreknowledge of all thinges and of all necessities: then a wil & care to looke vnto them: which two things are in God euerlasting, & whereof consisteth prouidence so farre forth as it is in God, and as by his euerlasting ordinance hee hath decreed howe to bring euery seuerall thinge to his ende the execution of which ordinaunce and decree is this powver, which is properly called gouernement.

For albeit God is a most simple essence, yet, the better to teach, because wee can not otherwise conceiue of him according to our owne capacitie wee must needs consider in him a powver to vnderstand and to will, and also to execute whatsoeuer hee hath from euerlastinge foreseene, appointed, and ordeined: especially seeinge hereof it is called Prouidence by the Grecians προνοια,

that

that is a power whereby things are foreknowne and προωρισμος wherby the same are foreordained and ruled, whereof we reade in the Acts: *Against thine holy Son Iesus whome thou hast annointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel assembled themselues together, to do whatsoeuer thy hand, and thy comsell had* before ordayned to be done.* προωρισε

Secondly, prouidence is called such a power, as is almightie and euery where present &c. the almightie power thereof the Psalmist setteth forth when hee saith: *Our God is in heauen, he doth whatsoeuer he will:* and Iob, *I know that thou canst doe all things, & no man can let thee to bring thy purpose to passe.* Of this presence in all places himselfe speaketh in the Prophet: *Am I a God at hande, saith the Lord, and not a God a farre of? do not I fill heauen and earth? saith the Lord.* Whereupon saith the wise man, *He reacheth from end to end mightily, and disposeth all things profitably,* which profite, although wee doe not alwaies marke, yet is it alwaies such as it maketh for the glorie of God.

Psal. 115.3. *Iob.* 42.2. *Ier.* 23.23.24. *Heb.* 1.2.3. *Wisedome.* 8.1. Se *Damascen. lib.* 2. *Orth. fid. cap.* 29.

Now how farre this power and facultie is extended, how mightie it is, and what thinges are conteined within the care thereof, the Catechist doth very well lay open, when he saith it is such and so great, as doth euen to this present, as it were beare vp with the handle and gouerne heauen and earth, and all creatures. &c. *Heb.* 1. 3.

And surely so it is: for the Scripture in these sentences a little before recited doth challenge vnto God, and will haue vs yeeld vnto him, a watchfull, an effectuall, a working and continuall doing omnipotencie: for therefore is he accounted almightie, not because in deede hee can doe all thinges, but sometime doth rest and take his ease, but because by his prouidence gouerninge heauen and earth, hee doeth so order all thinges, that nothing commeth to passe but by his counsell. Wherefore for more plainenes wee may very well put a difference betweene *Generall prouidence in God,* and that which is called *Perticular*, making the *Generall*, whereby euen vntill this present he preserueth & maintayneth the world & al things that are therein, or which are conteined within the

A distinction of Prouidēce in God.

compasse thereof, and this goodly order of nature, which himselfe did set at the first: *Particular*, that whereby hee hath a speciall care ouer euery one of his workes: euen as fathers purpose with themselues to looke vnto, first generally the whole housholde, next especially, their children, their wife, and their kinsfolke: thirdely their houshold seruants, then the verie bruit beastes: last of all whatsoeuer is in the house, and the house it selfe and all the parts of the house.

similitude.

And first for the *Generall prouidence* whereby God standeth by the whole worlde, and ruleth it, euen this onely testimony is cleare to prooue it. That when God would punish the sinnes of the world with waters, that he might not vtterly destroy all mankind, he commanded an Arke to bee prouided wherein the seede not of mankinde alone, but euen of all liuing creatures might be preserued, that from thence not long after hee might bring againe, the increase of all sortes of liuing creatures into the world: and that not extraordinarily by creating new men and new liuing creatures, as hee was very well able to doe; but by an ordinarie way and alreadie prouided to keep male and female of euery sort.

Gen. 7. 1.

There are besides notable places of this generall prouidence, whereby the whole worlde is gouerned at the becke and will of God, to be found in *Iob*, in the *Psalmes*, in the *Prophets*, in the *Gospell*, which for breuitie I onely quote in the Margent.

Mat. 6. 28. 30
Psal. 124. 27.
Iob. 9. 5. 14. 15
Iob. 34. 13.
Psal. 147. 4.
Esa. 45. 6.
Prou. 15. 3.
Exod. 4. 11.
Mat. 10. 29.
Act. 17. 24.
Iohn, 5. 17.
Eph. 1. 11.

Concerning the particular prouidence of God, there are speciall testimonyes thereof reckned vp in the text of the Catechisme, as 1. those things that grow out of the earth, of which that speach of Christ is well known: *Learne of the Lillies of the field how they grow, they neither labour, nor spinne, and yet I say vnto you that Salomon in all his glorie was not arraied like one of these. Wherfore if God so cloath the grasse of the field, which is to day, and to morrow is cast into the ouen, will he not doe much more vnto you, O yee of little faith?* 2. The raine, which Moyses and the Apostle testifie to fall downe from heauen, and that by the blessing of God: Amos saith that *God beeing displeased doeth withholde it, and causing it to raine vpon one citie doth not*

Grasse.
Mat. 6. 28. 29 30.
Raine.
Deut. 28. 12.
Leu. 26. 3.
Act. 14. 17.
Amos 4. 7.
Mat. 5. 45.
Ierem. 5. 24.

cause

cause it to rain vpō another, & that for the wickednes of mē.

3 But what more cleare argument of the speciall prouidence of God, can be giuen, then that of *Elyas* the Thisbite, foretelling by the commandement of God, that for many yeres there should be neither *dew nor rain but according to his worde?* Drouth. 3.*King*.17.1. Iam.5.17.

4 Likewise Plentie, that is, for the earth to bring foorth corne, dependeth also of the same prouidence of God, as when he saith: *And it shall be in that day, I will heare the heauens, and they shall heare the earth, and the earth shall heare the wheat.* Plentie. *Hose*.2.21.22. Deut.28.11.

5 So hee pronounceth himselfe to bee the author of dearth, when he proclaimeth a famine for seuen yeares, and foretelleth that he wil *take away all the staffe of bread and all the staffe of water.* Barennes. 2.*King*.8.1. *Esa*.3.1.

6 And for meate and drinke, who gaue *Manna* and water to the Israelites in the wildernes: who fed Moyses fortie daies and fortie nights without meate or drinke? who fed Elias by the rauen, by an angell, and by the widow? Euen God by his fatherly prouidence, by whose will and counsell it came to passe, that the oyle of the widowe of *Sarepta* did increase, which God euen at this day also doth fill our hearts with meate and gladnes. Meate and drinke *Gen*.29.31. *Exo*.16.14.15. Exod.17.6. 1.*King*.17.14. 1.*King*.19.7. Act.14.17.

7 Besides, health and sickenes euen they also depend of God: *I will appoint ouer you fearefulnes* (saith the Lord) *a consumption, & the burning ague to consume the eies, and make the heart heauie:* so Christ did *rebuke the feuer*, & of the blind man he witnesseth, *that neither he hath sinned, nor his parents, that he should bee borne blynd, but that the workes of God might be manifested in him.* Health and sickenes. *Lev*.26.16. Deut.21.22. Ioh.1.21.2.10. *Luk*.4.39. Ioh.3.9.

Last of all, hee it is that maketh poore and inricheth, that doth humble, and doth exalt, that raiseth the poore out of the dust, and lifteth the begger out of the dunghill, whereupon Salomon saith: *The rich and the poore meet together, the Lord is the maker of them all*, and Mary in her song. *He hath filled the hungry with good things, and the rich he hath sent empty away.* Pouertie and riches. 1.*Sam*.2.7.8. *Psal*.75.3.& 113.7. Prou.22.2. *Luke*.1.53.

And what if not onely these outward thinges, which doe but befall man, but euen euery action of men both godly & vngodly, also their motions, & chiefly their will The will of man &c.

are

Psal.139.1. are subiect to the speciall prouidence of God? *Lord thou hast proued me and knowne me*, if these things be true in David, why are they not also in other men? *I know* (saith Ieremie) *that the way of man is not in himselfe, neither is it in man to walke and to direct his steps.*

Ier.10.23.

Tógue, hart, & al are ruled by God. Prou.16.1. Prou.20.24. 1.Chron.5.26. Ezra.1.1.1. Prou.21.1. Gen.33.4. Exod.3.24. Eze.21.19.20. 21.22.23.

And Solomon. *The disposition of the heart is in man, but the answer of the tongue is of the Lord: and, the steps of man are ruled by the Lord, how then can man vnderstand his own way?* and, *The hart of the King is in the hand of God*: which appeared in Esau louingly imbracing Iacob, whereas hee had set foorth against him altogeither with a purpose of defiance and the Egyptians, among whome God gaue his people fauour, when they were now readie to depart, & last of all in Nabuchodonoser, who when he had resolued himselfe to vndertake a viage, and was now in his iourney, against the Amonits, yet would not go forward on his iourney, but was led by the Lord toward Ierusalē.

Casual things are also subiect to the prouidence of God.

But the Scripture, the more to expresse, that there is nothing done in the world, but by his appointmēt, doth shew that euen those things that seeme most casuall, are yet notwithstanding subiect to his ordinance: for what is more casual, then as a traueler passeth by, for a bough or an arme of a tree falling downe to kill him? but the Lord speaketh otherwise of it, who confesseth that *hee hath deliuered him into the hand of the slayer*: So saith Solomon that euen lots (then which nothing is more casual) are ruled and guided by God himselfe.

Exod.21.13. Prou.16.

Basil.in Psa. 22.

Plin.natur. hist.L.2.c.7.

In which sense it is very trnelie saide by Basile: *Fortune & Chaunce are the words of the heathē, with the signification whereof the mindes of the godly ought not at al to haue to doe*, And of *Fortune* thus speaketh *Plinie* the writer of the naturall historie: *Throughout the whole world and in al places, and at al houres, and in all mens speeches, Fortune alone is called vpon, shee alone is talked of, shee alone is accused and charged to be in all fault, shee alone is thought of, she alone is blamed and honoured euen with reuiling, thought of most to be chaungeable, yea and blinde and also wauering too & fro inconstant, vncerten, variable, fauouring the vnworthie. Trusting to her, men take great aduentures, & her mē thā for all, and in all affaires of men shee alone is thought to ha[ue]*

all to doe. And those verses of the Poets are well knowen,

Graunt Prouidence, and no more Gods *shall neede to be sought for.* *Iuuenall.*

But fonde men set Fortune *aloft and make her a Goddesse.*

Which opinion how wide it is from holy Scripture is hereby plainely prooued, because if all good successe bee the blessing of God, and calamitie and aduersitie be his curse, as we haue shewed, there is now no place left for fortune or chaunce in all the affaires of men.

How we must vnderstand that some things come to passe by chaunce and by hap.

Although in the meane time it cannot be denied, but that many things fall out by chaunce and by hap in respect of men, not because Fortune ruleth ouer the worlde and ouer men, and doeth disorderly tumble all thinges vpside downe, but because the order, the manner, the ende, the necessitie of all thinges that fall out doeth for the most part lie hid in the counsell of God, and is not attained vnto by the opinion of man, those things are as it were casuall, which most certenly doe proceede from the will of God: of which sort that is, that *one in his simplicitie*, that is, by hap, or by chaunce, thinking nothing, *drew a bow and smote the King of Israel betweene the ioynts of his brigadine.* *August. Retract. lib. 1. c. 1.* 1. *King.* 22. 34.

Sinne is not committed but by the decree of God.

But in respect of God it is so true, that all things come necessarily to passe, that not so much as sinne it selfe is committed without his will, or beside his will, but euen according to his prouidence, yet so as that he is not therefore, neither ought to be accounted the author of sinne. 1. Because *sinne* (as Iohn saith) *is the transgression of the Law*. But God neither can swerue from the straite rule of his owne will, neither doth putt wickednes into any man, which is of the deuill, and abideth in the vngodly them selues: therefore as the earth affoording sap as well to the euill trees as to good cannot be founde fault withall, because the euill tree bringeth foorth euill fruits, so much lesse can God be called either the author or cause of our sinnes, although by his prouidence hee mooueth all thinges, yea euen the vngodly, *In him* (*selfe* (saith the Apostle) *we liue and moue, and haue our beeing*, such as we are, such are we mooued by him, vnlesse he of *Iohn.* 8. 44. 1. *Iohn.* 3 4. *Nom.* 23. 19 *Tit.* 1. 2. *Heb.* 6. 18. 1. *Iohn.* 1. 5. *Iam.* 1. 13. *Osee* 15. 9. A similitude *Acts* 7. 28.

his

his grace doe change and alter vs.

Pſal.5.6. Wiſd.14.9. Prou.6.16. Secondly becauſe God hateth ſinne, and therefore hath forbidden, and condemned it in his Law: *Thou hateſt* (ſaith the Pſalmiſt) *all them that worke iniquity.* And the wiſe man, *God hateth alike, both the wicked man & his wickedneſſe.*

Gen.50.19.20. 2.Sam.9.10. Math.26.48. Thirdly, becauſe the actions of God and the wicked haue diuers endes, as when the wicked do euill, they doe it to ſatisfie their mindes, but God directeth their euill actions to another ende, as in the example of Ioſephs brethren, Simei, and Iudas the traitour.

1.Pet.3.17. *This alſo* ſaith Peter, *is the will of God*, that is his decree, *that ye ſuffer for well doing.* But hee that doeth well cannot be hurt without ſinne, therefore it is good in reſpect of God, who willeth, that is, ordeineth that there ſhould be perſecuters of the Church, vpon whome notwithſtanding he doeth afterward take vengeance moſt ſeuerely, as vpon ſinners againſt his will, that is, doers of that which he alloweth not.

Epiſt.48.ad Vincent. Which *Auguſtine* did very well vnderſtand, whoſe anſwere will alwaies ſatisfie any ſober wit: *When the Father deliuered his Sonne, and Chriſt his bodie, and Iudas his maſter, why in this deliuerie is God iuſt, & man ſinneful, but onely becauſe in all one thing, which they did, there is not all one cauſe, for which they did it.*

Wherevpon the ſame *Auguſtine* cryeth out in another place: *Great are the works of the Lord: being ſought out according to all his wills, inſomuch that by a marvellous and vnſpeakeable manner, that is not done beſide his will, which yet is done againſt his will, becauſe it ſhould not be done, if he did not ſuffer it, neither doth he ſuffer it againſt his will, but with his will, neither would hee being good ſuffer euill to bee done, vnleſſe being alſo almightie he were able vpon euill to worke well.*

Pſal.111.2.

The falſe doctrine.

TO let goe Protagoras, Melius, *and others, who either denied, or at the leaſt doubted, whether there were a God or no, and therefore whether there were any* Prouidence *or no; to let goe alſo* Democritus *and* Epicurus, *who thought all things to haue been made, and daily to be done by chaunce, &*

The errour of Democritus and Epicurus

by

by fortune, we must reforme the errors 1. *Of them, who make prouidence to be nothing else but a bare foreknowledge wherby God being himselfe idle beholdeth from heauen, what thinges are done in the worlde, whereas on the other side he as it were holding the sterne guideth the falling out of all maters, so that his handes doe as much as his eyes, and by his incomprehensible wisedome he doeth direct and dispose euery thing to his ende.* 2. *We must also remoone out of the way the doting of the* Stoickes, *who deuised such a necessitie by the perpetuall tying of causes together, & as it were by a naturall chaine hauing on linke within another, that they gaue all to the second causes, and left it not free to* God *to chaunge the order of them at his owne will, and to worke euen agaynst the second causes. For* Prouidence *being in* God *an almightie power.*

He can make the sunne to staythe flight of his horses.
He can make the streames on a heape to stande as a mountaine.

And no lesse fouly are they deceiued, who said that Prouidence *in* God *doeth reach euen to singulars, but yet that man is excepted in those thinges, which are said to be in our power, as beside other* Cicero *had rather take away Prouidence altogether, then to make mans freedome, that is, freewil subiect to the necessitie thereof, which* Augustine *did worthily iest at, saying that* Cicero while he would make men free, made them robbers of God.

Wherein Damascene *did grossely slippe, who after he had concluded that* God *had care of all thinges, excepted those thinges, which (as he will haue it) are in our power:* I meane (*saith he*) that all thinges are subiect to the Prouidence of God, which are not in our power: For those thinges that are in our power, are not subiect to Prouidence, but to our own free wil; *which surely we haue before shewed to be contrary to the holy Scriptures, and namely a litle before out of the Prouerbs.*

Fourthly it is plaine, that they also are in no small errour, who haue written, that although God haue care of other things, yet he meddleth not with the smalest things, as with some base liuing creatures, and other such like thinges, and hitherto they applie that: Hath God care of oxen? *whereas it is euy-*

dent

1
2
Senec. lib. de Prouident.
What is ment by Stoicall destinie.
Ios. 10. 12. 13. *Stigelius.*
Exo. 13. 21. 22.
3
Lib. 2. de Diuinatione.
Ierem. 10. 23
Peru. 16. 1. and 20. 24.
De ciuitat. Dei, lib. 5. cap. 9.
Lib. 2. Orth. Fid. cap. 27. queſt. 8
Pſal 139. 1.
Pſal. 107. 40.
4
Ierom. in cap. 1. Haback.

dent out of the scriptures, that al liuing things look vp vnto God, that he should giue them food in due season: & *his* Prouidence reacheth euen to the small sparrowes, *so that none of them falleth vpon the grounde without him.*

1. Cor. 9. 9. Psal. 104. 27. Mat. 10. 26.

Last of all those also among the Philosophers were in an errour, who thought God should not be happy, if he were troubled to care for mens matters, whereas the more things God doeth and meddleth in, the more his power and goodnesse doeth on euery side appeare: wherefore wickedly said Plinie: That indeede is meete to bee laughed at, that that soueraigne God, whatsoeuer it be, should take care for mens matters. Can we thinke, or can we doubt, but that he must needes be defiled with so sad and so manifold a busines?

5. Plut. de plac. philos. cap. 7.

C. Plin. in nat. hist. 7. cap. 7.

Question.

28. What profite haue we by this knowledge of the creation, and prouidence of God?

Answere.

Hereby we are in aduersitie made patient: in prosperitie thankful: for the time to com, we haue a very good hope reposed in God our most trusty Father, knowing assuredly, that nothing can draw vs from his loue, seeing all creatures are so in his power, that without his pleasure they are not able, not only not to do any thing, but not so much as to stirre.

The Exposition.

THe summe of the answere of the *Catechisme* is, that the knowledge of this doctrine of the creation, & of Gods prouidence bringeth foorth these most excellent fruits.

A threefolde fruit of Gods prouidence.

1. *In aduersitie patience.*
2. *In prosperous successe, thankefulnes of minde.*
3. *An incredible freedome from care for the time to come*, the foundation of which our affiance, hope and comfort is rehearsed to be the soueraigne power of God, ioyned with his fatherly affection, which he beareth toward all creatures, so that without his pleasure they are not able not onely not to do any thing, but not so much as to stirre.

1. And first, we shal thus be put in mind by the knowledge of Gods prouidence to be patient in aduersitie, if we consider that what soeuer aduersitie is sent vpon vs, it

is sent by the fatherly will and counsell of God, who hath alwaies iust causes to afflict & to exercise his children, either to trie their faith, or to hũble them, & neuer let it enter into our mind, either in oppression by our enemies to be angry with the second causes, or in sickenes, & pouertie and other discommodities to murmure against God, and to mutter against him, as the vngodly doe.

The practise of this doctrine of Prouidence wee may see in most holy men, Ioseph, Iob, David, and others of the faithfull: for if Ioseph had staied in calling to minde the vnkinde dealing of his brethren, he could neuer haue recouered a brotherly affection towardes them: but because hee turned his minde to the Lorde forgetting the iniurie, he was enclined to mildnes and to mercie, euen of his owne accord to comfort his brethren.

Iosephs oration to his brethren. Gen. 45. 3. 7. 8

But now be not sad, neither grieued with your selues that ye solde me hither, for God did send me before you to saue you aliue in this land, and to preserue you by a great deliuerance. Now then you sẽd me not hither, but God him selfe, who made me a father vnto Pharao, and Lord of all his house, & ruler throughout all the land of Egypt.

So Iob, if he had turned himselfe to the Chaldeans, by whome he was annoyed, had straightway been set on fire to reuenge, but because he doeth withall acknowledge the worke of God, hee comforteth him selfe with this notable saying: *The Lord hath giuen, & the Lord hath taken away, as it pleaseth the Lord, so is it come to passe.* Iob. 1. 21. Iob. 2. 10.

So Dauid, when *Simei* cursed him as he fled, *and Abisai the sonne of Seruiah saide vnto the King, why should this dead dogge curse my Lord the King? Let me goe now I pray thee, and take away his head:* & he againe answered, *what haue I to do with you, ye sonnes of Seruiah, if he curse? for the Lord hath bidden him curse* David, *howe then dare any man say, wherefore hast thou done so?* who if he had cast his eyes vpon the man, he had set on his company to require his iniurie. But because he knoweth that he doeth nothing without the hand of God, he doeth rather appease, and pacifie them: as also in another place, by this same bridle hee doeth restraine the intemperancie of his griefe: *I held my peace and kept silence, for it was thy doing O Lord.* 2. Sam. 16. 9. 10. Psal. 39. 1.

And

Rom.5.3.5. And hereof the Apostle saith, *We doe reioyce in afflictions knowing that affliction breedeth patience:* for Paul was perswaded of the prouidence of God toward him, euen as he addeth saying, *because the loue of God is shed abroade in our heartes by the holy Ghost, which is giuen vnto vs.*

Heb.10.34. 35.36. So to conclude doeth the holy Ghost comfort the faithfull Hebrewes: *Ye suffered with ioy the spoyling of your goods, knowing with your selues how that ye haue in heauen a better, and an induring substance, cast not away therefore your confidence, which hath great recompence of reward, for ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promises*

And their example must the faithfull followe in euery crosse, and affliction, in sickenes, pouertie, losse of goods, and other misaduentures, and oftentimes call to their remembrance their life before led, their vnthankefulnesse, and great ignorance ioyned with disobedience to the lawe of God, whereby it often commeth to passe, that God layeth a crosse vpon his children, that they speedily repenting may not bee condemned with the worlde, which is wholly set vpon wickednesse, as we haue shewed that Dauid did, and Paul did warne the Corinth.

Psal.119.71. 1.Cor.11.32.

Although that may not be let passe, that the meditation of Prouidence in aduersitie doeth not abridge vs of libertie to lay the fault vpon euill instruments, by which God doeth punish vs: but we are taught that wee should not set our eyes vpon them alone, and so being broken by impatience be angry with them, & murmure against God: For *Dauid* although he knewe that *Simei* was sent of God to curse him, & to raile vpon him when hee fled from the face of *Absolon*, yet in his last speech to the King his sonne, doeth not excuse him, much lesse shall they be without fault before God, or shall escape his punishment, who wickedly either make insurrection against the magistrate, or oppresse their neighbor. For although wicked mē be wel & workingly moued by God to execute his worke by thē, yet when they also do wickedly moue them selues to wil & to doe euil, & so the them selues are the workers, & the causes of their own euil works, hereof it is that they both grieuously offend

1.King.28. 2.King 19.28

The prouidence of God doeth not excuse the wicked for their euill doing.

God

God, and afterward are most seuerely punished by him.

2. Moreouer the same knowledge of Prouidence putteth vs in minde to be thankefull in prosperitie: For when we remember that all prosperity proceedeth from God, as plentie, meat and drinke, riches, good health, who is not hereby set on fire and pricked forward vnto thankefulnes of minde toward so louinge and bountifull a Father?

Here therefore good heed is to be taken, least any man passing by the giuer, do turne himselfe to the second causes, imputing either to others, or to himselfe, that which proceedeth from the blessing of God, or else abusing vnthankefully the gifts and benefites of God.

And therefore we see how earnestly God himselfe, who knoweth our vnthankefulnes, did by Moyses exhort his people, that when they came into the lande of *Canaan*, they should by an offering, which they should offer vnto God, make knowne their thankfulnes toward him, and should not, being waxen ful, at any time forget the Lord their God. *Nom. 15. 18. 19. Ioel. 2. 28. Deut. 8. 10. 11*

Hereto belongeth that exhortation of Paule: *In all things giue thanks to God, for this is the wil of God in Christ Iesus towards you.* For if among men (as he saith) there is no duetie more necessarie then giuing of thankes, where there may be recompense made for benefite: with God truely, to whom no good can returne from vs, and whom we can not make any way better, and who so often as he doth bestow vpon vs either riches, or health of body, or other benefites, doth hereby bind vs vnto thankefulnes, & requireth vs to perform nothing else to him, with him (I say) how can we escape the blot of vnthankefulnes? *1. Thess. 5. 18. Cic. lib. 1. off. Psal. 16. 2.*

To this also belongeth that his most waightie cõplaint in the Prophet, of a people most vnthankefull towarde him. *I haue nourished and brought vp children, but they haue rebelled against me. The oxe knoweth his owner, and the asse his masters crib, but Israel hath not known me, my people hath not obeyed me. Ah sinfull nation &c.* *Esa. 1. 2. 4. 5. 6. 7.*

But King *Dauid* behaued himself otherwise: when by reason of the manifold benefits, which he perceiued himselfe to haue receiued of God (by his owne example

teaching vs all what we ought to do) he cryeth out: *What*
Psal.116.12. *shall I render vnto the Lorde for all his benefites towards me?*

Which thankefulnes also a godly man will reach to the inferiour causes: For not because he accounteth them ministers of Gods bountifulnes, of whome hee hath receiued any benefit, therefore will he passe by them, as if they by their kindnes had deserued no thankes, but will from his hart thinke himselfe bound to them, and will willingly confesse this bond, & indeauour to his power to shew his thankefulnes, to conclude he wil reuerence & set foorth God as the chiefe authour of all benefites that he hath receiued, but he will also honour men as his ministers, and as the truth is, will acknowledge, that by the will of God he is bound to them, by whose hande God would be beneficial vnto him. VVhich also we must hold in aduersitie, least by neglecting the meanes wee tempt God. For he who hath ordayned to euery thing his ende, hath also appointed the beginning and the meanes for the saluation both of our soule and of our body, wherby we come vnto that end.

A godly man wil not ouerslip the inferiour causes.

1.Sam.19.33. 38.
2.Sam.9.1,2.
1.King.2.7.

Act.27.31.

3. The thirde fruit of Gods prouidence, consisteth herein, namely, that for the time to come wee may haue very good hope reposed in God, of whose ready helpe & most forward affection toward vs to do vs good, we shal be put in minde not to doubt at all, both by the remembrance of benefites receiued from him, and especially because hee continueth vnto vs a most trustie father, and therefore will follow vs with constant goodwill: last of all, because hee also being God almightie, holdeth all creatures in his power, so that without his pleasure they are not able, not onely to do any thing, but not so much as to stirre.

3
Psal.3.5.7
Psal.118.5.
Psal.23.1.2.
Rom.3.4.5.
Rom.3.31.32.
Psal.20.8.
1.Sam.17.34.
Psal.118.6.
Psa.91.
Mat.8.26.27

Experience hereof we haue in the storie of *Iob*, where Satan saith vnto God: *But stretch out now thy hande and touch all that he hath, and see if he wil not blaspheme thee to thy face*: And in the Gospell the deuils make sute to Christ, saying: *If thou cast vs out, suffer vs to goe into the heard of swine*: And if this be true of the Deuils, much more is it to bee vnderstoode of men, that whether their

Iob.1.11.& Iob.26.

Mat.8.31.
Gen.33.12.13

malice

malice neede to be bridled that they hurt not, or their minds to bee reconciled, God hath all thinges vnder his power. Exod. 3. 21. Prou. 21. 1 Act. 17. 25. 28

But that place is most notable 2. Kings. Of *Senacherib* boasting himselfe to the glorious victories that hee had gotten, and therefore threatning the King Ezechias, and going about by wordes to inforce him to yeelde, who is sent back to Gods prouidence to acknowledge himselfe the instrument of God in punishing, and that he coulde neither by word nor deed do any hurt, vnlesse God gaue him leaue, yea commaunded him to doe it, and except himselfe amende, God will also at the last punish him. For so the Lord himselfe speaketh to the tyrant: *Hast thou not heard how I haue of old time made it, and haue formed it long agoe, and should I now bring it that thou shouldest destroy, and lay on ruinous heapes cities defenced:* And in Esay *Shall the axe exalt it selfe against him that heweth therewith? or shall the saw exalt it selfe against him that moueth it? when they shake the rod, shall it magnifie it selfe against them that take it vp? whē they lift vp a staffe, it is not wood?* For as we did a little before shew, that they who suffer wrong, are put in minde hereby to comfort themselues, because God is a beholder, and an auenger of all iniurie, and because by his exceeding good will all things come to passe, so againe they who oppresse, and doe wrong to others, are by the bridle of Prouidence brought into order, to consider that they haue no other power to mooue themselues, or to doe any thing, but as they are directed of God, who appointeth all men euen as rods to what purpose soeuer he thinketh good. 2. King. 19. 35. 26. 27. 28. Esa. 10. 15

The same account is to be made not only of men, but euen of creatures without life, that so often as they threaten vs & put vs in any feare, they haue no power of themselues to hurt, but we haue sufficient helpe in god against all their harmes.

Whereupon *Ieremie* warneth the children of God not to be afraid of the starres & signes of heauen, as the vnbeleeuers are wont, where he doth not condemne euery feare, but only forbiddeth that the feare of the godly should not be withdrawne from him, whome onely Iere. 10. 2

August. lib. de Ciuit. Dei. Mathematical destiny. *Picus Mirand. lib. 12. contra Astrol.*

they ought to regard, to starres of the firmament, & to blasing starres, which fate or destinie *Augustine* saide to be very foolish and fond: for it is contrarie to the Scriptures, to nature, to the iudgementes of the wyse, and hath beene refuted and condemned of all godly & learned men.

Which being so, they doe both deceiue God of his glorie, and themselues of a most profitable doctrine, who call the Prouidence of God into doubt, or who confesse indeede that there is some kinde of Prouidence in God, but doe tie vp the same within so narrowe a compasse, as if he suffered all things to runne in a free course, according to the common and continuall order of nature, because there were nothinge more miserable then man, if he lay open to euery motion of the heauen, the aire, the earth, and the water. And thus much of the vse of Gods Prouidence.

OF GOD THE SONNE.

The Arg. *Hee commeth now to handle the seconde part of the Creede, of the Sonne of God, & of our redemption, & first is declared the meaning of the name Iesus, and they are refuted, who in word do acknowledge the Sonne of God to bee Iesus, that is a Sauiour, but indeed do detract frō his merit.*

Question.

11. Lords day.

29. Wherefore is the Sonne of God called Iesus, that is, a Sauiour?

Answere.

Because hee saueth and deliuereth vs from all our sinnes, neither ought saluation to be sought for in any other, neither can it elsewhere be found.

The Exposition.

Iesus.

THE name IESVS is very well expounded Sauiour, for it is an *Hebrew* word of the verbe *Ioschah* which

much signifieth to *saue, or to make safe*, whereof *Ieschuah* is called a Sauiour. This name was giuen to Christ, not rashly or by chance, or at mens pleasures, but brought from heauen by an Angell, publishing the decree of the most high, and adding also a reason, because he was sent to saue his people from their sinnes, as both the Euangelistes Mathew, and Luke doe purposely testifie. And so by this note is the Sonne of God discerned from those who in the olde testament did beare the like name, as Iosua the successour of Moyses, & that Iesus of whome Zachari and Aggei speake, whose office although it were agreeable to their name, because Iosua the Sonne of Nun, conducted the people into the land of Canaan, & this Iosua the sonne of Iehozadak, brought home the Iewes againe from Babylon: Yet neither for their office, nor for their person, are they in any measure to bee compared with this our Iesus, of whom they were onely types & shaddowes, neither did they receiue their names in that sort, that this our Iesus did.

Math. 1. 20. 21
Luk. 1. 31.
Zach. 12. 3. 8
Agge. 1. 1.

Therefore as for the Sonne of God, he is called *Iesus*, because he saueth and deliuereth vs from all our sinnes, And that benefite doth farre excell all other which might by any be performed vnto man, if wee diligently consider our vnhappy estate, wherein he found vs: If (I say) we consider the great number of our sinnes, & how great an enemy to sinne God is, and that for sinnes we are become strangers from God, and therefore also from life: but the sonne of God did here put in himselfe as a suretie and a peacemaker between God and vs, & did deliuer vs first from the guiltines whereunto we were fast bound. 2. did in his owne bodie and soule sustaine the punishment of our sinnes, which we our selues haue, deserued, vtterlie to set vs free from them: so that now *there is no condemnation to them that are in Christ Iesus*, that is, that truly beleeue in him.

Mat. 1. 21.
Heb. 7. 25.
Esa. 53. 6.
Esa. 59. 2.
1. *Pet.* 2. 4.
Rom. 8. 1.

Thirdely he is also so called, because that whereas so long as we are compassed about with this body of death, sinne as yet cleaueth and dwelleth in vs, this same *Iesus* by his spirite, which by his suffering he hath merited for his elect, doth bring this also to passe in vs, that sinne

Rom. 6. 12.

can no longer keepe vs in subiection vnto it, neither doeth raigne in vs, but by little and little we feele the working of his death and resurrection, to withstand sinne, and to liue in righteousnes, vntill by the same his Spirit in the world to come, we bee fully deliuered from al the relikes thereof.

1 Cor. 15.54. 55.56.57.

2 Therefore seeing the Sonne of God is such and so great a Sauiour, it is very well concluded, and brought in as a most true principle, that, Neither we ought to seek for saluation from any other, neither can it elsse where be found in any other: whereof there are two reasons: the one fetched from the counsell, and decree of God, who will haue vs saued by no other: the other because this saluation hath beene wrought by no other. Whereupon it followeth that saluation is to be sought for in him alone: and hereof Peter saith: *neither is there saluation in any other: for among men there is giuen none other name vnder heauen whereby we ought to be saued:* And againe: *To him giue all the Prophets witnes, that through his name, whosoeuer beleeue in him shall receiue remission of sinnes.*

Act. 4.12. Quest. 14.15. Act. 10.48.

Whereunto adde that admonition of Bernard worthy to be remembred: *That the name of Iesus is not only light, but also meate, without which all the food of the soule is drie: that it is salt, without the seasoning whereof whatsoeuer is offered vnto vs is vnsauerie: last of all that it is honie in the mouth, melody in the eare, gladnes in the hart, & also a medicine, and that whatsouer is handled is without sauour, but where this name of Iesus is to be heard.*

In Cant. Serm 15.

Likewise that saying of Augustine, where vpon that place of Peter: *There is no other name vnder heauen: This saying*, saith hee, auaileth to saue mankind, *since the time that mankinde was corrupted.*

Epist. 157.

The false doctrine.

The pride of the Iesuites

SEeing the name of Iesus by the commandemnt of God, was by the Angell giuen to his Sonne, in regard of the office committed to him alone, and to none other, the Iesuites risen vp in our memorie deserue to be condemned not only of pride and boldnes, but euen of perillous nouelty, who durst vsurpe to themselues that name, and deriue to themselues a name from it, refusing the title and name of Christians, which the faithfull

faithfull receiued in the beginning of the primitiue Church and were therwith contented.

For although indeed the Scriptures speake of many Sauiours, as Obad. ver. 21. And there shall Sauiours come to mount Sion to iudge the mount of Esau, *that is, all the wicked by the Gospel, and the Apostle saith of* Timothie For if thou shalt so doe, thou shalt saue thy selfe and others: *yet neither is this any otherwise giuen to them but onely as to true ministers, and purely teaching the word of God, nor absolutely but in respect, as they are instruments by which God wil offer & reueile his benefites to his Church: as Paul freely confesseth and acknowledgeth of himselfe, and all the seruants of Christ, whereas the Sonne of God saueth vs by himselfe & by his owne vertue and power.* An obiection. 1. Tim. 4. 16. 2. Cor. 3. 7.

2

Secondly whereas the Sonne of God is called Iesus, *because he hath deliuered vs not only from the blame, or guiltines, but fully from the punishment due to our sinnes, by this doctrine is the dangerous errour of the* Romanists *choked, who affirme that there must also som satisfaction of our own come to make vp our perfect redemption, which is nothing else but shamelesly and frowardly to discredite the testimony which the Angel from heauen gaue to Christ, & to weaken and ouerthrow the power of Christes merite.* Catech. Rom. pag. 239. Concil. Trid. sess. 14 6. 8. can. 11. 15

3

Thirdly their superstition also is to be reformed, who at the name of Iesus, *so often as it is spoken, do vncouer their heads, & do honor it, by bowing of the knee, as if there were some secret vertue in the very sillables: in the meane time nothing regarding the vertue of his person, from whence floweth blessing, righteousnesse, and life, and all saluation to euery one that beleeueth: what shall I say of them, who by making crosses do abuse that holy name (as they falsly imagine) to driue away euil spirits? then which nothing can be deuised more ridiculous, wheras the deuil may & ought to be driuen backe, & put to flight not by such bugbeares, but by the worde of God, and by calling on the name of God by faith in this* Iesus.

Question.

30. Doe they then beleeue in the onely Sauiour Iesus, who seek for happines from Saints, or from themselues, or from any thing else?

Answere.

No, for although in word they glorie in him as a Sauiour, yet indeede they deny the onely Sauiour Iesus: For it must needes be that either Iesus is not a perfect Sauiour, or els that whosoeuer by true faith imbraceth him as a Sauiour, they also are possessed of all things in him, which are required vnto saluation.

The Exposition.

THis is the confirmation of the former question; for the true doctrine of the onely foundation of saluation, is made more plaine and confirmed by reckninge vp other causes of saluation, which superstitious men deuise to themselues, whereof some call vpon Marie, some Peter, or other Saintes departed as their Sauiours, and purchasers of mercie for them, light vp tapers before their images, in sicknes flie vnto them for helpe, kisse and honour their reliques, others trust to the merits and deserues of their owne workes: then which doting toyes and impieties, there is nothing more common in the Papacie: last of all, others thinke that euery one may bee saued in his owne superstition, whether hee be Turke, Iew, or Gentile, so he seeketh for his saluation with a deuout intention (as they vse to speake) all which the Catechist refuteth by two arguments: the first drawn from the description of the onely Sauiour after this maner: he is the onely true Sauiour, who hath no aider or helper in purchasing the Saluation of mankinde: but such is the Sonne of God, who speaketh of himselfe in the Prophet, *I haue troden the winepresse alone*: therefore they who ioyne another with him, although in worde they glorie in him as a sauiour, yet in deede they deny him who is the onely Sauiour,

Who is our only sauiour.

Esa 63.3.

For the case standeth alike in one God, and one Sauiour: But if to one God be added another God, or gods in whom we put our trust, how is not the true worship of God ouerthrowne, which standeth in this that he alone and onely be rightly worshipped of vs?

Hereupon God himselfe in Ieremie doth greatly accurse the Iewes of so manifest and horrible falling away from him, *For my people haue cõmitted two euils, they haue forsaken*

Ier. 2. 13.

forsaken me the fountaine of liuing waters, and digged them pits, euen broken pits that can hold no water.

So Paul saith that Christ is deuided, when there is neuer so little turning aside from him to men: and in another place also, he chargeth those who thought to bee iustified by the Law, *to be abolished from Christ: and to bee fallen from grace.* 1. Cor. 1.13.31 Gal. 5.4.

To conclude, how can it be saide without a great blot of reproch to Christ, that the Saintes haue truelie deserued euerlasting life, where as Peter putting himselfe in the number doth expressely witnes, *that there is no other name giuen vnder heauen by which we ought to be saued?* Concil. Trid. sess. 6. cap. 16. Act. 4.12.

2 The second argument followeth drawne from the definition, or description of that which is perfect. That is called perfect, that is in euery point so full, that it hath no want, & whereupon nothing can be added: & therefore the Catechist thus reasoneth: Either Iesus is not a perfect Sauiour, and therefore he alone is not able to giue saluation, or else he is a perfect Sauiour, and therefore whosoeuer by true faith receiue him to be their sauiour, do possesse all thinges in him, which are necessarie to saluation. What is perfite.

But I suppose the very aduersaries, would be ashamed to saie he is not perfect, therefore if he be a perfect sauiour, as in deede he is, we must set it downe for a certen trueth, that he doth giue whole saluation to them that beleeue in him, and not some part onely thereof.

And that he should be such a one, the Prophet foretold in this notable dialogue: *Who is this that commeth from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great strength: I speak in righteousnes and am mightie to saue*: Whom before the Lord himself had called *the mighty God & prince of peace.* Esa. 63.1. Esa. 9.6. Luk. 2.31.

For this cause *Simion* in his song calleth him the *saluation of God*, that is, the matter of saluation, because all pointes of saluation and blessed life were hidden in him. And the Apostle: *For it pleased the father, & in him should all fulnes dwell, and by him to reconcile all thinges vnto himselfe, & to set at peace through the blood of his crosse both the things in earth, & the things in heaue: by him* he saith, meaning Col. 1.19.20.

Heb.12.2. ning as an onely & perfect Sauiour, who for this cause in the Epistle to the Hebr, is called the *captaine and perfiter, or finisher of our faith*.

Besides I proue the same by this syllogisme out of Paul? *He that maketh vs holy, vnblamable, & without fault* Coloss.1.19.20 *in his sight*, he is a perfect Sauiour: but this doth *Iesu the Sonne of God*: Therefore he is a perfect Sauiour, & they are robbers of God, who not content with him, do seeke for saluation either from Saints, or from themselues, or from any thing else.

So he saith likewise: *Ye are complete and perfect in him!* Coloss.2.10. If we be perfect or complete in him, it followeth then Ioh.1,16. that he is a perfect Sauiour: and if he be perfect, then hath he not purchased for vs some part onely, but whole and full saluation: & therefore we ought to repose our selues vpon him alone, and to beleeue in him alone.

Which beeing so, by that which hath been said, it is easely vnderstood what this meaneth: *I beleeue in Iesu the Sonne of God*: namely that I account him for my onely and perfect Sauiour, and therefore put my whole trust in him: Secondly that I renounce that doctrine as false and fighting with the foundation of faith, which imagineth other Sauiours, or any other meanes of saluation then that which is offered in this onely *Iesu*.

The Arg. *Of the name of Christ: and of his three offices, and why we are called Christians.*

Question.

12. Lords day. 31. Wherefore is he called Christ, that is annointed?

Answere.

Because he is ordeined of the Father: & anointed with the holy Ghost, to be the chief Prophet and teacher, to reueile vnto vs the secret counsel, & al the wil of the father cõcerning our redemption: & to be our high and only Priest, to redeeme vs by ỹ one only sacrifice of his own body, daily to make intercession vnto the father for vs: & to be ỹ euerlasting king, to gouerne vs with his word & with his Spirit, & to preserue and maintaine that saluation which he hath purchased for vs.

The

The Expoſition.

That Ieſus is alſo called Chriſt in the Scriptures.

HItherto we haue ſpoken of the name of *Ieſus*: nowe the *Catechiſt* cõmeth to his ſirname, which is Chriſt, that is anoynted, of a greeke verbe χρίω to annoint, whereof χριστὸς annointed, as alſo in Hebrue of the worde *Maſhach*, to annoynt, is called *Meſciah*, that is annoynted.

It is preſupuoſed in the queſtion, that the Sonne of God, who is called *Ieſus* is alſo in the Scriptures called Chriſt, as in the Pſalme: *Why doe the heathen rage, & why do the people imagyne a vayne thing? the Kings of the earth ſtand vp, & the rulers take coũſel together againſt the Lord and againſt his annoynted, or his Chriſt.* Pſa. 2. 1. 2.

In Daniel: *After threeſcore and two weekes ſhal Meſsiah, or Chriſt be ſlaine, and ſhall haue nothing*, which the Apoſtles with one conſent doe confirme in many places, which it were ſuperfluous to ſet downe, it ſhall onelie ſuffice to quote them. Dan. 9 26. Mat. 1. 16. Luke. 2. 10. Math. 16. 16. Acts. 2. 36.

Why he is called Chriſt.

2. Wherefore we are rather in the ſecond place to conſider of that other point, that is, why the Sonne of God, is called *Chriſt, or annoynted*, which we ſhal the better vnderſtand, if we firſt ſet downe in order out of the Scriptures, who were wont to be annoynted, & who were called annoynted in the olde Teſtament, and what the ceremonie of the oyle and of annoynting did ſignifie.

In the Olde teſtament by the commandement and ordinance of God were annoynted *Prophets, Prieſtes, and Kings*: So was *Eliz eus* annoynted by *Llias, Aron* and his ſonnes by *Moſes*: *Saull* and *Dauid* by *Samuel*: King *Solomon* by *Sadock* the Prieſt, and the Prophet *Nathan*: which ceremonie was a ſeale of their calling, that God would by them teach & gouerne his people, whereupon they were called the *Chriſtes or annoynted* of the Lorde; as in the *P*ſalme: *He reproueth Kinges for their ſakes*, ſaying, *Touch not mine annoynted, and do my Prophets no harme*. So *Dauid* calleth *Saul* the annoynted of the Lorde, and for this cauſe was lothe to hurt him, when he might. 1. King. 19. 16. Exod. 29. 7. 21. 1. Sam. 16. 1. 1. Sam. 16. 12. 1. King. 1. 34. Pſal. 105. 15. 1. Sam. 24. 7.

What the ceremonie of anoynting did meane in the olde Teſtament.

Whereby it is certen, that the Scripture hath regard to this ceremonie, whē it calleth *Ieſus* alſo *Chriſt*, namely in reſpect

respect of those three dueties, which specially belong to Christ as the trueth, of whome they were figures, who was hereunto 1 from euerlasting ordained of the Father, whose ordinance to resist were to rob God. 2. In the nature of man, annointed by the holy Ghost, that is, plentifully furnished, with al the giftes of the holy Ghost.

Iohn. 1.16.

The first office enioyned him of God is, to be chiefe Prophet and teacher, the excellencie whereof consisteth herein, that he that reueiled vnto vs the secret counsell, and all the will of the Father concerning our redemption. By the secret counsell of God is vnderstoode that, which God from euerlasting decreed, and keept secret, and which hee would by Christ his Sonne haue more plainely opened, then before times he had signified and foretolde by his Prophets, as the mysterie of the incarnation of the Sonne of God, that he was to suffer, to die, and to rise againe the third day: the mysterie of the calling of the Gentiles, and casting away of the Iewes, and whatsoeuer else in the new testament is left in writing by the Apostles, concerning our saluation. So is the same by the way of exposition noted by these wordes, *all the will*, which must not so be taken as if God had many willes, whereas his will is but one, but because it is so called in respect of vs, and so it is two wayes considered: First, that we may vnderstand what God hath determined with himselfe concerning our saluation: and secondly, what he would haue vs doe or eschew, and what manner of men he woulde haue vs be or not be. To the first signifycation belongeth the saying of our Sauiour: *This is the will of him that sent me, euen of the Father, that whatsoeuer he hath giuen me, I should not loose any of it, but should raise it vp at the last day*. And that saying of the Apostle, *Who hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to his good pleasure of his will*. This the schoolemen call *Voluntas beneplaciti*: that is, the *well pleasing will of God*. To the second part of Gods will belong all those places, wherein hee either commandeth vs what we should doe, or forbiddeth vs, what hee would not haue vs doe: this the Schoolemen call

What is meant by secret counsel

Eph. 3.10.11
Rom 11.11
what is meant by all the will.

Ioh. 6.39.

Eph. 1.5.

The well pleasing will of God.

call *Voluntas Signi: the signified will of God*, because his precepts and prohibitions are certaine significations, whereby he may be knowen. Christ hath concealed from vs none of both these willes, who for this ende did send his holy spirite vpon the Apostles, by whome they should be led into all trueth.

The signified will of God

Iohn 16.13.

For of this excellencie of the Prophetycall office, *Moses* thus foretold. *The Lord your God shall raise vp vnto you a Prophet, euen of your brethren, like vnto me, him shal you heare.* And, *I will rayse them up a Prophet frō among their brethren, like vnto thee and I will put my words in his mouth, and he shall speake vnto them all that I shall command him.*

Act. 3.22. *Deu.* 18. 15.18

In *Esay*, the Father foretelleth of the Sonne to this effect: I *haue set*, that is, *I haue ordeined him for a witnesse to the people, for a prince & master to the people haue I giuen him*: euen as before he had called him the Angell or interpreter of the great counsell.

How faithfully Christ discharged the office of hie Prophet.

And in the same Prophet the Sonne of God speaketh of himselfe: *The Spirit of the Lord God is vpon mee, therefore hath the Lorde appointed mee, he hath sent me to preach glad tidinges vnto the poore, to bynde vp the broken in heart to preach libertie to the captiues, and to publish the acceptable yeare of the Lorde*: which place Christ lighting vpon at Nazareth in the Synagogue, and reading it before his hearers, began to say vnto them: *This day is this Scripture fulfilled in your eares.* But that testimonie is farre aboue all exception, which it pleaseth the Father himselfe by a voyce sounding from heauen to giue both to his person and to his doctrine, and so to commend him vnto vs by the honour of his propheticall office, saying, *This is that my wel beloued Son in whom I am well pleased, heare him.*

Esay 55. 4. *Esay.* 61. 1. *Luke* 4.18. *Matth* 3.17. *Matth.* 17. 5. *Iohn.* 1.18. *Iohn.* 15.15.

The perfection of the doctrine of the Gospel, and that there is nothing let passe therein worthie to be knowen.

Whereupon the Euangelist saith, *No man hath seene God at any time: that onely begotten Sonne, who is in the bosome of the Father, he hath reueiled him vnto vs.*

And Christ himselfe: *I will call you no more seruants because the seruant knoweth not what his master doth, but I haue called you friendes, because I haue made knowen vnto you whatsoeuer I heard of my Father.*

Hereupon the author of the Epistle to the Hebrewes, *Heb.* 1.3.

comme a-

commending the perfection of the doctrine of the Gospell, saith that *God had sundry times, and in dyuers maners spake in the olde time to our fathers by the Prophets, but in these dayes he hath spoken vnto vs by his Sonne.*

Act.20.26.27 And Paul in the Actes doubteth not to protest, that he is pure from the blood of all men, because he hath kept nothing backe, but hath shewed vnto the Gentiles all the counsell of God: Finally Iohn doth thus shut vp the historie of his Gospell: *These thinges are written that* Iohn.20.31. *ye may beleeue that Iesus is that Christ, that Son of God, and that beleeuing ye may haue life through his name:* except his doctrine were aboue all most perfect, it couldenot promise life to them that beleeue in it.

Wherefore the title of chiefe Prophet can agree to 2.Pet.45.8. Chirst alone, & to none besides: for the other Prophets in time past did vtter their oracles, & did speake as they were led by his Spirite. And he concerning his humanitie was annoynted with the holy Ghost without measure, Psal.45.8. Heb,1.9. Iohn 1,16. that from him as from a fountaine, both the Apostles themselues, and all we might drawe all gifts necessarie Heb.5.1. Heb.5.5.6. for our saluation,

2. The second reason of this surname *Christ*, is, because the same *Iesus* was ordained of the Father and annointed of the holy Ghost, *tobe our High and onely Priest, &c.* There was indeede in the Old Testament also an high Priest, *who was taken from among men, & who did once euery yeare enter alone into the most holy of all to offer & to pray.* But Christ without iniurie is preferred before all the rest, and therefore is accounted our onelie and high Priest for the reasons following.

The honour of Christ our high Priest

He must needes be some principall person for whome God himselfe spared not to sweare; but by an othe hee did pronounce Christ to be an High Priest: therefore by good reason is hee tearmed our high and onely Priest: Psal.110.4. Heb.7.17. *The Lorde hath sworne and will not repent: thou art a Priest for euer after the order of Melchi-zedek.*

The Apostle doeth expounde and weigh this place by comparison of contraries. *For they verily were made* Heb.7.21.22. *Priestes without an othe: but this man with an othe, by him who saide vnto him, Thou art a Priest for euer after the order of*

of Melchi-Zedeck. by so much was Iesus made a suretie of a better Testament.

Secondly, whereas there were two dueties of the high Priest. 1. To offer, 2. To pray: the same Apostle by a most excellent comparison of those hie Priests with ours, setteth before our eyes both how those high Priestes did perfourme this duetie, and how Christ also did discharge it, together with the fruite, which hereby the beleeners doe receiue.

Two dueties of the high Priest.

And first hee compareth persons with person, sacrifices with sacrifice, sanctuarie with sanctuarie: Those hie Priestes were sinners, and therefore were by the Lawe bound to offer sacrifice, first for their owne sinnes, and then for the sinnes of the people: but *Christ is an high Priest, holy, harmelesse, vndefiled, seperated from sinners and made higher then the heauens.*

How faithfully Christ our hie priest discharged this his office here vpon earth, and continueth the same at this day in heauen, as touching intercession.

It was needefull for them to offer vp sacrifices euery day, but Christ did it once, when he offered vp himselfe, Last of all, the hie Priest *did once euery yeare enter into the Sanctuarie with other blood:* but *Christ* the high Priest, and that true lambe of God, *did once appeare in the ende of the worlde, to take away sinne by the offering vp of himselfe, and did enter into the Sanctuarie not made with hands, but into heauen, that he may nowe appeare in the sight of God,* and daily by vertue and strength of that one sacrifice, not by an outward bēding of his knees (as the Papistes imagine) make intercession to the Father for vs: of which sacrifice perfectly finished, & of his cōtinual intercession for vs, the words of *Christ* in *Ioh.* beare witnes, chap, *17.* whereas the euerlasting hie Priest being nowe ready to offer vp himselfe, he doeth by solemne prayer consecreate him selfe as a sacrifice, & vs together with him vnto God his Father.

Heb. 7. 27. *Heb.* 9. 24. 29. 25.

Rom. 8. 34.

2. The third reason of the surname of *Christ* is, that he is so called in respect of his Kingly office, as he is the euerlasting King of his Church, and the onely head of the Catholicke Church.

Of this his office, let vs heare the Prophet bringing in God thus speaking, *And I haue annoynted and set my King ouer Sion, the hill of my holinesse.*

Psal. 2. 6. 7. 8. 9.

And *Zachary*, which place the Euangelist applieth vn-

Zach.2.9. Matth,21.5. to Christ, as vnto a King: *Tell ye the daughter of Sion: beholde thy King commeth vnto thee meeke and sitting vpon an asse, and a colt, the foale of an asse vsed to the yoke.*

Luke.1.33. The Angel in Luke: *He shal raigne ouer the house of Iacob for euer, and of his kingdome there shall be none end.* And

Heb.1.8,9. especially that is a notable place of the Apostle to the Hebrewes: *Thy throne, O God is for euer and euer the scepter of thy kingdome is a Scepter of righteousnesse: thou hast loued righteousnesse and hated iniquitie, wherfore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes.* Where it is to bee noted that the grace of the holy Ghost is compared vnto oyle for the likenesse of working, because, as oyle doeth strengthen the members, and make them more nimble, and doeth also restore and heale them beeing broken: so much more doeth the Holy Ghost make vs chearefull and quicke, readily and constantly to performe the dueties of our calling.

Why the holy Ghost is compared to oyle.

Moreouer, whereas the duetie of a true and faithfull King is. 1. Rightly, that is, according to good lawes to rule and gouerne his subiectes. 2. To garde and defende them against the iniurie of enemies; Christ doeth most faithfully performe them both, vsing such meanes thereunto, as agree with the nature of his kingdome, which because it is heauenly, hee doeth both gather and preserue it by spirituall armour, to wit, by the preaching of the Gospell, which conteineth the full and perfite doctrine of saluation: and by the power of his Spirite.

How faithfully Christ gouerneth his kingdome which is spirituall, and discharged his Kingly office.

For whersoeuer the Gospell is preached, there it is certen that Christ doeth raigne, and call together his subiectes to be souldiers vnder his standard: and from this ende it is called the *Gospell of the kingdome.* Next,

Matth.4.14. whereas by nature we are altogether corrupt, so that wee can not either beleeue or obey the worde of God, but rather doe despise it, therefore it is needefull that hee

Iohn.3.5. regenerate vs with his Spirite, and frame a newe our minde and heart to be obedient vnto his worde.

Moreouer by the same Spirite, as it were by a most sure pledge he doeth seale into our hearts the saluation

purchased

purchaſed for vs by himſelfe: alſo he doth encourage, & ſet vs on manfully to fight againſt the Deuil, the world, and all our enemies, beeing perſwaded that there ſhall be no kinde of harmefull thing, ſo able to hurt vs as that it ſhall ouercome vs, but wee rather ſhall get the vpper hand of it, and tread it vnder our feete. Laſt of all, by the power of the ſame his ſpirite hee doeth ſtrengthen vs, ſo that wee are content to paſſe ouer this life in afflictions, hunger, cold, deſpight, reproches and other troubles, vntil we be called to a perfect triumph.

Ioh. 10. 28. Eph. 1. 13. 14 Math. 28. 18

Philip. 4. 13. 2. Tim. 2. 12.

The falſe doctrine.

VEry wickedly haue the Romaniſts, *being not cõtent with the perfite doctrine of our chiefe Prophet* Ieſus Chriſt, *brought into the* Church *a great heap of traditions & lawes of men. Neither is their boldneſſe and robbing of God herein to be borne, that beeing not content with the Prieſthoode of Chriſt, they haue preſumed to thruſt in themſelues to offer him and will needes take vpon them often to ſacrifice his bodie, of which honour he alone was worthie, and that but once. And that they confeſſe that Chriſt is indeed the* Mediatour of redemption, *but not of* interceſſion, *againſt the authoritie of the Scripture, expreſſly affirming that he doth daily make interceſsion for vs. And that their* Popes *vnder title & pretẽce to be Chriſts ſucceſſors, do ambitiouſly ſeek for a kingdom here vpon earth, which both we haue ſhewed to be contrarie to the nature of his ſpirituall kingdome, and that it is farre from his owne meaning he himſelfe doth elſe where declare: Ye knowe that the Lords of the Gentils haue domination ouer them, & they that are gret, exerciſe authority ouer thẽ: but among you it ſhall not be ſo. And to this belongeth that their Pope doeth ordaine himſelfe the Vicar of this* King & head Chriſt, *& doth challenge to himſelfe power to binde the conſcience with Lawes, whereas not Chriſt himſelf, if he were now in body conuerſant among vs, would adde any thing to, or take from his Goſpell, which he hath witneſſed to contain al points of perfect doctrine to ſaluation: Laſt of al if Chriſt be the chief Prophet prieſt & king, as in deed he is, away with all the blaſphemies of the froward Iewes, who as yet wait for the* Meſſias, *wherat whatſoeuer things were foretold by the Prophets of the true* Meſſias, *of his doctrine, of his miracles, of his ſuffering & of*

1 The papacie denyeth Chriſtes propheſie.

2 The Papacie detracteth from the only offering of Chriſt & frõ his interceſſion.

3 Catech. Rom. p. 205. 206. Concil. Trid. ſeſſ. 22. cap. 1.

4 Concil. Trid. ſeſſ. 25. de Inuocatione.

Heb. 7. 25. Mat. 20. 25. 26

5 The papacie robbeth Chriſt of his kingdome.

6

his death, are now many ages past all of them fully come to passe in this our Christ.

Question.

32. Why art thou called a Christian?

Answere.

Because by faith I am a member of Iesus Christ, & partaker of his annointing, so that I both confesse his name, and present my selfe vnto him a liuely offring of thanksgiuing, & in this life with a free and good conscience fight against sinne and Satan, and afterward doe possesse with Christ an euerlasting kingdome ouer all creatures.

The Exposition.

HAuing handled the three offices of *Christ*, it foloweth to declare the vse and profite, which floweth from him to vs, who of Christ are called Christians, which name must therefore needes containe a notable mysterie: which that we may vnderstand, we must shortly & plainely handle three things. 1. Who is the author of this name, and when it was first brought into the Church. 2. What it is to be, and to be called a Christian. 3. What is the vse theof, and of what things wee are thereby put in minde.

The holy Ghost first gaue the name of Christians. *Act.* 11. 26. *Rom.* 11. 4. * χρημα-τίζειν.

The historie of the Scripture doeth witnesse, that the name of a Christian had his beginning from the holy Ghost the teacher & ruler of the Churh of Christ: for whereas before the Disciples were called faithfull, Luke reporteth that first at *Antioche* they were named, and by *the oracle or answere of God called Christians.

After this since the time that the Church of God going out of the coasts of *Iurie*, began to be spread farre & wide in diuerse nations, by this title were commonly signified the multitude of them that professe Christ, as it appeareth euidently, both out of another place of the same historie, where Agrippa saith vnto Paule, *Thou dost almost perswade me to becom a Christiā*: & also out of Peter warning the faithfull dispearsed: *Let none of you suffer as a murtherer, or a theefe, or any euill doer, or as a busie body in other mens matters: But if any man suffer as a Christian, Let him not be ashamed, but let him glorifie* GOD *in this behalfe*

Act. 26. 28. 1. *Pet.* 4. 15. 16

behalfe.

Which is also easie to bee shewed out of the heathen writers, as in *Suetonius* in the life of *Nero*: *The Christians were put to torments, a kind of men of a new and mischieuous superstition* (so that profane man calleth them) *And in C. Tacitus. The common people called thē Christians, the author of that name was one Christ, who vnder the raigne of Tiberius, was by Pont. Pilate the deputie put to death.* Last of all, the same is confirmed out of the Epist. of *C. Plin.* to *Traiane* the Emperor, whose words to the Emperor I thought good to set downe: *In the meane time for those, who were brought vnto me as Christians, I tooke this order: I asked them whether they were Christians, If they onely confessed it, I asked the second time and the third time, threatning them punishment: when they stood in it, I commanded them to be led to be punished, for I doubted not, but whatsoeuer that were which they did professe, yet their stifnes, and obstinacie from which they could not be brought, deserued to be punished.* There is extant a booke of *Tertullian* written by the way of an Apologie against the Gentiles, and also an Apologie of *Athenagoras* an *Athenian* Philosopher for the Christians, written to *M. Aurelius Antonius*, & *L. Aurelius Commodus* Emperours, out of which *Tertullian* saith, *that the bare confession of the name, and not the examination of the crime was commonly hated: euen* (saith he) *the innocent name is hated in innocent men.*

Suetonius.

Lib. Annal. 15

Titulo de Coristianis.

In Apologet.

Therefore I ought the more diligently to marke what it is to be a *Christian*, and wherefore I am so called: which is in these wordes expressed, namely that by faith *I am a member of Christ, and partaker of his annointing*, that is, that I am ioyned vnto Christ, being ingrafted into him by faith and the holy Ghost, who is signified by the name of *Annoynting* (as wee saide a little before) euen as a braunch is fastened to the stocke, and a member knitte to the heade, whereby wee are made partakers of his iuyce and of his life, and being truely made one with him, doe bring foorth fruit worthy of our calling: for as Christ himselfe was not annointed with any outward oyle, so neither are wee that are Christians.

1. Cor. 15. Faith maketh a Christian. Heb. 1. 9.

This our spirituall coniunction with Christ, hee himselfe doth after a sort expresse, by the similitude of the vine and the branches: *I am the Vine, you are the branches, he that abideth in me, & in whō I abide beareth much fruit: Except a man abide in me, he shalbe cast out of the Vineyard, and shal straightway wither as a branch,* which place Augustine thus expoundeth. *He that thinketh he beareth fruit of himself, is not in the Vine, he that is not in the Vine, is not in Christ, he that is not in Christ is no Christian.*

. 15. 6.

. Ioh. tract. 6.

And Paule setteth out the same, by an excellent Allegorie of wedlocke: for as they, who before were two, are made one flesh by the bond of Matrimonie, so wee who were straungers and seperate from Christ, by the holy knot of wedlocke are saide to be made *flesh of his flesh, & bone of his bone:* and indeede spiritually we are so.

Eph. 5. 30.
A similitude.

Out of which similitude it may plainly be vnderstood wherefore wee are called Christians: For as if a man should aske, wherfore the wife leauing her former name that shee had by her parents, is commonly called by the sirname of her husband, the answere is readie, because by the bond of wedlocke they, who were two, are made one, so also if any man aske me why I am called a Christian, I will straightway answer, because by spiritual mariage with Christ, I am become a member of him, and pertaker of his Annointment.

For as in mariage all the goods grow to be common, whatsoeuer the husband, or the wife bring togither, so also in this our marriage with Christ, we must wholly beleeue that wee obtaine this priuiledge, that whatsoeuer

Eph. 4. 7

giftes hee hath receiued, hee will also communicate the same with vs: and that he was annointed Prophet, Priest, and King, so he hath made vs partakers of his annointment according to the measure which hee knoweth to be needful for euery one seuerally, and also for the whole bodie of the Church, of which annointment *Iohn* speaketh. 1. Epist. 2. 27.

3 What vse there is of the name Christian.

And there is great vse of that Annoyntment, whereof Christ hath made vs partakers, to let vs knowe what our duetie, & how we ought to behaue our selues, that we commit nothing vnworthy of the honour of so great a name.

Fir

First therefore that we may answer to his prophetical name, it is not sufficient to know that wee are baptised, wherein many doe place Christianitie, but after we haue knowne & embraced the doctrine of our chiefe prophet, we ought also, as our calling requireth, to teach others, and confirme them in the same, as Christ saith to Peter, *When thou art conuerted, confirme thy brethren*: next, if need require, we must freely and without feare professe Christ and his doctrine before Princes or any other that shall aske vs of it. *Luk.* 22.32. *Mat.* 10.32. *Mar.* 8.38. 1. *Pet.* 3.15.

Secondly, forasmuch as the same Christ hath receyued vs into the fellowship of his priestly honour, this dignitie putteth vs in minde, to offer vnto God sacrifices of thanksgiuing, to wit, our selus and our bodies, as a liuing sacrifice, indued with the true spirit of life, and acceptable vnto God. 2. to call vpon him. 3. to bestow almes willingly, which are such sacrifices wherewith God is especially pleased: Last of all, to be ready, if need so require, to giue vp our selues for Christes sake. *Apoc.* 5.10. & 1.6. *Rom.* 12.1. 1. *Pet.* 2.9 *Psal.* 50.14. 15 *Heb.* 13.16. *Phil.* 1.10.

Thirdly, seeing by Christ we are made euen kings, & for this cause also are called Christians, which honour to be without all example, whosoeuer looke throughly into the matter, must needes confesse: (for what Kinge could euer make all the subiects of his kingdome, yea or his countrie alone to bee all Kings?) this title will serue vs to this vse, that in this life we may fight with a free and good conscience against sinne, the world, and Satan, and suffer not by our cowardlines, sinne to raigne in our mortall bodies, or the Deuill to bring vs in subiection to himselfe, but manly to resist him by faith, as the holy Ghost giueth counsell, who would neuer incourage vs vnto this combate, vnlesse it were certen, that the faithful by the might of their king do remain vnconquerable and that his Spirituall riches doe abound towards them. *Apoc.* 1.6. *Rom.* 6,12,13 *Lam.* 4.7. 1 *Pet.* 5.9. *Ioh.* 16.33.

In this combate, to make vs to fight well, with a free & good conscience required a pure vprightnes, and single zeale of the minde which we shall doe, if, according to the counsell of the Apostle, we hold fast faith, so that, all hypocrysie set apart, he goodnes of our cause may comfort vs in our welfare, knowing that vve are souldiers vn- 1 *Tim.* 1.18.19 *Psal.* 110. 3.

reward
those that
nt man-
ly.
k. 22.28.

der Christs standerd, and that there is a reward laide vp for those that fight manfully, to wit, an euerlasting dominion ouer all creatures in the life to come, with which hope Christ did comfort his Disciples: *Yee are they, who haue continued with me in my tentations, therefore I appoint vnto you a kingdome, as my father hath appointed me, that yee may eate and drinke at my table in my kingdome, and sit on seates and iudge the twelue tribes of Israel*: whereto belongeth that of the Apostle, *If we suffer with him, wee shall also raigne with him.*

Tim. 2. 12.

Which beeing so, their blindnes is to be blamed, who among the controuersies of our age about religion say they can not tell to whome to harken, or whome to beleeue. Why, but thou doest professe Christ, and art called a Christian, to whome then oughtest thou to harken but to Christ, or whome oughtest thou to beleeue but Christ? To whom you may adde them, who hauing nothing of Christ but the title and outwarde badge, with what face dare they bragge of his holy name? For none haue any thing to doe with Christ, but onely they, who haue attained the true knowledge of him, out of the word of the Gospell. But the Apostle denieth that they haue learned Christ aright, who haue not beene taught

Coloss. 3. 1.
Eph. 4. 22.

casting of the old man, which is corrupt through the deceiueable lust, to put on him.

The false doctrine.

Concil. Trid. sess. 7. can. 2.
Catech. Rom. 3. par. 2. Sect. 2
How the Romanistes define a Christian.

IT is an horrible blasphemie to say that all the faithfull, to the end they may be found full Christians, must after baptisme receiue the holy Ghost by laying on hands, because by this meanes there should neuer be any Christian according to their opinion, but he that hath been annointed by the Bishops confirmation, by which opinion, should all the Apostles, and many Martyrs be condemned, who it is certen were neuer annointed: for that the oyle was not yet made, which being powred vpon them, they shold fully haue all the parts of Christianitie, or rather of no Christians should be made Christians: But the proper mark of Christians is not any outward annointing which is done by oyle, but an inward annointing of faith and of the holy Ghost.

How the popish sort enter into the order of clergie.

2. *Whereas the same popish sort doe shaue their crownes*

who

who first enter into the orders of the cleargie, that their crown may signifie a royal dignitie, becaus clerks ought to be kings to rule themselues & others, & thereto abuse that place of Peter: You are a chosen nation, a royall priesthood, an holy nation, a peculier people: *hereby shewing themselues to bee robbers of God, when as they take to themselues alone that which is spoken of the whole Church, and doe proudely vaunt of that title, whereof they robbe all the faithfull.* 1. Pet. 2. 9.

The Arg. *Why Christ is called the onely begotten Sonne of God, and our Lord.*

Question.

33. For what cause is Christ called the onely begotten Sonne of God, wheras we also are the sonnes of God? 13. Lords day.

Answere.

Because Christ is the coeternall, and naturall Sonne of his eternall Father: but we for his sake by grace are made the sons of the Father by adoption.

The Exposition.

HAuing expounded the names of *Iesus* and *Christ*, the third title followeth, which is *Onely begotten*, making greatly for the confirmation of our faith, that wee may bee certainly perswaded of the exceeding loue of God which he beareth toward vs in this his Sonne: And that he is so, first *Iohn* testifieth: *And we saw his glorie, as the onely begotten Sonne of the Father*: where the word, *As*, must be vnderstood to render a cause of the former, as if hee had saide, and no maruaile, for he was and is the true & naturall onely begotten Sonne of God, as hee addeth a little after: *That onely begotten Sonne, which is in the bosome of the Father, he hath reuealed him vnto vs.* Ioh. 1. 14. 18. Heb. 1. 2. Iohn. 5. 17.

So Christ himselfe when he saith, *My Father worketh, and I worke*, calleth God his Father, in regard that hee is of the same substance: and so likewise the Father witnesseth from heauen. *This is that my welbeloued*: and hereupon saith the authour to the Hebrewes: *To which of the Angels said he at any time, Thou art my Sonne, this day haue I begoten thee?* Mat. 3. 17. Heb. 1. 5.

1 ny Christ is led the ely begot- a Sonne God.

Nowe why hee is called *Onely begotten*, this reason is brought, because the Father begat him alone of his substance, and that from euerlasting, and therfore Christ is the onely coeternall and naturall Sonne of the Father, light of light, very God of very God, as we reade in the *Nicene Creede*: whereby the eternitie of the Sonne of God and his substaunce all one with the Father is manifest. The same reason doth *Damascene* very well expresse in his first booke, and 10. Chap. *Hee is called onely begotten, because he alone was all onely begotten of the Father alone, for this begetting of the Sonne of God is not likened to any other begeting: for there is no other Sonne of God: for although the holy Ghost doe come out from the father, yet commeth he not by begetting, but by proceeding.*

b. 1. c. 9. Ortd. fidei. de tre & filio.

Of which eternitie of the Sonne, that place of the Apostle is to be vnderstood: *Blessed be God, euen the Father of our Lord Iesus Christ, who hath blessed vs, &c. as hee hath chosen vs in him, before the foundations of the worlde were laide.*

Eph. 1. 3. 4.

Therefore out of this place and others, wee may thus conclude against all gainsayers: If God the Father did chuse vs in Christ frō euerlasting, thē must Christ needes haue beene from euerlasting: & if Christ haue God to be his euerlasting father, he must needes be the euerlasting Sonne of the euerlasting Father:

For this is a certen principle: that nothing temporall is to bee conceiued of that begetting of the Sonne, and therefore that wee must hold, that the Sonne was begotten of the Father, but not after the Father, as also not before the Father, but from euerlasting. And therefore that the Father was neuer without the Sonne, nor the Sonne without the Father. For God (who is as wel Sonne as Father) saith by Esay *Before me there was none, & after me there shalbe no God*: to conclude, the Prophet calleth the Sonne the *Father of eternity*: that is, who is himselfe euerlasting, and who is in all the author of eternitie.

Esa. 42. 10. Esa. 9. 5.

Hitherto belongeth that place in *Genesis? And God said* whereby it appeareth that the word was afore the power thereof did appeare, because there is no chaunge in God: So the Euangelist expoundeth that place, *In*

Gen. 1. 2.

the

the beginning, saith he, *was the Word*: and *Solomon* in the Proverbes bringeth in *Wisedome*, thereby meaning *Iesus Christ the Sonne of God, as begotten of God before all worldes*, and set ouer the creation of all thinges, and ouer all the workes of God: whome *Iohn* following, maketh that *Worde*, which was from the beginning God with God, to bee also together with God the Father, the cause of all thinges. Out of which place *Ambrose* thus concludeth. *If he began to be a Father, then was he God first, and afterward was made a Father. How then is God vnchangeable? for if he were God before, and afterward Father, then surely when he came to beget, he was changed: but God forbid any man should be so madde*: and he addeth, *A godly mind doth avouch begetting without beginning of time, so that he may say, that both the Father and the Sonne is euerlasting, & yet not affirme that he did at any time chaunge.*

Iam. 1. 17. Iohn 1. 1. Prou. 8. 22. Iohn 1. 3. Tom. 2. de fide lib. pag. 44.

And Christ himselfe declared his eternitie: *Father, glorifie thou me with that glorie which I had with thee from the beginning before the foundations of the world were layd.* Whereupon Paul calleth him *God blessed for euer, and to whome alone is due all honour and glorie*, (which title in the Epistle to the *Ephesians*, he giueth to *God alone aboue all*) and *Iohn* calleth him true God and euerlasting life.

That Christ is euerlasting God. Iohn 17. 5. Rom. 9. 5. 1. Tim. 1. 17. Eph 4. 6. 1. Iohn 5. 11. Phil. 2. 5. 6.

Moreouer also his euerlasting Godhead is hereby confirmed, in that whatsoeuer was spoken before of the euerlasting God, the same the Scripture teacheth either alreadie to haue been shewed, or that in time to come it shal be represented in Christ.

For that which *Esay* prophecieth shal come to passe, *That the Lord of hostes shall be a rocke of offence, and a stone to stumble at*, that Paul to the *Romanes* affirmeth to haue bene fulfilled in Christ: as also where he bringeth in the Lord him selfe speaking: *Euery knee shall bowe to me, and euery tongue shall sweare to me*, that Paul ascribeth vnto Christ.

Esay 8. 14. Rom. 9. 23. Esay. 45. 23. Rom. 14. 10. Philip. 2. 10. 11

So also that which in *Esay* the *Seraphins* doe crie before the presence of God, *Holy, holy, holy Lorde of hostes*, and that the same Prophet heard the voyce of the Lord, saying: *Say vnto this people, yee shall heare, but shall not vnderstande*: this *Iohn* vnderstoode of Christ: That

Esay 6. 2. 3. Iohn 12. 41.

(saith

(sayth) he *spake Esaias when he saw his glorie, and spake of him.*

To this may be added, that seeing the Lord hath said: *My glorie will I not giue to any other*: and yet these thinges which are proper onely to the Lorde *Iehouah* are in the Scriptures giuen vnto Christ: as to forgiue sinnes, to beare vp the world, to call vpon him, and that he doeth heare those that call vpon him, to reioyce onely in his name, and to beleeue in him: it followeth necessarilie that he is true, and therefore euerlasting God.

Esay 48.11. *Matth* 9.6. *Heb.*1.2. *Rom.*10.14. *Ierem.*9.25. *Psal.*20.10. 1.*Cor.*1.31. *Iohn* 14.1.

Last of all, because (*as the* Apostle to the *Hebrewes* writeth) *he did through the eternal Spirit offer himself without fault vnto God*, this doeth truely and mightily prooue his Godhead: for either it must be vnderstoode of his diuine nature, or else of the holy Ghost: if of his diuine nature, there is no more question: if of the holy Ghost, then seeing the same Spirit is aswell the Spirit of Christ as of the Father, and that Spirite is euerlasting, it followeth herof necessarily that he is true & euerlasting God.

*Heb.*9.14.

*Rom.*1.2.

*Rom.*3.9.12

2. Therefore one vse of this title (*onely begotten*) belongeth vnto Christ himselfe: so that we may take it for granted, that he is the euerlasting Sonne of God, and of the same substance with his father. Another vse belongeth to vs, that whereas we also are the sonnes of God, we may vnderstand in what degree we differ from that onely begotten Sonne: namely, that whereas he is the naturall Sonne of God, wee are made his sonnes onely by adoption and grace, and that for this onely begotten Sonnes sake; For 1. if we consider our owne nature in it selfe, wee are all, and euery of vs borne sonnes of wrath, and so are enemies of God, farre from saluation & euerlasting life. 2. Therefore it was requisite that this only begotten Sonne of God should also become the Sonne of man, that hee might make vs the sonnes of God, and might aduance vs vnto this honour: that honourable testimonie which the Father giueth of this his Sonne doeth conteine both: *This is that my welbeloued Sonne in whome I am well pleesed* wherupon the Apostle saith, that God *predestinated vs to be adopted through Iesus Christ in himselfe, according to the good pleasure of his*

*Rom.*8.15.

Iohn 1.34. *Eph.*2.3.

Matth 3.17. *Eph.*1.5.6.

will

will, and Iohn, *that they are made the sonnes of God, and begotten of God who beleeueth in his name.* Ioh. 1. 12. 13.

Now by this it is manifested, that the name *of true, and onely begotten Sonne* is therefore giuen to Christ alone, and that hee among so many brethren is said to be the *onely*, because he is possessed by nature of that which wee receiued by grace: and yet that adoption and name of *Sonnes of God* is not therefore a vaine title. For that is adoption which is vsed by man, is not vnfruitefull, but is such a receiuing of another mans chylde to bee his Sonne, whereby the whole right of Sonnes is imparted vnto him, as if he were a very naturall Sonne, then surely by that adoption, whereby through the spirite of adoption wee are so graffed into his Sonne, that we are gouerned and quickened by him, we haue receiued not a bare tytle, but the full right of the Sonnes of God, so that wee may freely call vpon him, and beeing certen of saluation & euerlastiog life, as fellow heires with Christ, may reioyce with *Paul*, and crie out with greate confidence: *He that spared not his onely Sonne, but gaue him to death for vs all, howe shall he not with him giue vs all things also?* What mane of adoption wee haue. Rom. 8. 15. 17. 32.

Hereupon saith *Iohn: Behold what loue the Father hath giuen vnto vs, that we should be called the sonnes of God: for this cause this world knoweth you not, because it knoweth not him*, which as it comforteth the godlie in all affliction, and both in life and in death, that they are the sonnes of God, and therefore heires of euerlasting life, so the consideration of this benefite ought likewise to put vs in mind of our duty. For if we are his sonnes, let vs remember that which he saith in Mal. A *sonne honoreth his father &c.* If we are sonnes by adoption much more are wee bound to feare & obedience, because he hath adopted vs of his only fauor, whē as he might worthily haue cast vs off, & haue put vs by for our vnthākfulnes. Next ỹ same doctrine may serue truly to hūble vs before God, for if for Christ the Son of Gods sake we are of mere grace and fauour adopted to be sonnes, what cause is there that any man should boast of his merits and deserts? so that euen hereby it may appeare that that free adoptiō which God 1. Ioh. 3. 1. Mal. 1. 6. 1. Pet. 1. 17 1. Cor. 4. 7

bestoweth

bestoweth vpon his chosen, was neuer rightly vnderstoode, much lesse kept and obserued in the Popish Church.

The false Doctrine.

SEeing Christ is called the onely begotten Sonne of God, because he is the coeternall and naturall Son of God, wicked and vngodly are they, whosoeuer will haue him so called, onely for the excellencie of his giftes, whereas begetting commeth not by giftes, but is of the substance and nature of the parents.

The Arians error.

Question.

34. Wherefore doest thou cal him our Lord?

Answere.

Because he hauing redeemed our bodie and our soule from sinne, not with gold nor with siluer, but with his owne precious blood, and hauing deliuered vs from all the power of the deuil, doeth challenge vs properly to belong vnto himselfe.

The Exposition,

Psal. 110: 1. Matth. 22. 24. THe fourth Title which is giuen to the Sonne of God in the Creede, is, that hee is called *our Lord*: So speaketh the Psalmist: *The Lord saide vnto my Lord: sitte thou on my right hand til I make thine enemies thy footstoole.* Acts 3. 6. And of him also speaketh Peter in the Actes: *Let all the house of Israel knowe for a certentie that he is made of God, Lord and Christ, this Iesus, I say, whome you haue crucified:* 1. Cor. 8. 6. to conclude Paul saith, *But we haue one God which is the Father, of whom are all things, and we in him: and one Lord Iesus Christ, by whom are all things, and we by him.*

Nowe the Sonne of God is so called of his office, to wit, because he hath wholly redeemed vs in bodie and soule from sinne, not with a common ransome either of golde, or siluer, but with his owne pretious blood. Coloss. 1. 6. For whereas Christ is Lorde of all creatures, in respect that all thinges were created by him: onely the faithfull doe acknowledge him to bee their Lord by right of redemption: and therefore the question is asked why I call him *our Lord*: the cause whereof is set downe in the worde of *redeeming*, wherein is declared the condition and estate wherein Christ found vs before he redeemed vs.

For

For they vse to be redeemed, who, being taken in warre, are wont either to be slaine, or to be condemned vnto perpetuall bondage, except they bee ransomed: such were we all being taken prisoners of the deuil, who had vs bodie and soule in his owne power, from whose kingdome and tyranny Christ hath most mercifully redeemed vs: whereof wee reape this profite that wee are his owne peculiar purchase, and doe properly belong vnto him, both in life and death: as hath been declared in the first question, wherein also was shewed, howe hee redeemed vs, and recouered vs to bee his owne, and hauing recouered vs, he doeth still defend and preserue vs by his especiall care. Which being so, besides that wee ought safely and with true assurance of minde to commit, and deliuer ouer our selues for euer to bee kept of him, as our Lord, and to whom we properly belong, and are his owne *peculiar* both in life and in death, the remembrance of this benefite may also put vs in minde, that wee doe not hereafter thinke, speake, or deuise anie thing, but for his glorie. For in that we are the Lordes, it is meete that we liue and die vnto him, and that his wisedome and will, to wit, his worde and his Spirit doe gouerne all our actions: for hee is appoynted by the Father to be the head of Angels and of the faithfull.

What it is to be redeemed. *Rom.* 14.8. 1.*Cor.*3.22. *Phil.*1.21. 1.*Pet.*1.18. 19.& 2.9.

1.*Cor.*6.20 *and* 7.23.

The vse.

The false doctrine.

IF the Sonne of God be our Lord, therfore he is also the head of the Church. Where is thē the Pope of Rome, who calleth himselfe seruant of seruants, and yet indeede pretēdeth to be Lord and head of the Church? He toyneth lawes & decrees: which are not to be foūd in the Scriptures, neither were deliuered by our Lorde Iesus Christ, according to whose expresse commandement alone the Apostle did gouerne and teach the Church.

1.Cor.11.23.

The Arg. The incarnation of the Sonne of God, that is, the conception of Christ by the holy Ghost, his birth of the Virgin Marie, where, of the personall vnion of both natures, and of the fruit of both.

Question

Question.

4. Lords day.

25 What doest thou beleeue when thou sayest, He was conceiued by the holy Ghost, borne of the Virgine Marie?

Answere.

That the very Sonne of God, who is and abideth true and euerlasting God, did through the working of the holy Ghost, take the very true nature of man of the flesh and blood of the Virgine Marie, so that also he is the true seede of Dauid, like vnto his brethren in all things, sinne excepted.

The exposition.

THat Iesus Christ the Sonne of God is endued with the nature of God, and therefore is true and euerlasting and our Lorde, hitherto hath been handled, out of the seconde Article of our Catholike faith: but forasmuch as to accomplish the office of Redemption it was requisite that he should be not onelie true God, but also true man, howe and by what meanes Christ came so to bee, and what is the effect and ende of the incarnation of the Sonne of God, is shewed cleerely and plainelie by an argument drawen from the causes, and by other testimonies of Scripture. And first is described the person of the Sonne of God before he tooke the nature of man, and afterwarde his incarnation: his person becausehe is true and euerlasting God, and as Iohn teacheth, *In the beginning was the Worde*, least wee shoulde thinke with *Photinus* the heritike, that Christ then began to bee when he was borne of the Virgin Marie: his incarnation namely that it is the taking of the true nature of man, of the flesh and blood of the virgin Mary, through the working of the holy Ghost. Hauing set downe these things in the beginning, let vs nowe handle in order the causes of the incarnation of the Sonne of God.

Iohn 1.1. *and* 17.5. *Iohn*. 15.28. The errour of Photinus, whereof *Epiphan*. Tom. 1. *cap*. 7. *Hebr*. 2.16. *Phil*. 2.7. *Iohn* 1.14. 1. *Tim*, 3.16.

I How Christ came by his bodie.

And first whereof the Sonne of God framed to him selfe a bodie, that is chiefely to bee scene into, to prooue his humane nature: namely of the flesh and blood of the virgine Marie: that is, the Sonne of God tooke vnto himselfe the verie nature of man, of the very substance

of

of the Virgine Marie, which is signifi'd by flesh and blood whereof mans substance is compact: not as *Valentius* held long agoe, that a heauen y bodie brought into Mar e, as it were by a water pipe passed through her. *August. de. hares. cap. 11.*

Hereupon both Mary her selfe is before childbearing saluted of her cousin *Elizabeth* the *mother of my Lord*, & Christ also is called by her the *fruit of Maries bellie*: and of the same Marie the Evangelist speaketh expressely: *Before they came together she was found with child*, & *which was with childe*, an', *the dayes were accomplished, that she should be deliuered, and she brought foorth her first begotten Sonne.* Afterwarde Christ him selfe calleth himselfe the *Sonne of man*, more plainely to expresse that hee is man truely borne of the seede of man: last of all Iohn calleth him *flesh*: Paul, *made of a woman*, in regarde of her sexe he so calleth him not *by a woman*. Luke 1.41. Luke 2.42. Luk. Matt. 1.18. Luke 2.5.6.7. Iohn 1.14. Gal. 4.4.

Neither is it contrary to this that else where is saide: *he was made like vnto men, and found in shape as a man*: for Paul doeth not there intreat, neither meaneth to teach what manner of body Christ tooke vpon h m, but whereas by right he might haue shewed forth the power of his Godhead, hee made no shew but of a base and contemptible man: and that hee saith *as a man*, hee meaneth nothing else thereby, but that for a time the glorie of his Godhead did not shine, but onely in a vile and abiect condition, hee appeared in the shape of a man. Obiect 1. Phil. 2.7,8.

No more doth that place of the Apostle make against it, where Christ is called the second *Adam from heauen heauenly*, whereof the *Manicheis* haue framed his bodie of aire: for Paul doeth no: there bring in the heauenlie substance of his bodie, but the spirituall power, which being shed abroade from Christ doth quicken vs, which Peter & Paul the Apostle do make to differ from his flesh, that is, do deny to belong vnto his flesh, for the one saith, that Christ was *put to death concerning the flesh, but was quickened by the spirite*, the other, *that he was crucified through his infirmitie, yet liueth he through the power of God.* Obiect. 2. 1. Cor. 15.47. 1. Pet. 3.18. 2. Cor. 13.4.

Secondly

How Christ was conceiued by the holy Ghost.

Secondly touching his *Conceptiō*: that this was brought to passe by the working of the holy Ghost, the Euangelistes doe teach with one consent in the wordes of the Angell, in this manner first saluting Marie: *Feare not Marie: for thou art in fauour with God, and thou shalt conceiue, & beare a sonne, &c. And Marie said vnto the Angel, Howe shall this be, seeing I knowe not a man? And the Angell answered and said vnto her, The holy Ghost shal come vpon thee, and the power of the highest shall ouershaddow thee, therefore also that holy thing which shalbe borne of thee, shal be called the Sonne of God.*

Luke 1.30. 31 34.35.

The same is confirmed also by the wordes of the Angell vnto Ioseph, when he was in minde vpon suspition of vnchastitie to send away priuily the virgine betrothed vnto him, but nowe alreadie being great with childe: *Ioseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife, for that which is conceiued in her is of the holie Ghost*, that is the holy Ghost is the author of it, or hath wrought it, least any man should thinke (as Ebion did) that Christ was borne by companie of man, and by the seede of man.

Math 1.20. 22.23.

August. de haeres. cap. 20

Why Christ was conceiued by the holy Ghost, Esay 7.14. Eph. 2.3. Psal. 51.7. Hebr. 4.15. Iohn 14.4. Luke 2.22.24.

The cause why Christ was not conceiued rather after the common and ordinarie course of nature, as other men are, but by a myraculous meanes by grace of the holy Ghost: was partly because (as the Euangelist addeth) it was so foretolde by the Prophet: *Beholde a virgine shall conceiue and beare a sonne, and thou (O mother, or O virgin) shalt call his name Immanuel*, which is by interpretation, *God with vs*: partly because the seede of man, that is, of eyther sexe is vtterly corrupt. And therefore it was meete that in the birth of Christ, the worke of the holy Ghost should come in, that he might not be tainted with this infection, but might be indued with most perfect puritie.

Which miraculous conception of Christ although it be aboue our capacitie: yet doeth it not therefore followe, that it is not true, but that by meanes hereof a man was afterward borne, because, what we are not able to attaine to by mans reason, that doeth the Christian and Apostlike faith commaunde vs to beleeue: and therein

therein to submit our vnderstāding to the word of God: so that here the sentence might rightly be vsed. *The mystery of faith may wel be beleeued, but it can not wel be sifted* (to wit *curiously*) *and beyond the bonds of Scripture.* *Auguſt. in lib. Sent. Proſper.*

3 Which although it be so, and the Sonne of God by the working of the holy Ghost hath taken the true nature of the virgine Marie, and so hee became that which before he was not, yet abideth he neuertheleſſe true euerlasting and vnchangeable God, least any man should thinke with *Eutyches*, that of the deuyne & humane nature of Christ, one nature was made, which is most absurde, because then Christ should neither be true God, nor true man, and we should thinke of God that he could change & turne himselfe into another shape, then which nothing can be spoken more blasphemous. 3 *Lam. 1. 17. Rom. 9. 5.*

The personall vnion.

And of this coniunction of the two natures in one person doeth arise that *hypostaticall*, or personal vnion in Christ, which is such a copulation of the two natures in Christ, to wit, the Godhead & the manhead, that the one is and remayneth a certen nature without beginning, the other a nature created, and therefore hath beginning, the one is of the same substance with the father, the other is of the same nature with vs: the one is and remaineth almightie and infinite, because it is God, the other is not almightie and is infinite, because the creature is not the Creator, neither are there two almighties, or two incomprehensible, but one incomprehensible and one almightie.

The communication of proprieties.

And this *hypostatical*, or personal vnion is the foundation of the interchangeable cōmunication of the properties of both natures, that is, when that which agreeth onely to one nature, or to either is attributed to the whol person in *concreto* as they speake in the schooles, that is, in regarde of the whole person not distinguished into his natures.

To which rule must these sentences be referred and according to it expoūded: *God purchased his Church by his blood: The Lord of glorie was crucified, Christ is with vs vnto the end of the world:* Out of which farre be it from vs to conclude, that either God, who is incorruptible and im- *Act. 20. 28. 1. Cor. 2. 8. Math. 28. 20. 1. Iohn. 1. 1. Ioh. 6. 61.*

mortall can die, or hath dyed in respect of his diuine nature, or that Christ in his humane nature is become infinite, and incomprehensible, so that he filleth all things with his bodie, but let vs rather expound these things (as the auncient, and right Church hath done) according to the communication of the properties, that is, according to this or that nature, and according to the propertie of this or that nature in Christ.

4 Two ends why Christ was borne of Marie.

4 Last of all wee must diligently note the ende, that is the cause why it was necessarie that Christ shoulde so be borne, and be true man, and the Sonne of man, conceiued by the holy Ghost, and that of Marie? to wit, both that he might bee the true seede of Dauid, and also that he might be in all like vnto his brethren, sinne excepted. For seeing the *Messias* was promised of the seede of *Abraham* and *Dauid*, if Christ be not true man, how shall he be of the seed of these two patriarks, and consequently the true *Messias*.

Gen. 22. 18. Galat. 3. 6. 2. Sam. 7. 12. Psal. 89. 29. 30 Psal. 132. 11. Mat. 1. 1. Rom. 1. 3. Acts. 3. 20. Heb. 2. 16. Philip. 27. Heb. 2. 11. & 3. 13. 14. 15. Rom. 8. 3.

There are to be seene promises hereof both in Moyses and that with an othe, & elsewhere: But especially that he sprang of the seede of *Abraham* and *Dauid*, both his pedegree fetched from both doth shewe, and *Paule* also deliuereth the same, affirming that he was *made of the seede of Dauid according to the flesh*: whereupon saith the Authour to the *Hebrewes*: *He in no wise tooke the nature of Angels, but he took the seed of Abraham* 2. Vnlesse the same Christ were true man borne of Marie, hee could not truly be said to *be made like vnto his brethren*, which yet the holy Ghost doeth expressely affirme, but without sinne, that in our nature he might make satisfaction for sinne.

The false doctrine.

VVHich being so, *in the very foundation of saluation do erre both the old and new* Marcionites, *who deuised to Christ a phantastical body, & also the* Manicheis, *to whom the* Anabaptists *are like, who imagined his bodie to be heauenly: For the promise was not made either in the heauenly seed, or in the maske of a man, but in the seede of* Abraham *& of* Iacob: *neither is the euerlasting throne promised to a man of aier, but to the Sonne of* Dauid, & to the fruit of his bodie, *whereupon also he appearing in the flesh is called the Sonne of*

Mat. 1. 1.

Rom. 6. 5. Iob. 4. 32.

Dauid

Dauid, and of Abraham, not that he was borne of the Virgins womb, nor yet created in the aier, but because according to the flesh he was made of the seed of Dauid, as the Apostle teacheth in another place that he came from the Iewes. Concil. Trid. sess. 5. de pec. origin.

Likewise also the Romanistes, *when they will haue the Virgine Marie to be conceiued without original sinne, & that by this meanes it came to passe, that Christ was free from all spot, do altogether ouerthrowe this article of Christs conception by the holy Ghost, to whose onely power the Scripture doth impute his holinesse, and not to* Marie, *which was no lesse then other men conceiued & borne in sinne, & did neede Christ to be her Mediatour, as well as the rest of mankinde: for otherwise, if it were therefore neede that Mary should be conceiued without Originall sinne, that Christ might be conceiued pure and without spot, the same also ought to haue gone before in the parentes of Marie, and so infinitly in all those of whom she did descende: but it was most easie for the holy Ghost, as being God almightie, to set sinne aside in the conception of Christ, & to sunder it from his mans nature, as being not of the substance of man, but brought in by the deuill, as also it proceeded of the same power, to make her great with child, & to beare a childe, which yet had neuer been touched, but continued a Virgine.* Luk. 2. 10.

Question.

36. What fruite reapest thou by the holy conception and birth of Christ?

Answere.

That he is our Mediatour, & by his innocency & perfect holines, doth couer my sinnes wherein I am conceiued, and keepeth them from comming in the sight of God.

The Exposition.

THe faithfull reape a double fruite, by the holy conception and birth of *Christ*: one that hee is our Mediatour, & this fruit is thus gathered: He that was to bee our Mediatour, ought to take the seede of *Abraham* & of *Dauid*, and to be borne of a virgine, according to the oracle of the Prophet: but so was Christ alone who was borne of a Virgine, as we shewed a little before. Therefore hee is our Mediatour, who beeing both God and Esa. 7. 14. Rom. 8. 3. Heb. 2. 16. 17 & 4. 15.

man is most fitte to performe those things which are to be done with God, for that hee is partaker of both natures, to wit, the Godhead and the manhead.

1. Tim. 2.5. Eph.4.6. VVherunto the Apostle hauing respect saith: *For there is one God and one Mediatour of God and man, the man Iesus Christ*: where when hee would note the bande of our coniunction with God, he mentioneth rather the humanitie of Christ then his diuinitie, which is duely to bee marked, for hereof it came in the beginning, that men deuising to themselues some one, some another Mediatour, went farther off from God, because being forestalled with this errour that God was farre off, they coulde not tell whether to turne themselues. VVhich mischiefe the Apostle meaning to remedie, doth as it were set God before them, because he is come downe euen to vs, that we neede not to seeke him aboue the cloudes. Therfore it is no small fruit that we receiue, by the holy conception and birth of Christ, that by this meanes he was made, & declared to be our Mediatour & true *Immanuel*, that is God with vs, that we might be assured, that God dwelleth with vs, and that hee will succour vs if wecome to the throne of grace, as being such a Mediatour, who is also our brother, and is brotherly affected towarde vs, and therefore is readie to heare and to help vs.

Heb.2.11. & 4.15. 16.

Rom.7.24.25. Psal.32.1. 1.Cor.1.30. Rom. 8.1.31. Gal. 4.4. The second profit is, that my sinne wherein I was conceiued, and the reliques whereof remayne in me, so long as I am shut vp in this mortal bodie, is couered with his innocencie and perfit holinesse, so that it commeth not into account before God, and therefore in Christ I am pure from all spot: for therefore was his conception and birth holy, that *Originall* sinne might not hurt me in the case of my saluation, and that Satan might not put me to any trouble about it.

The third profit is, that they are vnto me in steade of pledges, that by the same his Spirite of sanctification, at the length all my imperfections shall bee doone away.

Eph.5.26. 1.Cor.15.45. 46.47.48. For as Christ once *loued his Church, and gaue himselfe for it, that he might sanctifie it, and cleanse by the washing of water through the word*: so shall hee in the last day by his quicke-

quickening Spirite, make the same vnto himselfe a glorious *Church, not hauing spot or wrinckle, or any such thing, but holy and without blame*: of which perfection, I say, to be fulfilled in vs, he would haue this sanctification of his humane nature being imputed to vs by faith to bee in stead of a pleadge. 1. Cor. 1. 30.

There may also vnto these, other thinges bee added for our instruction: for first herby our faith is greatly confirmed, that hee that was made man, is also the Sonne of God: for how should all things not be very true, whatsoeuer he reporteth vnto vs of God, seeing hee hath reueiled nothing to vs of God, but what himself saw & knew? 1 Our faith is hereby confirmed. *Iohn.* 1. 16.

Againe, our hope is also helped, in that hee was so made man, that hee also made man God, and vs the sonnes of God, and euen his brethren, wherewith we may comfort our selues vnder the crosse and in afflictions. 2 Our hope is helped. *Rom.* 5. 5. *Heb.* 4. 15.

Last of all, our mutuall loue one toward another is herby inflamed: for there is no so euident token of loue, as that the Creator of all things was made for vs a creature, our Lord, our brother, the Sonne of God became the Sonne of man: who would not then to the vttermost of his power follow that our mediatour Iesus Christ, that is, his meekenesse, and kind disposition, who, when as there was nothing higher then hee, did for our sake cast himselfe so low, that of his owne accord he tooke on him the shape of a seruant (that is, our flesh) and that subiect to all infirmities, euen to the death of the Crosse? 3 Our loue is inflamed. *Philip.* 2. 5. 7.

The Arg. *Hitherto of the person: Now of the office of Christ, as touching our redemption, the parts whereof are two: his humiliation, and his glorification, to his humiliation belong his suffering, and vnder whome he suffered, and his punishment, that is, the kinde of his death.*

Question.

37 What beleeuest thou, when thou saist, He suffered? 15. Lords day.

Answere.

That in the whole time of his life, which he continued, here vpon earth, but especially in the end thereof, he sustayned both

in bodie and soule the wrath of God against the sinne of all mankind, that by his suffering, as by the onely sacrifice of reconciliatoon he might both deliuer our soule from euerlasting condemnation, and might also purchase for vs the fauour of God, righteousnes and euerlasting life.

The Exposition.

THe *Catechist* passeth from the birth of Christ, to his suffering and death, leauing the historie of his whole life because there is nothing in it worthy to be obserued, (for it contayneth a consideration of that humilitie and obedience, which he performed to his Father) but because nothing is here handled, but that which so properly belongeth to our redemption, that in a manner it contayneth in it the substance therof, which especially consisteth in the suffering and death of *Iesus Christ*.

Now the *Catechist* doth very fitly handle 1. the suffering of Christ, that is, how great and how grieuous it was, and how farre Christ did suffer. 2. The cause and fruite thereof is in plaine wordes laid downe.

1 The suffering of Christ.

The suffering of Christ hee so describeth, that vnder that name, he saith, are vnderstood all the miseries, torments and paines, which Christ did vndergoe, from the first moment of his birth, euen to the houre of his death: the Apostle seemeth to declare the same. *When the fulnes of time was come, God sent his Sonne made of a woman, and made vnder the Law.*

Galat. 4. 4.

For as he that was free redeemeth a prisoner, by yeelding himselfe suretie for him, and by taking bonds vpon himselfe, doth loose another from them: So Christ was content to become bound to obserue the Lawe, that hee might purchase freedome for vs. Againe, *Who when hee was in the forme of God, thought it no robberie to bee equall with God, but he abased himself, & taking vpō him the shape of a seruant, became like vnto man.* To the *Corinth.* *Ye know* (saith he) *the grace of our Lord Iesus Christ, that hee beeing rich, for your sakes became poore.* yea when he had all sufficiencie in his diuine nature, which also he neuer lost: but he became poore by taking vnto him the nature of man: for then was he borne at *Beth-lehem* in a stable, & found in a poore state, so that he had need of other mens liberalities

Philip. 2. 6.

2. Cor. 8. 9.

ralitie: therefore this voluntarie and willing abasing of himselfe hath the first degree in his suffering: there followed this his miserable birth, his flight & banishment in Egipt, plainely testifying that the first race of his life was nothing but a suffering.

But especially how many thinges hee did suffer in the end of his life? let vs beginne at the driuing of him foorth into the desert by the secreat motion of the holy Ghost: what assaults of Sathan did hee not there sustaine: what reproch suffered hee not? then indeede hee was to giue a taste, and to make a triall of the warfare that hee was to enter into, that he might come abroad with greater courage, and better prepared constantly to go through with the office committed to him of his Father, the laying of trappes in his way by his enemies, the hatred of men, his often flight, the weriſomnes of his bodie are so many witnesses of his suffering, besides that he was apprehended by the souldiers, led to the hie Priestes, from them to the Iudge, from *Pilate to Herode*: againe mocked & scorned by the souldiers, railed vpon, dispightfully intreated, striken with a reede, spit vpon, crowned with thornes, beaten with whips, afterward led to the crosse, & to execution, till he died, and gaue vp the Ghost. *Mat. 4. 2.*

Whereby it is manifest that Christ did suffer throughout the whole time of his life: all which things although they are very grieuous, yet that is farre the more grieuous of all, that hee suffered not in bodie alone, but that in the ende of his life hee suffered also in his soule the wrath of God against the sinne of all mankinde: And what is more heauie? what more intolerable then the wrath and vengeance of God? what comparison is there of that which hath an end, with that which hath no end? the wrath of God is endlesse: the strength of man in respect of it is vtterly none at all, and is infinitly and too farre to weake for the maiestie of God: this so greate wrath of God Christ did indeede feele in his whole mans nature, both in bodie and soule: for as he is God in who there is no chaunge, hee can not suffer. And as *Ireneus* writeth learnedly and godlily: *Christ was crucified, and dyed, the WORDE resting*, that is, *not vsing his power*

Christ suffered both in bodie and soules

Iam. 1. 17.

not putting foorth his strength to the intent he might be crucified and die.

Witnesses hereof are the feruent praier of Christ, his great intreatie and strong crie: In the garden hee did so grone, that his sweate fell downe vpon the ground, as it had bin drops of bloud, & that he needed to be comforted by an Angell: There also hee complained, *My soule is heauie, euen to the death:* there also he intreated for himselfe, *Father, if it be possible, take away this cup from me: yet not my will, but thy will be fulfilled.* Finally hanging vpon the crosse, by reason of the heauie burden of Gods wrath he cryed out mightily, *My God, my God, why hast thou forsaken me?* signifying by this strong crye, the delaying of Gods helpe, when hee was in so great perplexitie and feare, wherin at length he was heard, and deliuered from it: all which thinges the *Creede* comprehendeth in the word *Suffered*, to wit, the whole course of Christes obedience: although the Scripture, the more certenly to point out, how Christ hath saued vs, doth peculiarly and properlie applie it to his death, as we shall afterwarde heare.

Mat. 36.38. Luk. 22. 43.

Mark. 14. 34.

Psal. 22.2. Mat. 27.46. Heb. 5.7.

Quest. 40.

2 The cause & fruit of Christes suffering.

2. But what the cause is, why Christ suffered such extremitie, and felt so sharply the wrath of God burning against him, that is not properly to be sought for in *Christ*, but in vs, our sinne, and our disobedience, the sinnes, I meane, of all mankinde, which Christ was content to haue imputed vnto him, and in our steade to be punished at Gods hands for them, as it had beene foretold by the Prophet.

Surely, he hath borne our infirmities, and caryed our sorrowes: yet we did iudge him as plagued, and smitten of God, and humbled. But he was humbled for our transgressions, he was broke for our iniquities. To this *Iohn* had respect when he said, *Beholde the Lambe of God which taketh away the sins of the world.* And *Peter: Who bare our sinnes in his own body vpon the Crosse.*

Esa. 53.45.

Iohn. 1.29.

1. Pet. 2.24. & 3.18.

Wherefore by these it appeareth that Christ was broken, not for his owne sinne, but for ours: whereof this fruit cōmeth to vs, that by his suffering as by the only sacrifice of reconciliation, he deliuered our body and soule

from

from euerlasting condemnation, and purchased for vs, the fauour of God, righteousnesse and life: which, that it should so be brought to passe, it was most necessarie: for when as by sinne we had fallen frō the fauor of God, it was requisite that we should be restored to it agayne by Christ, by this meanes: and when we had lost the righteousnesse of God, it was necessary that by him it should be thus recouered for vs. And here that is called the righteousnes of God, which is able to stand & to abide the tryall before his iudgem nt seat, which is acceptable, and pleasing vnto God, which Christ hath purchased for vs by fulfilling the Law, and by making satisfaction for our sinnes: Last of all, because euerlasting life doth necessarily goe togeither with righteousnes as the effect with the cause, & Christ also by suffering hath procured this vnto vs, hereof it followeth, that Christ is that onely sacrifice of reconciliation, by the which wee are fullie reconciled vnto God, and made partakers of righteousnes and life that we had lost.

1. Iohn. 1. 2 & 4. 10.

The righteousnes of God.

Esa. 53. 5.
1. Cor. 5. 21.
Iohn. 3. 16.
Rom. 3. 25.

The Vse.

BY the history of the grieuous & bitter suffering of Christ we are put in mind, how heynous a matter sinne is, for the which God would receiue no ransome, but the death of his onely begotten Sonne: Secondly how exceeding the loue of Christ, towards vs is, who did not sticke to suffer so fearefull tormēts for vs, that he might reconcile vs vnto God, and might purchase vnto vs life & saluatiō, which by sin we had lost. Thirdly to consider what duty we owe again, namely to prepare our selues according to the counsel of Peter, both to suffer patiētly, because we are thereunto called, and Christ suffered for vs, leauing vs an example that we shoulde followe his steps: *And also to resist sinne,* because he bare thē in his bodie vpon the crosse, *that we being dead vnto sinne might liue vnto righteousnesse, of which fruite we wil speake in the next diuision.*

1. Pet. 2. 21. 24.

Question.

38 What reason was there, why he suffered vnder Iudge Pilate?

Answere:

That he an innocent being condemned before a ciuil Iudge might

might set vs free from the streight iudgement of God, which was to fall vpon vs:

The Exposition.

Why Christ suffered vnder Pilate.

BEsides that the name of *Pilate* the Iudge maketh for the trueth of the historie, it was also for that end diligently noted by the Euangelistes, because according to the Propheſie of the holy Ghost. Christ came then to suffer, when as the scepter was translated from the tribe of Iuda to the Gentiles, so that there was no more hope left to restore the outward kingdome. Whereupon Christ himselfe a little before his passion, *Behold*, saith he, *we goe vp to Ieruſalem, & al things ſhalbe done to the Son of man, which are writtē by the Prophets, for he ſhalbe deliuered vnto the Gentiles and ſhalbe mocked, and ſhalbe ſpitefullie intreated, and ſhalbe ſpitted on.*

Gen. 49. 10.
Esa. 53. 8.
Luk 18. 31.

How beit that Christ was first pronounced innocēt by *Pylate*, and neuertheleſſe condemned by him as guiltie, the Euangelistes with one consent doe teach: for this is his owne confession: *Yee haue brought this man vnto mee, as one that peruerted the people, and beholde, I haue examined him before you & haue found no falt in this man of thoſe thinges whereof ye accuſe him*, of his condemning Mat. thus speaketh: *Then Pilate let looſe vnto them Barrabas, & deliuered Ieſus, when he had ſcourged him, to be crucified.*

Luke 23. 14.
Ioh. 19. 4.
The inconstant sentence of Pilate,
Matt. 26. 29.

Both theſe fell out, or rather were directed by the prouidence of God. For first God would haue his sonne be the mouth of the Iudge to be pronounced innocent, that he might declare, that he was not to suffer for his owne sinnes, but for ours. Secondly he would also a little after haue his Sonne cōdemned by the same Iudge, & so be *reckoned among the wicked*, according to the prophecy, that hee might signifie, that he susteyned our person, & was set therein for vs, that whereas wee were to haue a curse awarded against vs at his heauenly iudgement seat, hee by taking vpon him the condemnation which did hang ouer our heades, might deliuer vs from the same, & that his condemnation might be vnto vs for an acquitance, to conclude, that so that which in the Psalme is figuratiuely spoken of *Dauid*, I *paid that I tooke not*, might be fulfilled in Christ, the true Dauid.

Esa 53. 8.
Psal. 69. 5.
2. Cor. 5. 31.
Gal. 3. 13.

The false doctrine.

Seeing

SEeing Christ hath suffered only in humane nature, because the diuine nature cannot suffer, they are blasphemous against God, who make Christ to haue suffered in both natures for so Brentius *hath in his writing*: It cānot be denied, but that the diuine nature in Christ, was in his measure made partaker of his suffering and death, *and* Selneccerus *where vniustly blaming* Theodorete, *beeause he saith that Christ as he was God could not suffer, saith*, no man may or ought to say that God did not suffer and die, although this vnproper phrase, & not at all to be borne, be to bee found sometimes in Theodoretes dialogues: as he was God, he was not subiect to suffering, and as he was God Christ could not suffer, *Much better then these men speaketh Chrysostome in an other place*: Aske an heriticke whether God be afraid, and doe flie from, and feare death, & be said? if he saie, yea, depart from him hereafter, and set him beneath the Deuill, or in some lower place: for hee would not dare to say so. Cont. Bulf. 11. Inconsu. acc. sol. 192.

Secondly, seeing the suffering of Christ is the onely sacrifice of reconciliation for the sinnes of the whole world, they wander from the right path of saluation, & do iniurie to Christ, whosoeuer not content with him and his sacrifice, do deuise to thē selues other meanes to appease God, and two wayes whereby to wipe away the punishmēt due vnto vs, to wit, the satisfaction of Christ and of Saints, which is to deny the blood of Christ to be only sufficient for forgiuenes of sinnes, for reconciliation, for satisfaction, vnles the want of it being as it were dried vp and spent, be supplied, and made vp by some other, as by Peter, Paul, & other Martirs, in whose blood the Popish pardons do put satisfactiō: again which robbing of God excellētly spake long ago Leo *the B. of Rome: although ỹ death of the Saints hath bin pretious in ỹ sight of god, yet the slaying of no guiltles man was a sacrifice for the sins of the world: the righteous receiued, they did not giue crownes, & examples of patience did grow of the couragiousnes of ỹ faithful not gifts of righteousnes: for their death were singular: nether did any of thē by his end pay any other mens debt: for asmuch as ther was one Lord Christ in whome all were crucified, all died, all were buryed all rose againe. And Augustine to the same effect*: although (*saith he*) we die brethren for brethren, yet the blood of 1. Ioh. 2. 2. Rom. 3. 25. The contrariety of popish pardons & of Christ. See in Calv. Instit. lib. 3. Cap. 5. Sect. 2: Viguer. Instit. co. 16. 6. v. 19 & 20. to the foure Eccles. Epist. ad. Paul. 18. 2. Cor. 1. 6. 7. Phil. 1. 2225.

no

Cor.1.13. no Martyr is shed for forgiuenes of sinnes, which Christ dyed for vs: neyther did he bestowe this vpon vs that wee should followe him in it, but that we shoulde al of vs reioyce for it.

August. de pres. cap. 55. Luke.23.46. Ioh.12.27. *Thirdly, if Christ did suffer in body & soule, as certēly he did, then haue the* Apollinaristes *erred, who said that Christ did take a bodie without a soule, and that the worde was in him in stead of his soule, whereof it would follow, that Christ if he had not taken a soule, were not perfectly our Mediatour, and Sauiour, seeing that our soule also was woūded with sinne both in the Vnderstanding and in the will, and therefore had neede to be healed.*

Question.

39 Is it any more that he was fastened to the Crosse, then if hee had been put to any other kinde of death?

Answere.

Yea truely it is more: For *by this I am sure that he hath taken vpon him the curse, which did hang ouer me: for the death of the Crosse was cursed by God.*

The Exposition.

AS the suffering of Christ, so also the kind of his death was partly shadowed out in the Scriptures by figures of Christ, partelie foretolde and reueiled by Christ him selfe a little before his death.

Gen.22.6.7. Leuit.1.7.12. Leuit.3.5. For first the sacrifices, which did shadowe out the sacrifice of Christ were laide vpon wood, to signifie that Christ being fastened to wood should finish his sacrifice, and offer an oblation vnto his Father.

Leuit.4.8. 10.19. Secondly the sacrifices heaped vpon hie before they were burnt with fire, did signifie the lifting vp of Christ vpon the altar of the Crosse.

Deut.21.23. Hitherto did belong the sentence of God him selfe, whereby he pronounceth him *accursed, who hangeth on a tree*: which when God did giue, he did not onely knowe what death his Sonne should die, but also the death of the crosse, which there hee pronounceth accursed, was euen then decreed by God.

Moreouer also in that the bodies of the beastes were burned

burned without the campe, whose blood was carryed within the Sanctuarie to make attonement: thereby was signified that Christ should die without the gate. Leuit. 4. 12. Heb. 13. 11.

And that which *Esay* foretolde, that Christ shoulde be reckened among the wicked, was then fulfilled, when he did hang in the middest betweene two theeues. Esay 53. 6. Luke 23. 38.

Last of all Christ himselfe, a little before hee offered himselfe, did more then once signifie, that he was to die this death: *And I, if I were lifted vp frō the earth, wil draw all men vnto me, this he saide* (saith Iohn) *signifying what death he should die*, as also all the Evangelistes do describe the same death. Iohn. 12. 32.

2 But euen this kinde of death was not without a notable mysterie: for it was not sufficient for taking away our condemnation to dye any kinde of death, but that our redemption might be fully performed, Christ was to chuse what kinde of death, wherein taking our condemnation to himselfe, and taking vpon him by suffering to satisfie for sinne, hee might deliuer vs from both: the crosse was alreadie accursed, not onelie in mens opinion of it, but euen by the decree of Gods law: therefore when Christ is lifted vp vppon it, he maketh himselfe subiect to the curse, and so it was requisite it should bee, that wee might be exempted from all curse, which for our iniquities was abiding for vs, while the same was laide vpon him. The kind of Christs death is not without a mysterie.

So Paul expresseth the kinde of his death, *Christ redeemed vs from the curse of the Lawe, beeing made accursed for vs: for it is writtē, Cursed is euery one that hangeth on a tree*: giuing to vnderstand, that by the very outward signe of the curse, wee doe more plainely conceiue, that the burthen wherewith we were oppressed, was laid vpon him, and that wee by the reprochfull kinde of punishment, which was laide vpon him, are altogeither freed from the curse, and that therefore we doe by faith lay holde of absolution in Christes condemnation, and blessing, in his being accursed, because by vndergoing the curse in my stead, hee was not ouercome by it but by taking it vpon him, did beate down, ouercome, & abolished the whole power thereof, and did euen turne the crosse into a triumphant Galat. 3. 13. Coloss. 2. 15.

umphant chariot.

That is that wisedome of God, foolishnes indeede to the Gentiles, and to the Iewes a stumbling blocke, *but vnto them that are called both of Iewes and Grecians it is Christ the power of God, and the wisedome of God,* wherby it commeth to passe, that although indeede vnto the world this death seeme shameful, yet so farre of is it, that wee are thereby offended, that rather, seeing God woulde no other way saue vs, we say with the Apostle, *that we desire to know nothing but Iesus and him crucified:* Secondly wee doe so much the more maruaile at that *wisedome of God hidden in a mysterie, which God had fore appoynted before al worlds for our glorie, which none of the Princes of this worlde hath knowne, for if they had knowne it, they would neuer haue crucified the Lord of glorie.*

1 Cor. 1 23.

Cor 2. 2. Hebrue.

The false doctrine.

Wickedly long sinee haue the Basilidian *heriticks, said that* Simon *of* Syrene *was slaine and crucified by the Iewes, and not Christ himselfe: likewise the* Cerdonians *&* Manicheis, *who said that he did onely counterfeit a suffering and a death: but indeed neither suffered, nor died.*

August. de hæres. cap. 4. August. de heres. c. 21. & 46.

The Arg. *That Christ dyed, and was buried, and why, and what fruite there is of it, where of the death of the faithfull, and a fierwarde of the meaning of the words,* He descended, *&c.*

Question.

16. Lordes day.

40 Why was it necessarie that Christ should humble himselfe euen to the death?

Answere.

Because the iustice & truth of God could by no other meanes be satisfied for our sinnes, then by the death of the Son of God.

The Exposition.

Phil 2. 8.

ALthough the faithfull haue sufficient comfort as perteining to their saluation out of *Christs* suffering yet seeing the Apostle in commendation of his obedience doth adde that hee was obedient to the death, euen to the death of the Crosse, it was a matter worthie our instructiō, to be taught also of this his abasing & making

king himselfe of no reputation, and why it was requisite so to be. Where first of all we must vnderstand what it is to dye, whereof *Damascene* thus writeth: *They define death to be a parting of the soule from the bodie*: although in the death of Christ, not onely the seperation is to be considered, but especially the punishment which God beeing angrie laide vpon him, so as it may conteine in it euerlasting destruction,

Lib.4. Orthod. fid. cap. 18. The definition of death, and why it was necessary for Christ to dye

Nowe that Christes soule was parted from the bodie, the Evangelists w tnesse, for so saith *Matthew*, *And Iesus when he had cryed with a loud voice, gaue vp the ghost*, and *Mark*: *And Iesus crying with a loud voyce gaue vp the ghost*.

Mat.27.50. Mark 15.37.

1

There are two reasons brought of this his death: one, that Gods iustice could by no other meanes be satisfied for our sinnes, which must needs punish heinous sinnes, according to the sentence iustlie pronounced by God himselfe against man, if he should happilie sinne: *In what day soeuer thou shalt eate of that Tree, thou shalt surely die*: whereupon the Apostle saith: *the wages or punishment of sinne is death*.

Gen.2.17. Rom.6.23.

Rom.4.25.

Therefore Christ ought to bee deliuered to death for our offences, that his death might be a sacrifice, and satisfaction for our sinnes, and that we might glorie with *Paul*. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth: who shall condemne? it is Christ who is dead*: as if he had saide, it is Christ who hath once discharged the punishment due to vs, thereby professing that he did yeeld him selfe to be in our steade, to deliuer vs, therefore he that will hereafter condemne vs, must call backe Christ to die againe.

Rom.8.33-34. Heb.9.15.

2.

The second reason is, that it was requisit *Christ* should die to satisfie the trueth of God: whereto belongeth the promise of the *seed of the woman, that should breake the serpents head*, which he could not do except he died: whereupon saith the Author to the *Hebrewes*, *That Christ was made partaker of flesh and blood, that by death he might destroy him, who had the power of death, that is the deuill*.

Heb.2.14.15.

So *Esay*, did expressely foretell that Christ shoulde dye: *When he shall haue made his soule an offering for sinne, hee shall see his seede*: Therefore it was requisite that

Esa 53.10.

he

he should suffer death, that so the trueth of God might appeare in his promises.

Last of all, not the Sonne of God him selfe the head of all the Prophets did hide this: *Verely, verily I say vnto you, except the wheat corne fall into the grounde and die, it abideth alone, but if it die, it bringeth foorth much fruite.*

Rom.12.24
Joh 10. 17. 18.

Which being so, it is hereby prooued, that the death of Christ is the onely satisfaction for our sinnes, so that it is an heinous wickednes and robbing of God, to seeke for saluation and reconciliation any where else, then in the death of the Sonne of God: whither are to bee referred those thinges which we haue handled in the former section, and alleadged out of *Leo* the Bishoppe of *Rome*, and *Augustine*.

Act.20. 28.
Rom.3.25.
Rom. 5.8. 9.

Question.

41 Wherefore also was he buried?

Answere.

That he might thereby make it knowen that he was truly dead.

The exposition.

Esay.53. 9.
Math. 12.40.
Mat.27. 37. 64.
Act. 13. 29.

FVrthermore as the death of Christ, so also the buryall of Christ was foretolde by the Prophet: *He made his graue with the wicked*: And Christ foretelleth it, vnder the type of *Ionas* that lay three dayes and three nightes in the whales bellie. Last of all, the Euangelistes doe set foorth the historie, and all the circumstances thereof, to wit, the men that buried him, and how his enemies made sure the stone that couered him with their common seate, and set watchmen to keepe it, least his disciples, as they falselie feared, might steale him away priuily.

1 Three ends of burying Christ.

The ende of the burying of Christ was that by it hee might the more assure vs, that he truely dyed for vs, in that, as dead men vse to bee, so he also was laide in the ground and buried.

2.

And in that he was not onely layde in the graue, but woulde also continue in the graue some time, he did it both that the trueth of his death, confirmed euen by the seales of his enemies, might proone his resurrection

that

that was soone after to follow: and also that as a conquerour hee might pursue death flying as it were into the bottome of his denne, and might also season our graues with the quickening sauour of his death.

Wherefore so often as wee heare the buriall of Christ spoken of, we are straightway thereby put in mind of the sanctifying of our graues, that they are nowe no more pittes, wherein the cast bodies of men die, and consume to nothing, but chestes and chambers wherein men are laid vp and safely kept against the resurrection that shall surely come.

3 The Vse.

Esay. 57. 6.

Question.

42. But seeing Christ dyed for vs, why must we also die?

Answere.

Our death is not a satisfaction for our sinnes, but an vtter destroying of sinne, and a passage into euerlasting life.

The Exposition.

HEre he preuenteth an obiection: for some man may say how did Christ die for vs, & by his death destroy death, seeing we also must die? for these seeme to be one against another, that wee are deliuered from death by Christ, and yet are tyed to a necessitie of death: which question is dissolued by a very fitte distinction betweene the death of Christ, and the death of the faithfull, and the cause why Christ dyed, and why we must die.

In the meane time let that stand and be held for certen, that necessitie of dying was laid vpon all, according to that generall sentence, *Dust thou art, and to dust thou shalt returne:* whereupon the *Psalmist* saith: *Thou turnest man to destruction, againe thou saiest, Returne ye sonnes of men.*

The death of Christ doeth not free the faithful from temporall death.

Gen. 3. 19.
Psal. 90. 3.
Heb. 9. 27.

In like manner speaketh the Author to the *Hebrewes*: *It is appointed to men that they shall once dye, and after that commeth the iudgement:* and no maruaile seeing we carry about with vs the cause of death, and interteine sinne as a guest within vs: in regarde whereof the Apostle saith: *Let no sinne raigne therefore in your mortall bodye:* Finally if we turne ouer the historie of the holy Scripture from

Rom. 6. 12.

Gen. 5. 5. 6. 7. &c. *Adam* to *Noah*, and from him to the *Patriarks* and holy *Prophets*: it reckeneth vp how they were all gathered to their fathers, and were vnder one condition of dying, which also we are at this day taught by experience, that nothing commeth more certainely to man then death, whereupon because of this necessitie they are called *mortall men*, and death the *way or custome of all the earth*.

2. King. 2. 2 Neither yet for all that, doth this condition lying vpon all mankind diminish any thing of Christes conquest, who by dying did ouercome death for vs: namely, if we rightly consider and weigh the ende of Christes death, which was properly this, to satisfie for our sinnes. For he when death held vs in bondage vnder his yoke, yeelded himselfe in our steade into the power thereof, that hee might set vs free from the curse of it. Hee also gaue himself as it were to be deuoured of death, not that he shold be for euer swallowed vp in the goulfe therof, but rather to swallow vp it, whereof we were in danger to be swallowed vp: and to beat downe it, which did hang ouer vs, and did vaunt ouer vs, whome it had already gotten vnder. Last of al, that *by death* (as was said before) *he might destroy him that had the power of death, that is, the Deuill, and deliuer them, who for feare of death, were all their life longe subiect to bondage*, which is the fruit of Christs death ioyned hereunto.

Heb. 2. 14.

The death of the faithful bringeth a double comfort.

But that we may vnderstand, why we also die, we must consider the chaunge or difference in death it selfe, as it is laide vpon vs by God, that whereas in it selfe, that is, in it owne nature, it is a curse and punishment for sinne, it is by faith in Christ turned into a blessing, & is vnto the elect. 1. an abolishing of sinne. 2. a passage into euerlasting life.

Rom. 8. 18. 38.

Gal. 5. 17 For so long as we liue, there is a continuall strife betweene the flesh and the spirit, neither can we serue God as we would: we haue, I say, a warre that can not be appeased, with the corruption of our owne nature, with sinne, with the old man, which we are commanded daily to put off, & which we now begin and endeuour to doe, trusting vpon the grace of the holy Ghost: but by death hee is wholly put off, dyeth, is abolished, is destroyed:

which

which combate that chosen vessell *Paule* did feele, crying out at the feeling thereof, *O wretched man that I am, who shall deliuer me from this bodie of death?* whereof it followeth, that death in respect that it endeth the strife betweene the flesh and the Spirite, is truely called the perfection of mortification, and of the buriall of sinne. Rom. 7. 24

Secondly it is come to passe by the death of Christ, that to the faithfull their death is a departure out of this into a farre more blessed life: for when he prayed, *Father into thy hands I commend my spirit*, he would euen thereby testifie, that the soules of the Elect shall safely bee kept, and reserued and laid vp with the Father, vntil at the last day they be vnited againe with their owne bodies, as hee affirmeth elswhere more plainely, that the soules of the godly are receiued by Angels into euerlasting tabernacles, & that the soule of *Lazarus* was carried into *Abrahams* bosome. Luk. 23. 46. Iohn. 5. 24. Luk. 16. 9. 22.

So Paule, *after the tabernacle of this our earthly house shalbe dissolued*, teacheth ỹ *we shal haue a building of God, a building not made with hands, but eternall in heauen*: in respect whereof *Iohn* calleth them blessed, *who die in the Lord*: & the Apostle desireth to be dissolued & to be with Christ, for that is farre the best. 2 Cor. 5. 1. Apoc. 14. 13. Philip. 1. 23.

The vse.

WHerefore hauing beene taught that it is the common condition of all men to die, we are all & euery one of vs put in mind, so to order our life, that whensoeuer God seemeth about to call vs out of this valley of miseries, he may finde vs readie, that is, neither too much intangled with the cares of this life, nor discouraged with the feare of death, both because wee know this to bee the very way of the whole earth, and also because whether we liue or whether we die, we are our Lord Iesus Christs: who is vnto vs, (as the same Apostle saith) both in life and death aduantage. Rom. 14. 8: Philip. 1. 21.

Question.

43 What profit receiue we further by the sacrifice and death of Christ?

Answere.

That by the power of his death our old man is crucified togi-

ther with him, and is also dead and buried: that the euil concupiscences and desires of the flesh may not hereafter raigne in vs, but that wee may offer our selues vnto him a sacrifice of thankesgiuing.

The Exposition.

The second fruit of Christes death is the mortifiing of the old man.
*Coloss.*3.9.
*Eph.*4.22.
1.*Cor.*5.7.
Why sinne is called the old man.
What mortification is.

HAuing handeled the former fruit of Christes death, which was a satisfaction for our sinnes: now followeth the second, to wit, the mortifying & burying of sin, which is here called the old man, & by *Paul the old leaue*, and is so termed, because it holdeth on the old course, & keepeth the accustomed manners: but especially because we are conceiued and doe grow in this corruption of nature. The same mortification (by setting the parte for the whole) is otherwise called *Regeneration*, which consisteth in this, that Christ by imparting vnto vs his death, or rather himselfe, doeth mortifie our earthly members, that they may not afterward exercise their owne workes, and doth slay our olde man, that he may not hereafter beare the sway, bring foorth fruit, and raigne in vs.

A similitude.

For such is the vertue of that spirituall fellowshippe, which we haue with Christ, that as the soule naturally ioyned to the bodie bringeth foorth her effects: So Christ dwelling in vs by faith & the holy Ghost, after a spirituall manner, and by a spirituall vertue doth shew his power in vs, to inable vs to resist sinne, and to bridle the corrupt desires of the flesh.

1.*Pet.*4.1.

This doth *Peter* confirme, where looking to this benefite of Christ, he exhorteth the faithfull to holinesse of life: *Forasmuch thē as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffred in the flesh hath ceased from sinne*, but how? because Christ by his death hath abated the power of sinne, that it can no longer be ranke in vs to doe what it will, but doth by little and little dye. For as when the hart of a man hath receiued a deadly wounde, he is accounted for deade, because hee cannot escape death, So sinne in the death of Christ hath receiued a deadlye wound, so that by reason of that neere coniunction which by faith we haue with Christ, we are said to be dead with him.

A similitude.

Also

Also *Paul* the more effectually to exhort the faithfull to the endeuor of mortification, teacheth that this fellowship of the death and buriall of Christ, for the mortifying of our earthly members, is sealed by the testimony of baptisme: *Know ye not that all we that haue beene baptized into Christ Iesus haue been baptized into his death? wee are buried then with him by baptisme into his death, that as Christ was raysed from the dead to the glory of the Father, so we also should walke in newnes of life.* Last of all he concludeth: *Let not sinne raign therfore in your mortal bodyes, that ye shold obay it in your lusts:* as afterward Chap. 12. hauing in the former chapters disputed at large of those fruits of *Christs* death, to wit, *Iustification & sanctificatiõ*, to the former he annexeth this admonition: *I beseech you therefore brethren by the mercies of God, that you giue vp your bodies a liuing sacrifice, holy, acceptable vnto God:* as indeed it cannot otherwise bee, but that they who by true faith lay hold of Christ and his merites, and do apply vnto themselues the death of Christ, are also desirous to offer themselues acceptable vnto God: for regeneration can not bee parted from iustification, & as well the one as the other doth flow from the death of Christ, and from the grace of God.

Rom. 6. 8.

Rom. 6. 3. 4.

Rom. 6. 12.

Rom. 12. 1.

See afterward *quest.* 64.

Question.

44. Why is this added, he descended into hel?

Answere.

That in my greatest sorrows & most grieuous tentations, I may vphold my selfe with this comfort, that my Lord Iesus Christ by the vnspeakeable anguish, tormentes & terrors of his soule, whereinto he was plunged both before, and especially as hee was hanging vpon the Crosse, hath deliuered me from the anguish and torments of hell.

The exposition.

THe last degree of the humbling of Christ, is his descending into hel, the true & naturall meaning whereof the *Catechist* doth bring, vnderstanding by Christs descending into hell, the vnspeakeable anguish which hee felt in his soule, and as great torments and terrors wherwith God did breake him, and yet without despayring,

Christes descending into hell.

Esa. 63. 10.

whereinto he was plunged both before, and especially whē hee was hanging vpon the crosse, when hee cryed with a loud voice, *My God, my God, why hast thou forsaken me?* and suffering the weight of Gods seueritie, had all tokens of Gods wrath and punishment against him, as if God had conspired his destruction: which selfe same terrours it seemeth that *Peter* meant to expresse, *by the sorrowes or pangs of death*, which proceede of the curse and wrath of God, which is the original of death: *whom God* (saith hee) *hath raysed vp, and loosed the sorrowes of death, because it was impossible that he should be holden of it.*

id. 2.2.3
Matth. 27.46
Heb. 5.7
Act. 2.24.

Although it is to be marked out of *Peters* sermon, that he doth also ioyne with the very sorrowes, that state which followed the sorrows of death & his burial, not that the body of Christ lying in the graue had any more feeling of sorrowes, but because then Christ was humbled to the lowest, when three daies after his death he lay as it were sunke, ouerwhelmed, and swallowed vp in the graue.

An obiection preuented.

Neither is the order of the articles peruerted by that former signification, because it is against order for that to bee set after his burial, which went before: but rather after the setting down of such things as Christ suffered in the sight of men, very fitly followeth that inuincibl & incomprehensible iudgement, which he suffered in his soule, that is, that inward feare of conscience, when hee stoode before Gods iudgement seat: & then, according to *Peters* meaning, that last shame that followed his burial, which may more clearly appeare and be discerned by opposing against this the degrees of *Christes* exaltation.

1. He dyed
2. was buried
3. descended in to hell.

are set

1. He rose againe
2. He ascended into heauen.
3. He sitteth at the right hand of God the Father Almighty.

For against these three degrees.

against

1. His Death.
2. the graue the house of death
3. his descēding into hel which is the inuisible iudgement of God, & that estate or cōdition that followed in his burial

are set

1. his resurrectiō vnto life.
2. heauen it selfe
3. Sitting at the right hande, which is the highest degree of his exalting vnto glorie.

There-

Therefore this is the plaine and naturall meaning of theſe wordes: For whereas ſome will haue deſcending into hell to be vnderſtoode of the graue, in which ſignification *Scheol* in Hebrew is for the moſt part takenin the ſcriptures, they are deceiued in this their opinion. For to what purpoſe had it beene by a hard and darke phraſe of ſpeech rather to point at then to expreſſe, a matter not hard and already ſet downe in plaine & eaſie words? next it is not like that ſo ſuperfluous and vaine a repetition coulde creepe into ſo ſhorte and ſummarie an abridgement. *Gen.37.35. Gen.42.38. Pſal.6.6. Pſal.16.16. 1.King.2.9.*

And much leſſe by Chriſtes deſcending into hell muſt be vnderſtood the place of the damned, into which he ſhould haue gone downe to triumph ouer his enemies. For if it had beene ſo, he ſhould either haue gone down in his Godhead, or in his ſoule, or in his bodie: but the Godhead of Chriſt is euery where and filleth all thinges, and therefore cannot go from place to place, and in ſoule he was the very ſame day in Paradice, according as hee ſaide to the thiefe: *This day ſhalt thou be with me in Paradiſe:* In body he reſted in the graue: therefore *Chriſtes* deſcending into hell, neither may nor ought to be expounded of the place of the damned. Moreouer the Apoſtle writeth that Chriſt did triumph ouer his enemies not in hell, but vpon the croſſe: ſo that there is no ſeat of iudgement ſo honorable, no throne of a king ſo full of maieſty, no pompe of triumph ſo glorious, as was that gibbet, wherein Chriſt, after he had ſuffered the moſt grieuous tormentes of hell, at the length did ſubdue death, and the Deuill the Prince of death, and did euen quite treade him downe vnder his feete. *Luk. 16.31. Luk. 23.43. Coloſſ.2.15.*

The vſe. 1

Wherefore wee receiue no ſmall fruit and comfort euen of this part of Chriſtes humbling, whereby we may ſuſtaine our ſelues in extreame ſorowes, & in moſt grieuous tentations: for if our conſciences doe trouble vs with the multitude of our ſinnes, for the which wee tremble at Godsiudgement, who threatneth vnto ſinne euerlaſting condemnation, this ſhield of faith is ready at hand: That Chriſt did moſt bitterlie indure in his ſoule the anguiſh of conſcience for our ſinnes, togither with the ſence and feeling of Godsiudgement & wrath, when he complained

and said, *My soule is heauie euen vnto the death.*

Mar. 14. 34. If Satan also set vpon vs, and set before our eyes that goulfe, then which none can be more feareful, as if God had forsaken and cast vs away, and would not vouchsafe to heare vs, as if he had conspired our destruction: let vs then call to minde, that the Sonne of God was therefore heard and deliuered when he groned and cryed out, *My God, my God, why hast thou forsaken me?* that wee might not for euer be forsaken.

Mat. 27.46. Heb. 5.7.

Last of all, seeing we haue such a Mediatour, who did wrestle with the power of the deuill, with the horrour of death, & with the paines of hell, who would not here be confirmed against any anguish & sorrow, being perswaded of the good wil of so mightie a Prince & high Priest towards him? who both in all things was tempted alike, yet without sinne, & in whom strait after his resurrection that triumphant song which the Prophet made of him was fulfilled, *O death, I will be thy death, O graue I will bee thy destruction*: whereunto the Apostle alludeth as beeing in vs likewise to bee fulfilled in the blessed resurrection: *Death is swallowed vp in victorie, O death where is thy victorie? O graue where is thy sting?* whereupon saith *Hillarie The crosse, death, and hell, are our life.*

Heb. 4. 15.

Hose. 13. 14.

1. Cor. 15. 54. 55.

lib. 2. de Trin. & lib. 3. 4.

The false doctrine.

Liuius. *Some men haue wickedly vnderstoode* Christes *descending into hell, of the edge or porch, & entrance & gate of hel, as if* Christ *had gon down thither to deliuer the soules of the fathers & to this they corruptly draw testimonies: 1. out of the Psalme, of breaking the gates of brasse, & smiting the bars of iron in sunder. 2. out of Zacharie, of redeeming the prisoners out of the lake wherin was no water: whereas the Psalmist doth set forth their deliuerance, who being taken in farre countries were cast in priso: & Zachary copareth the calamity in Babylon whereinto the people was plunged, vnto a deepe & dry lake or pit: & withal teacheth that the saluatio of the whole Church is an escaping out of the depth of hell: as for the soules of the fathers, the scripture teacheth that the souls of the righteous are in the hands of God, & therfore Christ could not deliuer them from the brinke of hell. And here falleth to the ground that which* Galatinus *in his worke writeth of the opinion*

Psal. 107. 16. Zach. 9. 11.

Luk. 19. 22. Lib. 6. cap. 9.

pinion of the old Hebrewes, as if they had vnderstood some vpper gate of hell, & he proueth it out of Esay, where king Hezekiah after his recouery speaketh thus: I said in the cutting of my daies, I will goe to the gates of hel, that is, I will goe to Limbus: *& he addeth, which being as it were in the entrãce into hel, is not vnfitlie called the gate of hel: & this hel Christ spoiled, whẽ he brought the soules of the holy fathers frõ thẽce. For that which we call Limbus, that is, the place of rest, or Abrahams bosom, the same the old Hebrewes did cal Teseror, ỹ is a place wher mẽ are boũd, or kept, or Otser, that is a place to keep things in, or a seller, or the gates of hel, or the vpper hel: thus far Galatinus, who is first deceued in this, ỹ he referreth & applieth vnto his Limbus, ỹ which Hezekiah doth vnderstãd of his vntimely death in his own opiniõ, & not of ỹ gates of the vpper hel which is no wher, but of ỹ gates of the graue.* Esay. 38. 10

2. He doth not mark how in the Gospel Paradise, Abrahãs bosom, & heuẽ do signifie al one place, to wit, the place wher the godly remayn, & are directly against hel, the place appointed for the vngodly, & that the Scripture doth no wher speake of a third or middle place, as of Limbus *or* Purgatorie.

The Arg. *Christs rising againe, & the fruit therof. 2. His ascending into heauen, and howe farre he is present at this day in his Church, also of the vnseperable coniunction of the two natures in Christ, Last of all, of the fruit of Christs ascension.*

Question.

45. What doth Christs rising again profit vs? 17. Lords day.

Answere.

First by his rising againe he hath ouercome death, that he might make vs partakers of that righteousnes, which he purchased by his death. Secondly we also now by the power thereof are raised vp into a new life. Last of al, the rising againe of Christ our head is a pledge vnto vs for our glorious resurrectiõ

The Exposition.

HItherto wee haue handled these thinges which for our comfort are taught vs out of the Creede concerning the humbling or abasing of Christ, whereto is

referred, that *Christ suffered vnder Pontius Pilate, that he was crucified, dead and buried, and descended into hell.* Now commeth the first step of his exalting, which is his rising againe from the dead.

Which article of faith howe necessarie it is, the Apostle teacheth: *If Christ,* saith he, *did not rise againe, then is our preaching vaine, and your faith also vaine.* Therefore *August.* whē he wondred at the beleeuing of this article, writ after this maner: *It is no great matter to beleeue that Christ died, this doth Paganes & Iewes & al the wicked beleeue, this all beleeue that he dyed: The faith of Christians is the resurrection of Christ,* The meaning then of this article is, that Christ, after he was truely dead & buried after the manner of other men, did by the power of his Godhead, according to the prophecies that went before of him rise againe the third day in that very bodie wherein hee suffered and dyed, and did shew himselfe to be seene of his disciples in life void of all suffering, and no more subiect vnto death.

Cor. 15, 14.

Psal. 120

sal. 16. 10.
say 53. 8. 10
an. 7. 9.
lat. 12. 34.
28. 1.
Cor. 15. 4.
.6.
om. 1. 4.

What it is to rise againe.

For that is said to rise againe which before was fallen, & it is as it were to rise anew: as also in the Greeke *anastasis* signifieth *resurrection*: the body of Christ did fal, the same did rise agayne: whereupon *Tertullian* saith: *That thing is properly saide to rise agayne: which was fallen before.*

Tert. l. de resur.

three folde
rift of Chri-
tes resurre-
tion.

So saide the Angell to the woman which came to the sepulchre to enbalme that bodie which had hanged vpon the crosse: *He is risen, he is not here, come, see the place where they laide him, and goe and tell his disciples & Peter, that he goeth before you into Galilie: there shall you see him as he said vnto you.*

Mark 16. 6.

1 The vse or fruit that we haue of Christes resurrection is set down to be threefold. The first is that by his rising agayne, hee hath ouercome death, which seemed as it were to haue swallowed him vp by the space of 3 daies in the graue: yea he hath not onely ouercome death, but as it were with his own weapons, & with his own sword hath thrust him through, whereto belongeth that which Paul boroweth out of *Hosea: Death is swallowed vp in victorie, O death where is thy victorie? O graue where is*

Hose 13. 14.
1. Cor. 15. 54.

thy

thy sting?

The end was, that he might make vs partakers of his righteousnes, which hee had purchased for vs by his death: for although indeed our sins were condēned in his death, yet the acquiting of vs from our sinnes did wholly hang vpon his rising again, without the which we had not yet been certen of full deliuerance, yea our redemption had been vnperfect, halt and maimed, and indeede none at all.

For howe could hee by dying haue deliuered vs euen from death, if he himselfe had bin ouercome of death? & how could he haue purchased perfect victorie for vs, if he himselfe had fainted in the fight? Wherefore as the father by deliuering Christ to death, did really condemne all our sinnes in Christ: so also in raising him from death, he did thereby fully acquite Christ of al our sinnes, and vs also in Christ, in so much that his resurrection is not onely a publike testimonie of our Iustification, but also an actuall acquiting from sinne of all that beleeue. Rom.5.8.

Of this doctrine there is a most pregnant proofe in Paul to the Corinths: *If Christ be not rayſed vp, our faith is vaine, and you are yet in your ſinnes*, that is, guiltie before God: which if it be turned the other way, the contrarie wil follow. But forasmuch as Christ is raised vp, our faith is not in vaine, we are not in our sinnes, but are acquited and righteous before God. 1.Cor.15.17.

Also to the Rom. *He was deliuered to death for our offences, and raiſed againe for our Iuſtification.* Rom.4.25

To this may be referred that of Peter, where he refer- 1.Pet.3.21
reth the couenant of a good conscience to the resurrection of Iesus Christ, namely because then the conscience is cleared, and restored vnto libertie, when as that light of Iustification hath shined vpon it in the resurrection.

Therefore this is the first fruit of Christes resurrection, that I am fullie iustified, and really acquitted from al my sinnes, which he taking vpō him do abolish in his death: so that nowe the deuill can lay none of my faults to my charge, and now I haue peace towards God, and founde quietnes of mind, and comfort both in life & in death.

2 The second fruit of Christes resurrection is, that we also by the power thereof are rayſed vnto a new life: For our iuſtifycation hath alwayes adioyned and knit vnto it quickning or regeneration, which also al the faithfull do atteine by Christ, through the power of his resurrection, becauſe Christ himselfe who liueth alwaies is our life by faith, whereby it commeth to paſſe that by that vertue which we draw from him as from our head, wee doe by the Spirit of faith riſe agayne vnto newnes of life, and ſo by liuing purely and holilie, do wholly conſecrate our ſelues vnto the will of God.

For therefore (ſaith the Apoſtle) are we ingraffed into the ſimilitude of his death, *that beeing made partakers of his reſurrection, we may walke in newnes of life.* Therfore as in another place, from this that we are *dead with Christ*, he bringeth an argument to prooue that our members ought to be mortified vpon earth, ſo alſo in that we are riſen again with Chriſt, he therupon bringeth in, that we ought to ſeeke thoſe thinges that are aboue, not thoſe things that are vpon earth: in which words he doth not onely ſet before vs the reſurrection of Chriſt, as an example for vs to follow: but alſo doth teach that by the vertue and power thereof this is wrought in vs, that wee are borne againe vnto righteouſnes, that is, that we are able to riſe vnto a new life.

Rom.6.4.
Rom.6.6.
Coloſſ.3.1.5.
Eph.2.5.
1 Pet.1.3.21.
Eph.4.14.

Chriſtes riſing againe is vnto vs inſtead of a pledge of our victory againſt ſinne &c.

And to this fruit is that annexed, & can not be ſeperated from it, that Chriſtes reſurrection is vnto the faithfull not onely a fountayne & roote of life and ſaluation: but alſo is vnto them in ſteede of a pledge of a full victorie which one day they ſhall haue our ſinne and death.

Rom.6.9.10.

For as Chriſt *in that he dyed, died vnto ſinne once, & in that he liueth he liueth vnto God, & death ſhal haue no more dominion ouer him*: ſo they who are ingraffed into Chriſt by faith, they alſo draw ſpiritual life from him, which they can neuer looſe, no not in the very parting aſunder of the ſoule and bodie, according as he himſelfe witneſſeth: *If any man keepe my word he ſhal neuer ſee death.*

Ioh.8.15.

Wherefore as this doth comfort vs in all aduerſitie: ſo are we againe prycked forward to a continuall mortifying of the fleſh, that ſo we may learne with the Apoſtle

to know Christ and the power of his resurrection, wher- *Phil.3.20.*
in is conteyned the summe of the saluation purchased by Christ.

3 The third fruite of Christs rising againe is, that it is vnto vs a pledge of our glorious resurrection to come, which faith of ours leaneth vpon this foundation, that seeing Christ who is our head is risen agayne, wee also shall rise agayne: for the Church is his misticall bodie, whereof euery one of the faithfull is a seuerall member, whereupon it is necessarily gathered that there shall bee one and the same condition as of the head, so of the members. *Coloss.1.18.*

Whereupon the Apostle doeth more then once reason from the force of these relatiues, that *as God raysed vp the Lord, so he will also rayse vp vs by his power: also that our bodies are members of Christ, and that he which raised Christ from the dead, shal also quicken our mortall bodies by his spirite that dwelleth in vs,* but most plainely writing to the Thessalonians he speaketh the same: *For if we beleeue that Iesus died and rose agayne, so also shal God bring with him them that are asleepe in Christ.* An argument of relatiues. *1.Cor.6.14. Rom.8.11. 1.Thess.4.14. 1.Cor.15.12. 13.14.*

So in another place hee calleth Christ the first fruites of them that rise again, because the whole haruest of all the faithfull from the beginning of the world was sanctified of God vnto a blessed resurrection by raysing vp of the lump which the Sonne of God tooke of vs: Also hee calleth him the *first borne of the dead,* and saith that hee shall change our vile bodie, *and make it like vnto his glorious bodie.* *Col.1.18. Phil.3.21.*

And these things are therefore to be marked, that wee may make a difference betweene the rising agayne of Christ and of others, as of *Lazarus, and the daughter of Iairus ruler of the synagogue, &c.* which do greatly differ one from another: 2. in regarde of the cause, because other did rise againe not by their owne power, but by the power of Christ, or of God, at the prayers of some Prophet: but Christ rose againe by his owne proper power, and was by that meanes *mightily declared to be y sonne of God according to the spirit of sanctification by the resurrection from the dead.* 2. In regarde of their life: for Christ A difference between the rising agayne of Christ and other men. *Ioh.11.44. Luk.8.54.55. 3.King.17. 19. 4.King.4.34. Rom.1.4. Ioh.10.18.*

rose

rose againe to a glorious life, but *Lazarus* and other to that earthly life which they had before, which after they had for a time inioyed by Gods goodnes, they afterward died agayne, but Christ being once dead and rayſed from death dieth no more: Laſt of all they differ alſo in the ſpace of time: for Christ roſe agayne the third day, But the reſurrection of *Lazarus* and others tarrieth now to the ende of the worlde, and ſhall as certenly bee at that day, which God hath appoynted, as Christ the head of al the faithful, did according to the figure of Ionas riſe againe the third day.

om.6.9.

The vſe.

Therefore this pledge wee ought to ſet agaynſt the wicked ſpeeches of ſome, who ſay, who euer came againe from the dead, to certifie vs of that heauenly life? as who ſay the reſurrection of Christ were not a ſufficient teſtimonie and ſeale of the ſame reſurrection to be at the laſt accompliſhed in our bodies alſo, and in our fleſh.

The falſe doctrine.

Epiph. lib. 1. To 2. cap. 28.

THe Cerinthiãs *haue denied Christs reſurrectiõ, of whoſe* maſter Cerinthus *thus writeth* Epiphanius: This Cerinthus, a fooliſh man, & a maſter of fooles durſt againe raſhly affirme, that Christ ſuffered & was crucified, but is not yet riſen againe, but ſhall riſe agayne when the generall reſurrection of the dead ſhalbe.

Queſtion.

46. How doeſt thou vnderſtand that: He aſcended into heauen.

Anſwere.

That in the ſight of his diſciples Christ was taken vp from earth to heauen, and is yet there for vs, and ſhalbe till he come againe to iudge the quicke and the dead.

The Expoſition.

TO his reſurrection is not vnfitly ioyned his aſcending into heauen: for although Christ began more fullie to ſhow his glorie and his power by riſing againe, hauing put of the abiect and baſe condition of mortall life, and laide aſide the ſhame of the croſſe, yet did hee then indeede beginne his kingdome, when he aſcended into heauen.

Nowe

Now because the name of heauen hath many significations, we must first of all shew of what heauē this article is vnderstood: for first *heauen* is taken for the *firmament*, which cōteineth whatsoeuer is sene in this visible world, in which firmament God hath set the Sōne & the Moone & the rest of the starsː Secondly therby is ment the aier, as when Christ saith the *foules of heauen*, that is, which flie in the ayer. Thirdly it is taken for a certeine place which in this life we cannot see, cōceiue nor vtter, where God dwelleth with the blessed Angels & spirits, & there sheweth himselfe to be seene face to face, as he is, filling his chosen children with wised ome, righteousnes, zeale, glorie and immortallity, such and so great, as neither eie hath seene, nor eare hath heard, nor euer entred into the hart of man.

Three significations of heauen.
1
*Gen.*1.1.8.
2
*Psal.*8.9.
*Mat.*6.26.
*Eph.*6.12.
3
*Mat.*18.10.
1.*Cor*,13.12.
2.*Cor*.12.2.
1.I*ohn* 3.2.
*Psal.*103.19
1.*King*.18.30.
Iohn 14.2.

This is called the seate, the throne, the house & dwelling of God, not that god is there shut vp, for he is infinite, and cannot be conteined in any roome, but because hee doth there more familiarly reueile his glory and his maiestie then vpon the earthːand of this heauen doe wee speake in this place, into which Christ did truely ascend, as Luke doth more at large set foorth his historie of his ascention in the actes, from which this exposition of the Catechisme is fetched, according to which we may rightly and most agreeably to the Scriptures define Christs ascention in this manner.

The ascention is a visible taking vp, and receiuing or lifting vp of Christs manhead from earth to heauen and aboue all heauens, where he is still for vs, and shall remayne, vntill hee come to iudge the quicke and the dead.

The ascentiō of Christ.
*Eph.*4.10.

For so the Evangelistes and the Angels doe expound the worde (*ascend*) *And when he had spoken these things hee was taken vp in their sight*: So laide the Angels to the Disciples: *Ye men of Galilie why stand ye gazing into heauen, this Iesus who is taken vp from you into heauen, shall so come as you haue seene him go into heauē*: where the words *of lifting and taking vp*: doe expresse a true change of place, whereto belongeth the circumstance of the place, *Out of the mount of Olives*, from whence they that

*Act.*1.9.11.
How the Euangelists doe expound the word ascend.

Luk.16.19. that were there might see round about whither the cloud that receiued him, did carrie him, namely vpward, or rather into very heauen, or the house of his father, as he had foretold a little before his death.

Ioh.14.1.2. The same Luke deliuereth the same storie in the Gospel in other words to like effect: *And it came to passe that as he blessed them, he departed from them and was carried vp into heauen* where the first word, *departed*, doth expresse a seperation from the place & persons, where and with whome he was before: the latter word sheweth the place whither: *he was carried vpward*, to wit, *into the aier & into the clouds and from thence into very heauen*, the seat of the blessed Angels and men.

Luk 24.51

Which afterwarde the Apostle did more plainely set forth, that no man might doubt of Christs ascention: *Hee that descended is euen the same that ascended farre aboue al heauens, that he might fil al things*: & vnles it were so, the admonition of Paul were vnsufficient, when he exhorteth the *Colossians* to seeke those things that are aboue, and to meditate of heauenly things taking his argument frō the ascention of Christ into heauen *Seeke those thinges that are aboue, wher Christ sitteth at the right hand of God.*

Eph.4.10.

Col.3.1.

2. Moreouer as Christ did truely ascend into heauen, so it is certen that hee is still there for vs, according to his promise, *I goe to prepare a place for you*, and, *I tell you the trueth, it is expedient for you that I goe away, for if I go not away, that comforter will not come to you, but if I depart, I will send him vnto you.*

Iohn 14.2
Iohn 16.7.
Heb. 4.24. & 7.25.

Besides he shall bee and remaine there vntill he come againe to iudge the quicke and the dead, to which the words of the Angell had relation *he shall so come as you haue seene him going into heauen*: the meaning wherof Peter afterward expounded, saying: *the heauens must conteine him vntil the time that all things bee restored*, which shall then be, when he shall come againe to iudgement.

Act.1.11.

Act.3.11.

Hereof Paule, that we should not seeke Christ bodily vpon earth, commaunded the supper of the Lord according to his institution to be celebrated in remēbrance of him, *vntill his comming agayne*, signifiing that Christ, who according to his humanitie is in heauen, shall there

1.Cor.11.25. 26.

remayne

remaine, vntil he come againe to iudgement. And *Peter* when he ſaith, *whom the heauens muſt containe*, vnderſtandeth not that to bee with any inconuenience vnto *Chriſt*, but for vs, that is, for the great good of the elect.

Out of all which without controuerſie it is gathered that Chriſt did verily aſcend into heauen, where he vvas not before in bodie, aboue & without this viſible world, & that he is no more to be ſought according to his manhead, & bodily vpon this earth: for for that cauſe, after he was taken vp, did a cloude receiue him from the eyes of his diſciples, that for euer after they might knowe that they ought to reach into heauen with the eies of faith, & that they were to bring the mouth of faith vnto the holy ſupper, that they might effectually and vnto ſaluation be made partakers of his fleſh and bloud.

Whether Chriſt be in heauen as in a certē place.

Now, if any man not content with this ſinceritie and ſimplicity of doctrine, do inquire, whether Chriſt bee in a certen place, & where, & after what ſort hee is in heauen, and whether we aſſigne vnto him any certen region of heauen: Let him heare *Auguſtine* thus aunſwering: *Where and after what ſort Chriſts bodie is in heauen, for aſmuch as it is ouer curious, & needleſſe to enquire, wee muſt onely beleeue that it is in heauen: for it is not for our weakenes to diſpute about the ſecrets of heauen, but it belongeth to our faith to bee wiſe with ſobrietie in the high knowledge of the excellency of the Lords bodie.* *De fide & ſymbolo, cap. 6.*

The falſe doctrine.

VVIth this article of Chriſts aſcending into heauen doth fight, firſt that the Vbiquitaries *do confound his aſcenſion with his incarnatiō: for ſo one of their captaines ſpeakeih: What neede we ſpeake of the time of Chriſts reſurrectiō, & aſcenſiō ſeeing that euē frō the beginning in the very mōmēt of his incarnatiō he did inuiſibly aſcēd into heauē, & did ſit at the right hand of God his father? Secondly that the ſame mē wil needs haue Chriſts body to be yet in the earth, & that in the bread, vnder the breade, and with the bread the bodie of Chriſt is giuen to them that are partakers of his ſupper: for how can he be in the bread of whom Peter ſaith,* Whom the heauens muſt containe? *how can he inuiſiblie lie hid vnder bread, of whom the Angels witneſſed, that he ſhold not return* Brent. de unione perſon. p. 25

Conſubſtantiation.

but as his Apostles had seen him going vp? but he ascended visibly, and so shall he return, say those witnesses of al other most true. To conclude, how can hee be bodily in the supper, in remembrance of whom the supper was by himselfe ordayned? & of whom Paule saith, vntill his comming againe? But this their errour ariseth hereof, that these men turne his ascension into a vanishing out of sight, and thinke of heauen as of some deuised thing, and that there is no such thing indeede, contrarie to the doctrine of Christ, I go to prepare a place for you, & of Paul: He ascended aboue all heauens: also that think heauen to be euery where: which absurditie being granted, heauen & earth are confounded, Satan, and hell are in the kingdome of heauen, wicked men and deuils are in the house of the Lord, & which is horrible, Christ, the Angels, & the elect are in hell: finally this shift is openly confuted by the Scripture distinguishing & separating heauen from earth: in the Psalms: Who is like vnto the Lord our God, who hath his dwelling on high, who humbleth himselfe to behold things in heauen and in the earth?

And: The heauens, euen the heauens are the Lordes, but he hath giuen the earth to the sonnes of men: and Ecclesiastes: Be not rash with thy mouth, nor let thine hart be hastie to vtter a thing before God, for God is in the heauens, & thou vpon earth.

Esay: Thus saith the Lord, heauen is my seat, & earth is my foote stoole, And if heauen it selfe, and the heauen of heauens containe not God, heauen cannot bee there where soeuer God is.

use. in artic. cæna dom. tos Ecclesiis r scholis Mar- nonatus ob- rusit.

Brent. recog. p. 149. & 150.

ohn. 14. 2.

Ephes. 4. 10.

Psal. 113. 5. 6.

Psal. 115. 16

Eccl. 5. 1.

That heauen is not enery where.

Esa. 66. 1.

Question.

47. What then, is not Christ with vs as hee promised vnto the end of the world?

Answere.

Christ is true God & true man, therefore according to his manhead he is not now vpon earth; but according to his Godhead, his grace, and his spirit he is at no time from vs.

The Exposition.

NEither yet when we doe proue Christs true ascension into heauen by the scriptures, do we take away or deny those promises of Christ, whereby he auoucheth his

bitet.

his perpetuall presence in the Church: such as these are: *Behold I am with you alway vnto the end of the world:* And, *Where two or three are gathered together in my name, there am I in the middst of them*, but onely we make a difference betweene the two natures in Christ, and the properties both of his Godhead, and of his manhead, which difference being obserued, it is an easie matter to reconcile such speeches, to wit, after this manner. *Mat.* 28. 2. *Mat.* 18. 2.

The properties of both natures must be distinguished in christ.

Christ is true God and true Man, that is, hath the true nature of God, and the true nature of man, and the properties agreeing both to the one and to the other nature. Therfore when we meet with such sentences which doe prooue the presence of Christ vpon earth, such as those two propounded, then must wee see whither they are to be vnderstood of his godhead, or of his manhead, such as these places following are, beeing set against the former.

Mat. 26. 11. *Ioh.* 16. 28. & 17. 11. *Act.* 3. 21.

The poore ye haue alwaies with you, but mee yee shall not haue alwaies: I am come out from the father & am come into the world: Againe I leaue the world and goe to my father: which seeming at the first sight to bee contrary to those former places, cannot be reconciled but by vsing this distinction, that the former places cannot bee vnderstoode of Christs presence in the Church, but according to that nature, which is at no time absent from vs, that is, as hee is true & euerlasting God, I say, according to his godhead and his Maiestie, as on the other side the article of Christs ascention cannot be taken but according to his humane nature, in which respect Christ saide that hee woulde leaue the world & go to his father, & that he would not alwaies be present in body: in which sence *August.* also spake and taught: *After one sort we haue Christ alwaies according to the presence of his maiestie, & according to the presence of his flesh, he said rightly vnto his disciples, but me yee shal not haue alwaies: For the Church had him according to the presence of the flesh, but a few dayes, now it holdeeth him by faith, it seeth him not with the eyes.* *Iohn.* 14. 3. *Mat.* 26. 11. *Tract. in Ioh.* 50.

The properties of the humane and diuine natures.

For his humane nature hath his properties, which it neuer leaueth, such as are to be onely in one place at one time, to haue a bodie included within certen compasse,

a bodie that may be seene and felt, which beeing taken away it can by no meanes be a true bodie: as also the properties of the diuine nature are, to be euery where, that is in all places, to fill all things, to be almightie, to be euery where present, which he doth not impart with any creature, because he will not giue his glorie to any other: therefore he saith *I am with you*, and not my humane nature is with you bodily & yet inuisibly (which two words are contrary one to the other) but I, as king and Mediatour, God and man, in my diuinitie and Maiestie am with you alwaies.

.42. 8.

e manner Christs pre e in earth.

1 diomatum.

Otwoyle. What is ment by communication of properties.

And this is that interchange of properties (the foundation whereof is that hypostaticall or personall vnion, whereof we spake before in the 35. question) wich is such a manner of speech, wherein the propertie that agreeth to one nature (as to be infinite belongeth to the diuine nature) is ascribed to the whole person, because of the hypostaticall vnion: this some expound by *Synechdoche*, by which trope both the whole is taken for the part, and the part for the whole, as the man Christ is infinite, and almightie, to wit according to his diuine nature, or as Christ is so man, that hee is also God. And on the other side, God, or the Lord of glorie dyed and was crucified, that is, according to his humane nature, or rather that part, which could be crucified and die, that is, according to his bodie.

1. Cor. 2. 8. *August. Epist. 57. ad Dar.*

2

Besides Christ though in bodie absent, yet is also present with vs by his spirit, by the hope of whose comming he did comfort his disciples while hee was yet vpon the earth: *I will not leaue you fatherles, but I will come againe vnto you*, to wit, by my spirit, whereof hee spake before, And: *When he shall come*, that is, the spirit of truth, *he will leade you into all truth.*

Ioh. 14. 17. 18. Ioh. 16. 13.

3

To conclude, Christ is also present in his humanitie by grace, yet so that he is absent in bodie: Whereupon *Emissenus* writeth, *That Christ, because hee meant to conuey out of your sight the body which he had take & to cary it into heauē, did consecrate the Sacrament of his body & of his blood, that, that might dayly be worshipped by a mistery which was once offred for a ransome, that because there was a dayly*

Emissen. in Ser de cor. & sang. Domini.

Gal. 3. 1. Eph. 4. 10.

and

and neuer failing redemption for the ſaluation of man, there might bee a perpetuall oblation of that redemption, & that that perpetual ſacrifice might liue in remembrance, & might be alwaies preſent in grace.

The falſe doctrine.

HAuing declared the ſounde & true doctrine concerning the Vnion of the two natures, & interchanging of the properties, let vs now weigh the formall differences of the hypoſtatical Vniõ, which the Vbiquitaries *do alledge, & it ſhal appeare how vnreaſonable things, vnreaſonable I ſay, & cõtrarie to faith, and to the Scriptures doe follow thereupon: for firſt they define the perſonall Vnion by being euery where, and this alſo they giue vnto the Saints, when they expound to be in heauen, to be euery where and to fil al things. And no man doubteth but the ſaints are in heauen, wherfore alſo they muſt needs be euery where, & fill all things: Therefore if being euery where maketh the perſonal Vniõ, Chriſt in this differeth nothing from the ſaints, and can no more be called God then Peter and Paul, but ſhal remaine in the eſtate of the Saints, ſeeing the ſaints in this reſpect, by their iudgement, are equal vnto him. Another difference of the hypoſtatical Vnion they ſet down to be the ſhedding forth of the maieſtie of God vpon the nature of man, or the imparting of al the properties:* The difference ſay they of Chriſt from Peter, is not to bee taken ſimplie from the dwelling of the Sonne of God in him, but from the imparting of his properties: For the Sonne of God although by his ſubſtance he fill Peter, as alſo the man Chriſt, yet doth hee not impart with Peter all his properties, but onely ſome: But he doth beawtifie the Sonne of man taken of the Virgin Marie, not with ſome, but with all gifts, and doth impart with him al his properties: *In which opinion of theirs that is firſt to be found fault withal, that Chriſt is made to bee no better then the ſaints: for if the Vniõ cõſiſt in imparting of gifts, the ſaints alſo ſhalbe after a ſort Gods, vpon whom God beſtoweth many & large gifts: Neither is this a ſufficient difference, that the ſaints haue receiued their gifts by meaſure, & Chriſt without meaſure, for ſo they ſhould not differ in kinde, but onely in more and leſſe: but that dwelling of God in the Saints and in the man taken of the Virgine differeth in the whole kinde.*

How the V… quitaries … define per… nal vnion. What they … mean by yt… ing in heau… *Brent. in lib. Mai. p. 24. & Parſimonias … diſcipulus ei… in concion: ſ… argum. 6.*

An obiection … prouented.

nat a pro-
tie is.

Moreouer this Vnion by shedding foorth of gifts is not truely personal, for by this means the nature of Man shold be Vnited not to the person of the word, but to the whol Trinity, because the imparting of gifts is the commō work of the whole Trinity: Thirdly that real shedding forth of the properties of the diuine nature Vpon the humane nature, is nothing else but a confusiō of natures: for it is the propertie y diuideth nature frō nature: also the propertie or essentiall differēce of nature is that which maketh the nature, and without which the nature whose propertie it is cannot stand: & if al the properties of the diuine nature bee shed Vpon the humane nature, how then are the natures distinguished? and how can the difference of natures remaine whole, if the properties wherby they are distinguished be really shed from one nature Vpō another? Fourthly they erre in this, that they put no difference betweene the imparting of giftes & the imparting of properties. It is out of doubt that God bestoweth sundry and most large gifts Vpon men, and that the humanity of Christ was in it selfe bewtified with most excellent gifts aboue al other creatures, no man maketh question, but these gifts are created & finite, but whether the infinite & euerlasting properties of the Godhead were shed Vpon the humane nature, so that it hath them in it selfe, hereof is the controuersie. Which absurdity being granted, others follow without number: from hence groweth the turning of Christs bodie into an apparition of a body, when they are not ashamed to wryte and to teach, that one and the same body of Christ, which was Visibly & locally in Ierusalem, when hee preached in the temple, or hanged Vpon the crosse, was with the Godhead at one time at Rome, at Athens, and in heauen, & wheresoeuer it were without all places inuisibly, and not being in any place: in which wordes they make one and the same body to be Visible and inuisible, in place, and out of place, finite and infinite, which are one against another, and do fight with the properties of a true bodie for if you take away from a body compasse of place and measure of bignes, it must needs leaue of to be a true body: as Augustine *very well saith:* Take from bodies the space of place, and they shalbe no where, and beeing no where, they shall not be at all.

ommunica-
on of gifts
id commu-
ication of
roperties
ffer.

Brent. de per-
onali vnione.
pag. 12.

August. ad
Dard. cap. 57.

Questi-

Question.

48. And are not the two natures in Christ by this meanes pulled asunder, if the manhead be not whereſoeuer the Godhead is?

Answere.

Not a whit: for seeing the Godhead cannot bee conteined in any compasse, and is present in all places: it followeth necessarily that it is without the nature of man which it hath taken, and yet neuertheles is in it also, & remayneth personally vnited vnto it.

The Exposition.

Another obiection of the aduersaries is this: If the humane nature in Christ, which was taken of the Godhead to be one person with it, be not euery where present and in all places whereſoeuer the Godheade is, that then by this meanes the natures are diuided and pulled asunder, and the vnion of them taken quite away, & in a worde that nothing followeth thereon but this, that Christ in one onely place is both God and man, & in all other places is onely God, which, say they, is it not cleerly, openly, and plainely to make two persons and two Christes.

For fit answere to this obiection and this argument, we must first of all call to minde, that although we confesse and say that the body of Christ, by reason it is a true body, is contayned within a certain compasse, and is at once but in one onely place: yet wee do not denye, but that the Godhead of Christ in all places hath the manhead which it tooke, fast ioyned and vnseparablie knit vnto it: But yet it followeth not hereof, that therefore whereſoeuer the Godheade is, there also the manheade is, and that this stretcheth it selfe as farre as that, and much lesse that when we so thinke & speake, we meane to separate, or pull asunder the natures in Christ, or that by so speaking they can bee separated or pulled in sunder.

How the diuine nature is euery where, *Circumscriptiue.

For the diuine nature is not contayned within any compasse, which is euery where present and is not in any one place, either as *limited within the compasse

of it as our bodies are, or * beeing onely there, though not taking vp any space, as the Angels: but is wholly in all places essentially, and when it is present, it is not present as the word without flesh, but as the word incarnate, and the same Godhead which is present vpon earth, doth so beare vp his manhead which is in heauen, that it neuer forsaketh it, & that it hath no other beeing, but in the Godhead vnited vnto it. But yet the manhead is not therefore present vpon earth: for there is one manner presence of the Godhead, which is infinite, and another manner presence of the manhead, which is finite, and is contayned within some compasse of place, and whether it is present in substance, there the presence of it is limited within a space: for example: the soule and the body are thinges vnited in man, of nature indeed vnlike, but yet both finite. But the soule in a moment by her thoughtes wandreth in the vttermost part of the worlde, where as the body is still contayned within the space of one certaine place, and yet must wee not imagine any separation, or pulling asunder of the soule from the bodie,

Definitiue. rem. 22. 24. Paral. 2. 6. 1. 7. 49. 17. 28.

similitude. 1

The light of the Sunne is vnseparably ioyned to the body of the Sunne, and yet it followeth not that the bodie of the Sunne reacheth as far as the light therof spreadeth, and yet for all that there is no separation or pulling asunder of the light and bodie of the Sunne.

2

And if it be true that no such separation followeth in things finite, and yet more neerely vnited one to the other: it is certen that it followeth much lesse in thinges of vnlike nature, whereof the one is of a compound matter and finite, the other most simple and infinite.

Wherefore seeing the humane nature in Christ is finite, & the diuine nature incomprehensible & infinite, what absurditie is it to say, that the diuine nature, as being not contayned in any compasse, and beeing present in all places, is indeed without the nature of man which it hath taken, but yet it is also in it, and remaineth vnited vnto it? no otherwise then the light of the Sunne, because it reacheth further then the bodie of the Sunne, and is spread ouer all the world, it may indeede be said

to

to bee without the bodie of the Sunne, and yet neuertheleſſe is in the bodie of the Sunne, and remayneth in the ſame, as being ioyned with it, ſo long as it ſhall ſo pleaſe the Creator.

Hereupon ſaith *Athanaſius* in a certaine place: *The word is not ſhut vp within the bodie, neither when it is preſent in the bodie, is it abſent elſewher, neither whē it moueth the bodie are other things void of the power, the working, & the prouidence thereof: but which is greatly to be marueiled at, it being the word comprehendeth all things, & is comprehended of none.* *Athan. de Incarnatione verbi.*

And not without cauſe it is againe expreſſed & repeated in the *Catechiſm*, that the deuine nature is perſonally vnited to the humane nature of Chriſt, that ſo there may a difference be ſhewed between the dwelling, whereby the deuine nature dwelleth in Chriſt, and whereby it dwelleth in vs, & in all the godly & elect. For the aduerſaries doe vrge, that except we graunt aſwell the manhead, as the Godhead of Chriſt to bee euery where, that there will bee no difference betweene Chriſt, and vs that are the godly. But it hath beene ſhewed that the eſſentiall difference, whereby the vnion of the true natures of Chriſt is diſcerned from all other maner of Gods preſence, or inhabiting or coniunction, ſtandeth not in the equall and ioynt extending and ſtretching of the humane nature as farre as the deuine: but in this, that thoſe thinges, which belong onely to one nature beeing conſidered in him ſelfe, are by the figure *Synedoche* aſcribed to the whole perſon, not reſpecting the diuerſitie of natures, and that by reaſon of the meere vnion of both natures the one with the other: for the Godhead is vnited vnto the manhead bodily, that is, perſonally: ſo that Chriſt God and man is one perſon, and of thoſe two natures ioyned togeither becommeth one Chriſt, which is not ſo in the godly. For they become not one perſon with God (for Peter is one, and God is another: but in Chriſt there is not one, and another) but he dwelleth in them onely as a working, gouerning, and ſanctifying cauſe: but of Chriſt being one it is ſaide, that in him alwayes and continually, as it were in the proper

How God dwelleth in Chriſt and how in the elect. *Coloſſ. 2.*

houſe

house (for so is the worde *dwell* vnderstood) doeth *the fulnes of the Godhead dwell bodily*: as Paul speaketh to the Colossians.

And therefore it followeth very well in the text, that the deuine nature both is in the humane nature, to wit, keeping and sauing to ech nature his owne properties, and doeth also remayne personally vnited vnto it: for as this persō the *WORD* is euerlasting, so is it afterwarde impossible, that this masse of the flesh taken vnto the Godhead, shoulde not likewise remayne with it: as Damascene truely saith: *The nature of man, which the worde hath once taken, it neuer forsaketh.*

om. 1:3. Pet. 3.18. ohn 3.13. & 1.15.

The false doctrine.

OVt of this doctrine of ours concerning the two natures in Christ, & their properties not confounded, who seeth not that we abhorre the herisie both of Nestorius, and Eutyches, which our aduersaries doe as it were call backe agayne from the dead? of Nestorius (I say) imagin Christ to haue two persons: & those being seperated & asunder, and not only to haue two natures: and therfore that the Sonne of God is seuerally and apart in Christ, and the Sonne of God is one, & the Sonne of Marie another, and not onely another nature.

Nestorius. See Theod. Presbyt. Rhatens. aduersus. hereses.

Next of Eutyches: whose opinion what it was, appeareth out of his owne words and answere, which being questioned withall, he made in the Council of Chalcedon: I know that Christ was of two natures before they were vnited: but after the vniting of them, I know and acknowledge but one nature in him: *whereupon the same man, also saide, that after the taking of ỹ flesh the properties of both natures were confounded, which indeed followed of the former. Therefore the Council of Chalcedon plainly and euidently to condemne both the errours, did say that Christ being one & the same person did consist not of two substances alone, but of two natures, without confounding of the natures, without changing the one into the other, without parting or pulling of them in sunder: for the fathers did vse the word* Nature *to shew ỹ not only the substances themselues, that is, the Godhead and the manhead remained in Christ after the vnion of thē, but also that their seuerall properties remained, and were neither lost, nor chaunged:*

Euag. *lib.* 2. *cap.* 16. *Eutiches.*

To

To this errour that of the Vbiquitaries *commeth neere, who confound nature and person, man and the nature of mā, and make it all one to say, Man and manhead, God and Godhead.* See Colloq. Mulb. excus. Tubing.

Question.

49. What fruite doeth Christes ascending into heauen bring vs?

Answere.

First, that he maketh intercession in heauē vnto his father for vs. Secondly, that we haue our flesh in heauē, that by this, as by a certen pledge we may be assured, that he who is our head will lift vp vnto him vs that are his members. Thirdly, that he sendeth vnto vs his Spirite as a pledge betweene vs, by the working whereof we seeke not things on earth, but things that are aboue, where he sitteth at the right hand of God.

The Exposition.

HAuing declared the historie of Christes ascension, and reconciled the places that were in shewe against it, and vnited all the knottes of the aduersaries, nowe commeth the excellent fruite of Christes ascending into heauen, and that is threefold.

The first, that he, who before made intercession for vs here vpon earth, is nowe our intercessour before his father in heauen. And this is the most certeine testimonie of our perfect acquitting in Christ: because he could neuer haue entred into the true Sanctuary, and there present him selfe in the presence of his Father, vnlesse he had not onely fully made satisfaction for vs, but also had obtayned victorie ouer sinne, death, and the deuill, and had as it were ledde captiues in triumph all our enemies when he ascended into heauen, as it had been foretolde by the Prophet, and is set downe by the holy Ghost to be accomplished for our comfort. Psal. 68. 19. Eph. 4. 8.

Paul to the Romanes commendeth this fruite: *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth: who shal condemne? it is Christ who dyed, or rather who rose againe, who is also at the right hand of God, & maketh intercession for vs:* as if he had saide, we neede feare no condemnation, hauing such & so excellent an intercessour. Rom. 8. 33. 34.

Wher-

Where it is to be noted, that the Apostle ioyneth intercession for vs with sitting at the right hand of God, before which went the ascension of Christ, and which is conteined vnder it: for Christ for that ende went into heauen, and was exalted, that he might there be our aduocate, and make intercession for vs vnto his Father.

1. Iohn 2.2.

How Christ maketh intercession for vs in heauen.

Nowe this duetie of intercession Christ doeth discharge for vs in heauen, first by the euerlasting remembrance of his innocencie and obedience, appeasing the father toward vs, secondly, because we can not duely pray vnto the father, but in his name, so that alwayes hee commeth as a reconciler in the middle betweene vs and the Father: to the ende that whatsoeuer we offer may bee accepted of the Father: last of all, because by this intercession hee as our onely Mediatour and head, doeth reconcile vs vnto the Father, that we cleaue fast vnto him for euer.

Heb. 7.21.

Therefore this is a singuler comfort that wee haue such a Patron in heauen, who hauing giuen a most sufficient proofe of his faithfulnesse and goodwill towards vs, while hee was here vpon the earth, both by praying for vs, and also by yeelding himselfe vnto death, howe shall he nowe being settled in glorie giue ouer to pleade the cause of his clients? and how shall our most merciful Father, not heare his most deare Sonne, making request for those that belong vnto him?

Iohn 16.23. Heb. 4.14.15. 1. Iohn 2.1.2.

2,

The seconde fruite of Christes ascention is our glorifying to come, for that we haue our flesh in heauen as a pledge of our ascending & receiuing into heauen, which one day shall be according to the promise: *In my Fathers house are many dwelling places, if it wer not so, I would haue told you: I goe to prepare a place for you: and when I am gone, & haue prepared a place for you, I wil come againe, & receue you vnto my self, that wher I am, there may ye be also.*

Iohn 14.2.3.

For Christ went first vp into heauē as our head, which is a proofe that wee his members shall one day followe him, by which hope, he bad Mary comfort his disciples after his resurrection: *Goe vnto my brethren and say vnto them: I goe vnto my father, and vnto your father, to my God and to your God.*

Iohn. 20.17

Whereupon

Whereupon Paul doubteth not to say, that God hath already set vs with Christ in the heauenly places, so that we doe not by a bare hope onely looke for heauen: but are already possessed of it in Christ, who is our head, who making ful satisfaction for our sinnes in that earthly and bodily pledge, which he tooke for vs, hath now taken possession of heauen in our name. Eph. 2. 6.

Vpon this ground *Tertullian* giueth this counsell. *Flesh and blood take no care, you haue taken possession both of heauen, and of the kingdome of God in Christ: they must deny Christ to be in heauen, whosoeuer denie you heauen.* Lib. de resur. carnis.

The third fruite is, that he sendeth vnto vs his spirite as a pledge bewteene vs, that is, in stead of our flesh that he hath taken, and of his bodily presence: for so he promised his disciples being sad & heauy because he would depart from them: *I will pray my father, and he shal giue you another comforter, who shal abide with you for euer.* 3. Ihon 14. 16. and 16. 7. Iohn 20. 22.

Neither did he disapoynt them, when vpon the day of Pentecost, hee did, not as before, giue them onelie a taste of his spirite, but did plentifully powre out the same vpon the Apostles, so that *they were filled with the holie Ghost, and spake with strange tongues*, as the spirit gaue thē vtterance. Acts 2. 4.

As also afterward he confirmeth the preaching of the Gospell by the giftes of the same spirite, and doeth at this day also impart the same Spirite vnto his children, that by the powre thereof they bee ingraffed by faith into the promise of the Gospel, and so be saued. Acts 4. 31. 2. Cor. 1. 22

Indeede Christ was able while hee tarryed here vpon earth, to powre out his spirite in as great plentie vpon his Apostles, neither was his Godhead out of heauen, when his bodie was not yet ascended thither: but the faithfull beeing too much giuen to the carnall presence, had been lesse fitte to receiue the holy Ghost, as out of these wordes of Christ (*I tell you the trueth, it is expedient for you that I depart*) & out of the infirmitie of the Apostles, Augustine doeth verie well obserue: *He is alwayes with vs in his Godhead, but vnles he did in bodie depart from vs: we should alwayes see his body carnally, but should neuer spiritually beleeue.* Iohn 16. 7. Serm. 60. de verbis dom.

And

The Vse. And as that maketh for our comfort that hee sendeth his spirit vnto vs, so againe hauing receiued this pledge of the Spirit, we are warned not to seeke for the thinges on earth, but the things that are aboue, for to that ende did hee ascend into heauen, and from thence bestowe his Spirite vpon vs, that by the power thereof shedde abroad in our hearts, we might be lifted from these earthly, present, and carnall things, to long after things heauenly, things to come, and things spirituall. Hereupon saith Paul, *Seek those things that are aboue, where Christ sitteth at the right hād of God: set your minds on things aboue, and not on things on earth.*

Iohn 16. 11.

Col. 3. 1.

The false doctrine.

THat which in Popery they dreame of Christs making supplication, and falling downe at the knees of his father, & do set it openly to be seene in their Churches, is not only a vain deuice of those men, who can not make a difference betweene Christ in his weakenesse and in his glorie, neither can discerne heauenly things from earth: but also an horrible blasphemie against Christ, and a cursed idolatrie: of this sort is that they make Marie *the gate of heauē, &* Peter *the porter therof, & finally do adde vnto Christ aduocats without number wherby they shew that they did neuer rightly vnderstād the article of Christs ascention, nor the fruit therof, who did therfore ascēd, that he might be a perpetual intercessor for vs vnto his father*

See Breuiar. in officio beat. Mariæ. Hymn. aue maris stella, & ordine commendationis animæ. Rom. 8. 34. Heb. 8. 34.

The Arg. The sitting at the right hand, and the fruite thereof, which is the third degree of Christes exaltation.

Question.

50. Why is it added. He sitteth at the right hand of God?

18. Lords day.

Answere.

Because Christ did therfore ascend into heauen, that hee might ther declare himself the head of his Church, by which his father gouerneth all things.

The Exposition.

1. THe testimonies of Christes sitting at the right hande of God are plaine, of that it was thus foretolde in the

the Psalmes: The *Lord saide vnto my Lorde, sit at my right hand vntill I make thine enemies thy footestole*, which prophecie to bee ment of him selfe, Christ teacheth in Matthew about the ende of the 22. Chapter: *Psal.* 110.1. That Christ sitteth at the right hand of God.

The fulfilling of the prophecie is reported by Marke, *The Lorde after he had spoken vnto them, was receiued into heauen, and sitteth at the right hand of God*, as also Peter in the Actes applieth the same vnto Christ: *For Dauid is not ascended into heauen*, but he saith, *the Lorde said to my Lord, sit thou on my right hand.* *Mar.* 16. 19. *Acts* 2. 34.

Whereby it is apparant that vnto his ascending into heauen is adioyned his sitting at the right hande of God: as wee see for the most parte they are set ioyntly together, not that they are all one, but because in this article the ende and drift of Christes ascention is declared, namely this, that there, that is, in heauen and from heauen hee may shewe him selfe to bee the head of his Church, by whome the father gouerneth all things.

Christ was indeede euen before hee ascended into heauen the head of the Church: but it did not so plainelie appeare in his humanitie, but now in heauen his glorie is most euidently and cleerely reueiled both to the Angels, and to the Church in this world in the gouernment of all things, and in the preseruation of his spirituall kingdome, and that for our good. *Matth.* 28. 18. *Iohn* 17. 12.

2 What is ment by sitting at the right hand of God.

For Christes sitting at the right hand of God, must so be expounded, that it bee taken for a figuratiue speech and similitude borowed of Princes, who haue some to sitte by them, to whome they commit the office of ruling and gouerning. *Matth.* 20. 22.

In this sence did the mother of *Zebedees* childrē desire of Christ: command that these my two sonnes may sit the one on thy right hand, the other on thy left hand in thy kingdome: that is, make them next vnto thy selfe, chiefe counselleres and gouernours by whom thou mayest rule thy kingdome.

So Solomon, when he would highly honour his *mother*, set her downe at his right hand: euen so Christ, in whome the Father will be exalted, and by whose hande hee will raigne, is saide to bee receiued to sit at his right *1. King.* 2. 19.

hand,

hand, in no other meaning, but that he is placed of God and declared to bee head of the Church, and embassadour from the Father, in whose hande is the whole authoritie of the kingdome.

Psal. 110. 1. And therefore, whereas wee reade in the Psalme, that the Father said vnto the Sonne, *Sit at my right hand* (because that whole Psalme is concerning the kingdome and Priesthoode of Christ) is not to bee doubted, but that to sitte at the right hande doeth there signifie, to reigne with his Father, & to take vpon him the gouernment of the kingdome.

Of these wordes the Apostle is the best interpreter, who expoundeth this that we haue alleadged out of the Psalme: *Sit at my right hand till I make thine enemies thy* 1. Cor. 15. 25. *footestoole*, by this word *to reigne*, speaking in this sort, *for he must reigne vntill hee haue cast all his enemies vnder his feete:* Therefore there is nothing more certaine, then that the Scripture when it saith that Christ sitteth at the right hand of the Father, meaneth to signifie, that Christ is entred into the actuall possession of his kingedome, & doeth reigne with his father in heauen.

Luke 24. 26. And this is that which Christ hath expressed in other words when he saith, *Ought not Christ to suffer these things and so to enter into his glorie*, that is, into the glorious possession of his kingdome? which also Peter notably expoundeth, saying: *This Iesus hath God lift vp with his right* Acts 5. 31. *hand, & made him to be a Prince, & a Sauiour vnto Israel.*

Paul doeth most excellentlie declare this matter: Ephes. 2. 20 21. 22. 23. *God shewed his power in Christ (being man) when he raysed him from the dead, and set him at his right hand in heauen, farre aboue all principalitie and power, and might, & domination, and euery name that is named, not in this world only, but also in that that is to come*, (that is, aboue euery creature) *and hath made al things subiect vnder his feete, & hath* Ephes. 5. 23. *made him head ouer his Church, which is his bodie, euen the fulnesse of him that filleth all in all things*, and it is he that giueth saluation vnto the bodie.

Also to the Phillipians: *Wherefore God hath also highly exalted him, & giuen him a name aboue euery name, that* Phil. 2. 9. 10. 11. *at the name of Iesus euery knee should bowe, both of things in heauen*

heauen, and thinges in earth, and things vnder the earth, & that euery tongue may confesse that Iesus Christ is the Lord, vnto the glorie of God the Father.

Where the Apostle by *Name*, beside the excellencie of gifts in his humanitie, wherein he goeth before all men, and euen the very Angelles, doth signifie principally the worthinesse of his person, and of his office of Mediatour, King, and high Priest, and the declaration of that visible Maiestie, which maketh euen all the Angelles to wonder at him, in so much that they are constrayned to confesse, that he is the King and head of the Church: whereto belongeth also that opposition in the Epistle to the Hebrewes betweene Christ and the Angels: *To which of the Angels sayd he at any time, sitte at my right hand? are they not all ministring spirittes, &c.* Whereby the holy Ghost would giue to vnderstande, that Christ is no more a minister as the Angelles are, but Lorde and King ouer all, to whom also the Angels doe seruice and are obedient. Name. Heb. 1.13. Heb. 1.3.9.

Which beeing so, out of these and all other places of Scripture of Christes sitting at the right hand of the father, it is easie to gather, that this is the meaning of that figuratiue speech, namely that Christ, both as hee is the worde, and as he is man, doeth actually raigne in heauen with the father in great glory and Maiestie: Secondly, that this honour belongeth & is due to him and to none other (as the Catechist teacheth) both because the father will gouerne all thinges by none other, but by this his Sonne, and also because he alone & none other is able to beare this office of the head. Not as if he did all, & his father were idle (for how can that be, seing he is the wisdom & counsell of the father, seing he is of one substance with him, & euen the same God?) but therfore the Scripture doeth witnesse that Christ now hath the rule of heauen and earth in steed of his father, that wee shoulde not imagine any other gouernour, lord, mainteiner, or iudge of quicke and dead, but set our eyes onely vpon him: as also when Christ shall restore the Kingdome which hee hath receyued, that wee may perfectly bee ioyned vnto God, he shall not in this sort giue ouer the Kingdom, but shall in a manner deliuer it ouer from his manheade, to Mat. 11.27. Ioh. 5.22. Mat. 28.18. 1. Cor. 15.27.

his glorious Godhead, because then we shall haue an entrance opened vnto that, from whence nowe our infirmitie keepeth vs.

Last of all, it skilleth not, neyther doeth it make any thing against Christes sitting at the right hande of God, but rather it much confirmeth this borrowed kinde of speeche, that *Steuen* in the *Actes* witnesseth that he *did see Christ standing at the right hand of* God: for we speake not here of the situation of his bodie, but of the Maiestie of his power and kingdome, so that to sitte and to stande is nothing else, but to haue chiefe authoritie in the heauenly throne, that is, that Christ doth raigne in the highest glorie of his father, so that he hath euen Angels and powers subiect vnto him.

Act.7.57.

The false doctrine.

SEeing that Christe alone is the head of his bodie, which is the Church, (*as the Apostle witnesseth*) the beuinning, & the first borne of the dead, *so that in all thinges he hath the preheminence, the Pope of* Rome *doeth grieuously sinne against Christ and against God himselfe, when he calleth himselfe head of the Churche, and Gods Vicar here vpon earth, persecuting them with fire and sworde, whosoeuer will not so acknowledge him to be. For first of all, hee committeth sacriledge in iustling Christ out of his throne, who did for that end ascende into heauen, that he might there shewe himselfe to be the head of his Church, and from thence might beare rule in the middest of his enemies. Secondly, he ouerthroweth the order which God himselfe hath set: for the Church being a heauenly, diuine and spirituall bodie, no mortall man is able to put life and sense into it, because those thinges which belong vnto the life and sense of the Church, are such as neyther eye hath seene, nor eare heard, and therefore all motion of the Church must needes come from the Spirite of Christ. Last of all, hee declareth himselfe* Antichrist, *euen in* Gregories *iudgement, who said that the name of* Vniuersall Bishop *belonged onely to* Antichrist, *& that whosoeuer calleth himselfe by that name, is so.*

Coloss.1.18. Ephes.4.15. 1.Cor.3.9. Concil. Trid. sess.6.cap.1. 1.Corinth.2.9. Greg. lib.4. epist.32.34.

Question.

51 What doth this glory of Christ our head availevs?

Answere.

Answere.

First, that by the holy Ghost he powreth vpon vs his members heauenly gifts: and then that by his power he doth protect and defende vs against all enemies.

The Exposition.

THere is no man but knoweth that this glory of our head is very great, it remaineth to consider what fruit issueth vnto vs by this his exaltation: that is set downe to be double. First, that by the holy Ghost hee powreth vpon vs his members, heauenly giftes, &c. by which fruite it is manifest, that Christe for our good, and for our saluation doth sitte at the right hand of God the Father, and that it is not necessarie, that eyther according to his humane nature hee shoulde bee here vpon earth to gouerne his Church, or that he shoulde ordeyne a ministeriall head (as the Papistes haue deuised) to bee his deputie: but that hee doeth gouerne his Churche by the holy Ghost, by whome hee doeth richely furnishe the same with spiritual giftes: for as motion and sense is conveyed from the naturall head by the sinnewes into the rest of the partes of the bodie: so whatsoeuer gifts are necessary for vs, are from Christ our spirituall head brought vnto vs his spirituall members by the holy Ghost, and are powred vpon his bodie, that is, his Church: which Spirite notwithstanding vseth men as instrumentes, to wit, the labour of the ministers, although *neyther he that planteth, neyther he that watereth is any thing, but God that giueth increase*.

A double fruite of Christes sitting at the right hande.

Christ gouerneth the Church by the holy Ghost.

1. Cor. 3. 7.

Secondly it is to be noted that Christe our head doeth powre out his heauenly giftes vpon vs that are his members, that is not a fewe giftes, but very many, and that he doth most largely giue and imparte vnto vs, according to the prophecie of *Ioel*: which neither the Pope nor any other man is able to doe: so that we depende onely vpon this one head, which is Christ.

What it is to powre out.

See 49. quest. in the thirde fruite.

Act. 2. 17.
Ioel. 2. 28.

Moreouer, the Apostle doeth confirme this fruite out of the *Psalmes*, when hee saith that Christ did ascende to that ende, that hee *might fill all thinges*, that is, that hee might heape giftes and blessinges vpon all his chosen children scattered here and there in all the partes of

Ephes. 4. 8, 10.
Psal. 68. 18.

the worlde.

For as in expounding the testimonie of *Dauid*, that, *he ascended*, is expounded of Christes ascension: so that also, *hee gaue giftes vnto men*, answereth to this clause, that he might fill all thinges. Therefore *Paul* doth straight after expounde it: *Therefore hee gaue some to be Apostles, some to bee Prophetes, some to bee Euangelistes, some to bee Pastours and teachers for the gathering of the Saints, for the worke of the ministerie, for the building of the body of Christ, vntill we all meete together in the vnitie of fayth and knowledge of the Sonne of God, vnto a perfite man, and vnto the measure of the age of the fulnesse of Christ.*

e.4.11,12.

he worke of
e ministe-
, & the pro-
otion ther-
nto is of
hrist by the
oly Ghost.
Act.1. 23.24.
Act.13.2.
Act.6.3,5,6.
1.Cor.12.12,
Act.16.14.

Where he commendeth vnto vs two benefites, which are bestowed vpon the Church by Christ sitting at the right hand of God. 1. The worke of the ministerie, vnder which is conteyned the choyse of Elders and Deacons. 2. The setting forwarde or spreading of the same, in that it is mightie through the holye Ghost in preaching of the Gospell, begetting fayth and repentance in the heartes of the Elect, filling them with spirituall vnderstanding and other giftes, which belong to the accomplishment of their saluation, that they may be perfite & absolute before God.

Ioh.14.26.
The holy
Ghost promi-
sed of Christ
and sent.
Act.1.8.

For so before his ascension Christ hath sayde and promised vnto his disciples, *but that comforter*, that is, the holye Ghost, *whom my Father will sende in my name: hee shall teach you all thinges, and shall bring all thinges to your remembrance, whatsoeuer I haue sayde vnto you.*

And: *Ye shall receyue power of the holye Ghost, when hee is come vpon you, and yee shalbe witnesses vnto me both in Ierusalem, and in all Iudea, and Samaria, and euen to the ende of the worlde.*

Mat.10.19.

And in another place: *It is not you that speake, but the Spirit of my Father which speaketh by you:* wherupon *Peter* speaking of this fruite in the Acts, saith, *Christ being exalted by the right hand of* God, *and hauing receyued of his Father the promise of the holy Ghost, hath shedde foorth this which ye now see and heare.*

Act.2.33.

From whence
such boldnesse
of speach cō-
meth so sud-
denly vpon
Peter.

For if any man compare this boldnesse of *Peter* with his former faint heart, he shall euen thereby knowe, that

Christ

Christ woorketh nowe much more mightily, then when his Apostles had his companie here vpon earth. And *Steuen* the first martyr had his inuincible constancie against the furiousnesse of his countriemen by no other meanes, but onely that Christ sitting at the right hande of God gaue him courage: as also for this end he shewed himselfe vnto him, not for his sake onely, but also to strengthen vs. *Act.7.55.*

Christ by his spirite worketh constancye in the Martyrs.

Vpon this ground so many martyrs in time past, & so many also in our remembraunce haue dyed for religion, beeing strengthened by the Spirite of Christ our heade, who did euen in the middest of the fire comforte them, euen till they had obtayned the Crowne of Martyrdome.

Ioh.19.28.

The Vse.

And as the godly & faythful who acknowledge Christ for their head, & doe beleeue in him in all their crosses & calamities, are marueilously comforted by this doctrine, that Christ will neuer forsake them: (for how should the head forsake the members of his owne bodie?) so on the contrarie side the route of the vngodly and vnbeleeuers, who will not bee vnder Christ as their head, but vnder the deuill, are kept aloofe from this comforte and other heauenly blessinges. *Mat.25.41.*

2. The second fruite of this glorie of Christ our head is, that hee defendeth vs by his power against all his, and our enemies both spirituall and outwarde, according to the promise of the Father: *The Lorde shall send the rodde of thy power out of Sion, saying, Beare thou rule in the mids among thine enemies:* whereby he signifieth that albeit in a manner the whole worlde stand against it, yet Christs kingdome shall spreade, and that we shall be safe & out of danger vnder the protection of our inuincible King: as also in the second *Psalme* he doth expressely affirme, that Christ is armed with this power, whereby hee ruleth ouer men against their willes, and euen when they struggle against him: *Thou shalt breake them with a rodde of iron: thou shalt bruise them as a potters vessell.* *Psal.110.2.* *Psa.1.9.*

Christ defendeth vs by his power.

This is, doubtlesse, a great comfort, that wee are brethren, yea members of that mightie Monarch, to whome *is giuen all power in heauen and in earth*: without whose

will not the deuill himselfe, nor the Turke, nor Antichriste is able to take any counsell against the Churche, much lesse to conclude any thing, or to put forth so much as one finger toward the execution of their counsell.

For example: when some of the Iewes had bound thē selues by a vowe, saying, *that they woulde neyther eate nor*
Act.23.17. *drinke till they had killed Paul*: Christ to shew that he will not be shutte out, no not from the most secret counselles of his enemies against his Church, and against his children, did by the meanes of a young lad, who had heard them at their counsell, disappoint their wicked attempts, for as much as he himselfe the night before had stoode by
Act.23.11. *Paul* and saide, *Bee of good courage Paul, for as thou hast borne witnesse of me at Ierusalem, so must thou beare witnes at Rome also.*

And at *Corinth* he said vnto him by a vision, *Feare not,*
Act.18.9. *but speake, and holde not thy peace, for I am with thee, & no man shall lay handes on thee nor hurte thee.*

He also without making any adoe, did to the great ioy
Act.12.10. of all the faithfull, miraculously deliuer Peter by an Angell out of prisō, being made sure with most strong yron barres, and guarded on euery side with watchemen, by this meanes euen from heauen laughing to scorne the counselles of his enemies.

The Vse. Which being so, and seeing so mighty a Lorde reigneth for vs, who is not onely able, but willing also to doe
Mat.8.31. whatsoeuer is good for our saluation, to whome, while he
Mat.8.26. raigned in his humilitie, euen the very deuilles became suiters: to whome gouerning his kingdome in the dayes of his flesh, the sea, the windes and the stormes were obedient: vnlesse we rest in his protection, who nowe sitting at the right hande of God, is Lorde of heauen and earth, and gouerneth all thinges at his pleasure: wee are most worthie, whome *Christ* should much more vpbraid with our shamefull cowardlines, then he did long agoe his disciples, because in the stormes of aduersitie, our faith doth not rise higher by the consideration of so great matters.

The false doctrine.

IT *is a childish argumēt of thē who make this collectiō of the sitting at the right hād of God*, Christ sitteth at the right hand

hand of God. But the right hand of God is euery where, therefore Christes bodie is euery where: *for if Christes bodye were the very right hand of God, then in deede it shoulde be that his bodie were in euery place, therefore there is more in the conclusion, then in that which went before. Next, the Scripture thus speaketh of God by likening him vnto man, for God hath neyther right hand nor left hand, as this manner of speache hath bene before expounded, and as* Ierome *expounded it vpon the first Chapter to the Ephes. Vers. 20.*

To which that other cauill is like: all power or authoritie is giuen vnto Christ, in heauen & in earth: therefore Christs body is euery where, and stretcheth as farre as his authoritie: whereas that may easily extende it selfe to all places, where he is not present in bodie, as the Centurio professed vnto Christ, Mat. 8. 8. *saying:* Onely say the word, and my sonne shalbe whole, *being assured that Christ by his authority was able to do that which hee did aske, although he came not vnder the roofe of his house. Moreouer, the Scripture whē it speaketh of Christs sitting at the right hand of God, for the most parte vseth to* Ephes. 1. 20. Col. 3. 1. *adde the place where by faith we must seeke him, to witte, in* 1. Pet. 3. 12. *heauen, as wee may reade in many places in Paul and elsewhere: for these wordes* to sitte at the right hande, *declare* Heb. 1. 3. Heb. 9. 20. *his qualitie or his state, but these wordes,* in heauenly places, *shewe the place of his abode.*

The Argument.

Christs comming againe to iudgement. 2. The fruite or comforte thereof.

Question.

52 What comforte doeth Christs comming againe to iudge the quicke and the dead, bring to thee? 19. Lordes day.

Answere.

That in all miseries and persecutions I lift vp my head, & waite for him, who did before stande in my stead before Gods iudgement seat, & did take away all curse from me, to come from heauen as a Iudge, to throwe all his and mine enemies into euerlasting paynes, and to receyue me with all the Elect, vnto himselfe, into heauenly ioyes and euerlasting glorie.

The Exposition.

THat Christ did ascende into heauen, & doth there sit at the right hande of God the Father to raigne in the midst of his enemies might be vnderstood, and hath bin expounded in the former article: and that is the highest degree of honour and exaltation, whereunto Christ was aduaunced in the person of the Mediatour: but because the effecte of that power of Christe is not alwayes perceyued of vs, who liue in this worlde as it were in the midst of woolues, and the enemies also them selues doe securely and boldly scorne at this our King, and Mediatour, and that often times without punishment: therefore in very good order to Christes sitting at the righte hande of God is annexed this article of his comming agayne to iudge the quicke and the dead, that wee may thereby strengthen our selues against all offences and stumbling blockes which may bee layde in our way and happen vnto vs: which that we may vnderstand with profite, we must first shew the trueth of the Article, and then what comfort we haue thereby.

It is presupposed in the Catechisme that Christ shall come againe out of heauen, into which hee ascended in his manhead, to iudge the quicke and the dead, according to the testimonie of the Angels and of Peter: where by *quicke*, are to be vnderstoode all those, whome Christ at that his glorious comming shall then finde aliue, to whom their sodayne chaunge into another estate, eyther of euerlasting death, or of euerlasting life to come shall be in steede of death and of rising againe, as the Apostle teacheth: by *dead*, are vnderstoode not such as shall then be dead, when they shall be iudged, but who hauing bin dead before, shall then be risen againe.

Act. 1. 9, 11.
Act. 3. 21.
1. *Thess.* 1. 5.
Who are quicke, who are dead.

1. *Cor.* 15. 31.

Secondly, Christ himselfe doeth liuely set foorth his comming againe: *And when the Sonne of man commeth in his glorie, and all the holy Angelles with him, then shall hee sit vpon the throne of his glorie, and before him shalbe gathered all nations, and he shall seperate them one from another, as a shepheard seperateth the sheepe frō the goats, & he shall set the sheepe on his right hand, and the goates on the left.*

Mat. 25. 31.
Mat. 24. 30.
A description of the last iudgement.

Whereupon Paul saith: *For the Lorde himselfe shall descend*

eend from heauen with a ſhowte, and with the voyce of the Archangell, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt, then ſhall wee which liue and remaine, be caught vp with them alſo in the cloudes to meete the Lorde in the ayre, ſo ſhall we be euer with the Lorde. 2.Theſ.14.17.

The ſame is alſo moſt truely confirmed by an argument drawne from the iuſtice of God: it is iuſt that the good ſhould fare well, and the euill ſhoulde be thereafter dealt withall: but that appeareth not in this preſent life: therefore there muſt needes be a day appoynted by God, wherein he ſhall iudge the worlde righteouſly. Act.17.31.

Hereupon the Apoſtle after hee hath commended the patience and faith of the Theſſ. in all perſecutions & oppreſſions, doeth afterwarde adde, *Which is a token of the righteous iudgment of God, that ye may be accounted worthy of the Kingdome of God, for which yee alſo ſuffer theſe things. For it is a righteous thing with God to recompence tribulatiõ to them that trouble you, and to you which are troubled, reſt with vs, when the Lorde Ieſus ſhall ſhew himſelfe from heauẽ with his mightie Angelles.* 2.Theſ.1.4,5,6,7.

To the ſame effect Peter when he ſayd: *the time is come that iudgment muſt firſt beginne at the houſe of God*, addeth afterwarde, *if it firſt beginne at vs what ſhall the ende of thẽ be, that obey not the goſpell of God, & if the righteous ſcarſely be ſaued, where ſhall the wicked and ſinners appeare?* 1.Pet.4.17.18

The ſame Peter doth by name auouche againſt the Epicures the ſeconde comming of Chriſt, and doth meete with them, who thinke that Chriſt doth very much prolong this iudgement: *One day*, ſayth he, *is with the Lord as a thouſand yeeres, and a thouſand yeeres as one day*: alſo, *the Lorde is patient towarde vs, and woulde haue no man to periſh, but would haue all men to come to repentance.* 2.Pet.3,3,8,9. Why iudgement is ſo long deferred, & why that day is kept ſecret.

Yet Chriſt warneth vs not curiouſly to inquire after that laſt day. *which no man, no not the Angelles in heauen, nor the Sonne himſelfe, but the Father alone knoweth:* but rather willeth vs to take heede that it [illegible] not vs vnprepared. Mark.13.32.33. 1.Pet.3.10. 1.Theſ.5.2.

Therefore in Luke hee compareth it vnto a ſnare, *Which ſhal come vpon al that dwel vpõ the face of the earth*, and addeth this exhortation: *Watche therefore, and pray continually,* Luk.21.35.36.

continually, that yee may bee accounted worthie to escape all these thinges that shall come to passe, and that ye may stande before the Sonne of man. Although the holy Scriptures set downe some outward signes of the drawing neere of the last iudgement, as *warres, & rumors of wars, earthquakes, the preaching of the Gospell throughout the whole world, most hot persecution of Christians, departing from the faith, charitie waxing colde, Antichrist opposing, and exalting himselfe against all that is called God, or that is worshipped, so that he doth sitte as God, in the temple of God, shewing himselfe as if he were God, the effectuall calling of the Iewes, carnall securitie, such as was in the dayes before the flood.*

Signes going before the iudgement. *Mat.* 24. 6, 12, 14, 21, 24, 38. 2. *Thess.* 2. 3. *Rom.* 11. 25 26

2. Therefore seeing by the testimonies of the Scripture and by these signes, it is most sure there shall bee a iudgement, the next is to knowe, what fruite we receyue by Christes comming againe to iudge the quicke and the dead: that consisteth 1. in the goodnes of the cause, 2. in the person of the Iudge and his fauour towarde vs. 3. in the readie execution of the sentence, both for the Elect & godly vnto saluation, and against their and Christes enemies vnto their condemnation.

For the first poynt, the goodnesse of our cause ought to refresh and comfort vs in all our miseries and afflictions, that so often as we are pressed with iniurie, and all kind of calamities doe beset vs round about, and the enemies in hatred of the name of Christ, leaue nothing vnattempted against vs, then hauing the witnesse of our conscience, that we doe suffer for truth and for religion, and for that cause doe indure many reproaches, wee may be incouraged with the hope of the iudgement to come, wherein that iust Iudge shall make knowne our innocencie to the whole world with great shame and confusion of our aduersaries.

1 The goodnes of our cause.

Psal. 130, 3. For so must we vnderstand the goodnesse of our cause in this place, not in respecte of God our Iudge, before whome none is able to stand, be he neuer so holy, but by the benefite of pardon and forgiuenesse of sinnes, but in respecte of them, with whome wee haue to doe and who hate vs without cause.

With this onely thing wee see Paul did euery where vphold

vpholde and comfort himselfe when he had to doe either with false apostles, or with false brethren, and euen in all manner of oppression: as when he speaketh to Corinthians: *As touching me, I passe very little to be iudged of you or of mans iudgement, no, I iudge not mine owne selfe: for I know nothing by my selfe, yet am I not thereby iustified, but he that iudgeth me is the Lorde: therefore iudge nothing before the time vntill the Lorde come, who will lighten thinges that are hidde in darkenesse, and make the counselles of the hearts manifest, & then shall every man haue praise of God.* 1.Cor. 4.3.6. Rom.8.23. Phil.3.20.

And by this comforte Iames doth stay the faithfull against the iniuries of mightie men: *Bee patient therefore brethren, vnto the comming of the Lorde: beholde, the husbandman waiteth for the precious fruit of the earth, & hath long patience for it, vntill he receiue the former and the latter raine. Be you also patient therfore, and settle your hearts: for the comming of the Lorde draweth neere.* Iam.5.7,8.

So in the Reuelation the holy Ghost bringeth in the soules of them that were slayne for the worde of God, & for the testimonie which they mainteined, crying with a loude voyce, and saying, *How long Lorde, holy, and true, doest not thou iudge and auenge our bloud on them that dwell on the earth?* Reue. 6.9,10

The seconde thing that deliuereth vs from all feare, is the person of the Iudge, who is the very same, who did before present himselfe before Gods iudgement seate for vs, that is, for our sinnes, and remoued from vs all that curse that we had deserued, to witte, Iesus Christ our only Mediatour and Redeemer, our brother and our flesh, our Patrone and our head, whose doome shall make an ende of all those wrongs that are done vnto vs. For howe shoulde hee that is a most mercifull Prince destroye his owne people? howe should the head shake in sunder his owne members? howe should the Patrone condemne his owne clientes? to conclude, it is he who hath already ordeined vs to be as fellowes with him of his honour in the iudgement, so far is he from going vp into his iudgement seate, to giue sentence of condemnation against vs. 2 The person of the Iudge. 1.Pet. 22.24. Heb. 2, 11. 1.Tim.2.5. 1.Ioh.2.11. 1.Cor.1.30. Ephes.5.30. Mat.19.28. 1.Cor.6.2.

For to that ende hath the Father deliuered ouer all iudgement to the Sonne, as he is the Sonne of man, that

he

he might set our consciences at quiet, and might deliuer vs from al feare of condemnation, because both we haue alreadie beleeued that he shalbe our Iudge, and we shal then also beholde him with our eyes, as on the other side the wicked and vnbeleeuers shall see him to their greater condemnation, according to their prophecie: *They shall see him whome they haue thrust through.*

Zach. 12. 10
a Iohn 19. 37.
b Apoc. 1. 2.

Hereof saith Paul: *Because hee hath appointed a day in which he will iudge the worlde, in right eousnesse, by that man whome he hath appointed, wherof he hath giuen an assurance to all men, in that he hath raysed him vp from the dead.*

Act. 17. 31.

Moreouer, the Iudge him selfe chargeth and commandeth vs to be of good courage, because we shall haue him to be our Iudge: for so in Luke, hauing reckoned vp diuers kindes of afflictions, he turneth his speach to his disciples, and saith: *When those thinges beginto come to passe, then looke vp, and liste vp your heades, for your redemption draweth neere*: and in another place, *He that beleeueth in the Sonne is not iudged or condemned.*

Luk. 22. 28.
John 3. 18.

3 The ready execution of sentence and the ende therof.

The thirde poynt of comfort is the readie execution of the sentence turning to the saluation, and incredible ioy and gladnesse of the faithfull: but to the euerlasting destruction and tormente of the wicked, who are his and our enemies.

This is set downe in Matthewe in the very woordes of our Iudge: *Then shall the King say to them that are on his right hande, Come ye blessed of my Father, possesse the kingdō prepared for you from the foundations of the worlde.* Againe, *Then he shal say to thē that are on his left hand, depart yee cursed into euerlasting fire, prepared for the deuill & his Angels.*

Mat 25. 40. 41

With this glorie and honour of the faithfull which shall be in time to come, Iohn in his former Epistle doth comfort the faithfull. *Dearly beloued, now are we the sonnes of God, but yet it appeareth not what we shall be, but we know that when he shall appeare we shall be like him: for wee shall see him as he is.*

1. Iohn. 3. 2.

The same doeth the Apostle to the Thessalonians: *And the dead in Christ shall rise first, then shall we which liue and remaine bee caught vp with them also in the Clowdes, to meete the Lord in the ayre, so shall we euer be with the Lord:*

1. Thess. 4. 16, 17, 18.

wherefore comfort your ſelues one another with theſe words.

And in the ſeconde Epiſtle to the Theſſalonians, hee doeth after this manner ſet foorth the glorious comming againe of Chriſt, wherewith ſhall bee ioyned the ſpeedie deſtruction of the vngodly, and the euerlaſting happines of the godly: *For it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled reſte with vs, when the Lorde Ieſus ſhall ſhew himſelfe from heauen with his mightie Angelles, in flaming fire rendring vengeance vnto them that doe not knowe God, and which obey not the Goſpel of our Lorde Ieſus Chriſt, which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lorde, and from the glorie of his power, when hee ſhall come to bee glorified in his Saintes, and to be made marueilous in all them that beleeue in that day.* 2.theſſ. 1.6,7 8,9,10. Tit.2

Which certayne trueth of Chriſtes comming agayne as it comforteth the Elect: ſo it doeth diſmay the vngodly, the vnbeleeuers and vnrepentant, and all tyrants, and his and our enemies, to whome that day is for good cauſe moſt terrible. 1. Becauſe of the wiſedome of ſo great a Iudge, who being God, knoweth all their thoughts, their deedes, and their words. 2. Becauſe of his almightie power, in that he is able nowe, if he will, to deſtroy his enemies and bring them to nothing. 3. Becauſe of his vnchangeable iuſtice: for nowe is the time of mercie, but then ſhall be the time onely to execute iuſtice. Laſt of all, becauſe of his fearefull wrath, that is, the vengeance and puniſhment that ſhall be layde vpon ſinners, to witte, euerlaſting death and curſe, which may beſt of all bee vnderſtood by the manner of the ſentence that ſhall be pronounced againſt them. 2.Cor.5.10. *Heb.*4.12. *Ierem.*17.10. *Rom.*2.16. *Mat.* 24.44

For in that they are called accurſed, it doeth marueilouſly increaſe their wretchedneſſe and their woe: againe in that they are put out from the preſence of Chriſt, and are caſt into euerlaſting fire with the deuill & his angels, thereby is gathered that their condemnation ſtall be great and vntollerable, who in ſo great miſeries ſhall neuer bee able to gette out of the companie of moſt horrible deuilles. *Mat.*25.4

Which beeing ſo, it is likewiſe moſt meete that euery

one

one of vs shoulde so prepare himselfe, that hee may so much the more comfortably looke for, and bee readie to receiue such a Iudge, that shall be so gratious and so mercifull vnto him. And wee shall duely prepare our selues to the iudgement of Christ, if following his counsell, *Wee haue our loynes girded vp, and our lampes burning*: that is, if first we haue faith the true marriage garment, which leaneth vpon a sure foundation, to witte, the merite of Christ alone, who deliuereth vs from the wrath to come.

Luk.12.36,37
Mat.22.11.
1.Thes.1.10.
1.Cor.3.11.

Secondly, if we haue these markes printed in vs, wherewith Christ by his Spirite vseth to adorne his sheepe, to witte, the fruites worthie of repentance, as good works, loue towarde our neighbour and especially towards those that be of the housholde of faith, sobrietie, calling vpon God, watchefulnesse, to conclude, a good conscience in our calling and in all our doinges.

Ioh. 13.34.35
Gol.6.10.
1.Pet.4,7,8. and 5.8.
Act.2.21
Luk.21.36.
1.Tim,1,19.

Hitherto belongeth that godly and excellent admonition which Augustine hath: *Looke in what state euery mans last day findeth him, in the same state shall the last day of the worlde come vpon him: for as euery man at this day dyeth, so shall he in that day be iudged.* Againe, *That day shall take him vnprepared, whome the last day of this his life shall finde vnprepared.* Againe, *He that knoweth not the first comming of the Lorde, can neuer prepare himselfe for the seconde.*

Epist.18.

The false doctrine.

Conc. Trid. Sess.6.

IT is no arrogancie, as the Romanistes *doe thinke, to beleeue that Christ shall come againe for the saluation of the faithfull: whereas to denie it, is to cast away faith, hope, promise, and all religion: which errour of theirs ariseth of this, that they iudge amisse of God, as if he would examine and try our workes, whether they be sufficient or not to receiue a reward. But, alas, miserable and vnhappie are we, if our saluation did hang vpon merite and desert, and not rather, yea altogether vpon the onely mercie of God, for the merite of Christ alone.*

OF

HOLY GHOST.

The Arg. Of the holy Ghoſt, true, and euerlaſting God with the Father and the Sonne, and of his office, or working and effectes in vs.

Queſtion.

20. Lords day.

53. What beleeueſt thou of the Holy Ghoſt?

Anſwere.

Firſt, that he is true God, *and coeternall with the euerlaſting Father and the* Sonne. *Then, that he is alſo giuen to me, that through faith he may make me partaker of Chriſt & all his benefites, may comfort me, and abide with me for euer.*

The Expoſition.

HItherto we haue handled two partes of the Creed, the one of God the Father, and of the creation of our ſelues, and all things elſe: the ſeconde of God the Sonne, and of our redemption. Now followeth the thirde parte of the holy Ghoſt, and of our ſanctification, one of the chiefe partes of our faith: for vntill our minds be ſet vpon the Spirite, Chriſt lyeth in a manner idle, becauſe we doe onely after a cold manner looke vpon him out of our ſelues, and indeede farre from our ſelues.

In the handling of this article we muſt firſt begin with the power and meaning, which the name (*holy Ghoſt*) or (*holy Spirite*) hath in this place: for ſeeing it may rightly be ſayd as wel of the Father as of the Sonne, (for eyther of them is both a Spirite and holy) then alſo ſeeing by the worde *Spirite*, are ſignified Angelles, and the ſoules of the godly, and the windes alſo, wee muſt take heede that no man be deceiued by the doubtfulneſſe of the worde: and therfore thus we muſt vnderſtand, that by the name *Spirit* for the moſt parte is meant either the thirde perſon in the Godhead, or his giftes, and that indeed God the Father is called ſeuerally a Spirite, and ſeuerally holy, but neuer together *holy Spirite*.

Pſa. 104. 5. 29. Heb. 1. 14. Amos 4. 13 Mat. 28. 19. Act. 10. 47. and 19. 2. Acts 8. 15. Pſa. 63. 11.

Concerning

2 That the holy Ghoſt is true God.

Concerning the holy Ghoſt, firſt and aboue all, wee muſt beleeue that he is true God with the euerlaſting Father and the Sonne, whereupon it is alſo ſuppoſed that he is a true ſubſtance: that is proued by the very article, *I beleeue in the holy Ghoſt*: hereof I thus gather by the example of Chriſt, who labouring to prooue to his diſciples that hee was God, and thereby to exhorte them to put their truſt as well in him as in the Father, *Yee beleeue*, ſaith he, *in God, beleeue alſo in me:* applying to him ſelfe this common principle, that we muſt beleeue in God alone, thereby to prooue that he alſo was true God.

Ioh. 14. 1.

The ſame is confirmed by other places of Scripture, as when Peter had before ſaide vnto *Ananias*, *Why hath Satan filled thy heart, that thou ſhouldeſt lye vnto the holy Ghoſt?* he ſtraightway addeth, *Thou haſt not lyed vnto men but vnto God.*

Act. 5. 3, 4.

1. Cor. 3. 16. 1. cor. 6. 19. 2. Cor. 6. 16.

Paul calleth the faithfull the temple of God, and afterward ſaith that the holy Ghoſt doeth dwell in them: and in another place he calleth them the Temples of the holy Ghoſt. Therefore the holy Ghoſt is true God, becauſe it were a great wickedneſſe to builde vp a materiall temple to any but onely to God.

Ad. Maxim. Epiſt. 66. Et li. 1, contra Maxim. Arrianorum Epiſc.

As Auguſtine very well ſaith: *If wee were commaunded to builde vp a temple to the holy Ghoſt of wood and ſtone, it were a cleare proofe of his Godhead, becauſe this ſervice is onely due to God: nowe then howe much clearer is the proofe, in that we ought not to make him a temple, but our ſelues to be his temple?*

Eſay. 4 9. Actes, 28. 25.

And where Eſay bringeth in the Lorde of hoſtes ſpeaking, Paul ſaith it is the holy Ghoſt that ſpeaketh: yea, where as the Prophetes ſay euery where, that the woordes which they vtter are the woordes of the Lorde of hoſtes, Chriſt and his Apoſtles referre them to the holy Ghoſt, whereupon it followeth, that he is true *Iehovah*, who is the chiefe authour of prophecies.

1. Cor. 12. 4. 5, 6.

Againe: *There are diuerſities of giftes, but the ſame Spirite, & there are diuerſities of adminiſtrations, but the ſame Lorde, and there are diuerſities of operations, but God is the ſame which worketh all in all.*

Whome the Apoſtle before called Spirit, him ſtraight after

after he calleth Lord, and thirdly God. Therefore the holy Ghoſt is true God, which is alſo a little after more plainely expreſſed in theſe words: *All theſe things worketh the ſelfe ſame Spirit, diſtributing to euery man ſeuerally as he will*, for vnleſſe the Spirit had a ſubſtantial being in God, it ſhould not be ſaid to haue any wil. Therfore *Paul* doth moſt cleerely ſet forth the Spirit to haue the power of the Godhead, and prooueth it to haue the ſubſtantiall being of a perſon in God.

The ſame is alſo moſt plaine by the ordinance of baptiſm: For we are commaunded to be baptized as wel in the name of the holy Ghoſt, as in the name of the Father and of the Sonne: but it is a great ſinne to bee baptized in the name of any creature, according to that ſaying of the Apoſtle, *Were you baptiſed in the name of Paul?* Therfore the holy Ghoſt is true God with the Father & with the Sonne. *Mat.28.19.* 1 *Cor.1.13.* *Eph.4.5.*

Hereupon *Paul* doth ſo knit theſe three together, God, Faith, and baptiſme, that he maketh the one a proofe of the other: as, becauſe there is but one faith, hee thereby prooueth that there is but one God: and becauſe there is but one baptiſme, thereby hee prooueth that there is but one faith. Therefore if we be entred into the faith & religion of one God by baptiſme, wee muſt needes eſteeme him to bee true God, into whoſe name wee are baptized. And in another place: *The grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhippe of the holy Ghoſt be with you all.* 2 *Cor.13.13.*

By the properties alſo and working which agree to God alone, it is prooued that the holy Ghoſt is true God, as to create, to regenerate, to teach all things, to know the minde of God, to giue vtterance, to ſende and appoint miniſters, to foretell things to come, for thereby we know that ther is a God (as *Eſay* teacheth) which is able (to wit of himſelfe) to foreſee and to foretell things to come: but theſe thinges are alſo aſcribed to the holy Ghoſt: therefore hee is true God, and much more a true perſonall ſubſtance: for how could hee doe theſe thinges, vnleſſe he were a perſon indued with iudgement & with will? *Gen.1.2.* *Iohn 3.6.* 1 *Cor.12.8.* *Act.2.4.* *Mat.10.20.* *Act.20.28.* 1 *Tim.4.1.* *Eſa.41.23.*

Last of all, if blasphemy against the holy Ghost shall not be forgiuen, neither in this world, nor in the worlde to come, whereas he obtayneth pardon, who hath blasphemed against the Sonne: the diuine Maiestie of the holy Ghost is hereby plainely auouched, which to hurt or to impute, is a fault that neuer can be wiped away.

Mar. 3. 29. *Luk.* 12. 10.

Which that we may the better vnderstand, wee must first marke, that it is not simply called sinne against the holy Ghost, but blasphemy or reproch. There is nothing more grieuous then this, whether it bee by wordes vttered, or kept close in the mind. Secondly let vs note, why it is called blasphemye against the holy Ghost, not against the Sonne, nor against the Father, whereas the holy Ghost is of the spirite of the Father and of the Sonne: namely becausethis is giuen properly to the holy Ghost in the Scriptures, that he doth teach vs inwardly in our hearts, that hee doth speake vnto vs, that hee doeth reueale the truth vnto vs: and therefore they that doe thus fight against the trueth, are said to be blasphemous, and reprochfull against the holy Ghost: because to doe this, is nothing else, but euen to spit in the face of the holy Ghost, that doeth reueale the truth inwardly vnto vs, of malicious purpose to reuile, and to accuse him of a lie: whereupon, because no greater reproch then this can bee deuised, such men are saide by the Apostle to despite the Spirit of grace.

A discription of blasphemy or sinne against the holy Ghost.

Heb. 10. 29.

Coloss. 2. 9 *Iohn* 10. 30. 1. *Iohn* 5. 7 *Ierem.* 23. 24 *Iohn* 1. 18. *Rom.* 8. 9 1 *Cor.* 6. 19. *Rom.* 8. 11. 1 *Pet.* 1. 11. *Iohn* 15. 26. *Aug. l. de Trin.* 15. *cap.* 26.

Now that the holy Ghost is *God* coeternall with the Father and with the Sonne, besides that it may be prooued by the vnitie of the diuine essence, because there is but one Godhead, and by the incomprehensiblenesse of the three persons, the same is also prooued by the essentiall vnion of them, that is, because he is often called the Spirit of the *Father* & of the Sonne: but the Father and the Sonne were neuer without their Spirit: whereupon also that which Iohn saith that the *Spirit proceedeth from the Father*, the auncient Fathers holding the right faith, doe vnderstand chiefely to bee spoken of the euerlasting proceeding of the Spirit from the Father.

For there is also a temporall proceeding of the holy Ghost from the Father, when hee commeth foorth to sanctifie

ſanctifie men, which for the moſt part is called a ſending and a gift: there is alſo an original beeing of the reſt of the creatures, which the Apoſtle writeth to come of God, from which the euerlaſting proceeding of the holy Ghoſt frō the Father doth greatly differ: becauſe the holy Ghoſt is eſſentially in God himſelfe, and proceedeth from him, without parting from him, but the creatures are brought forth of God the Father, by the Sonne in the holy Ghoſt, *ad extra* (as they vſe to ſpeake in the ſchooles) that is, outwardly, or out of God himſelfe.

The differēce of the temporal & eternal proceeding of the holy ghoſt from the Father.

Rom. 11. 36.

The like place there is in *Paul*, which proueth that the ſame ſpirit proceedeth from the Sonne: *Becauſe yee are ſonnes, God* (the Father) *hath ſent forth the Spirit of his Sonne* (he ſaith not his own Spirit) *into your harts*: as Chriſt alſo had before promiſed vnto his Apoſtles, that hee would ſend the Spirit, plainely ſignifying, that this *Comforter* is no leſſe his Spirite, then the Spirite of the Father.

Gal. 4. 6.

Iohn 15. 26.

Which ſending of the holy Ghoſt is after two ſortes. Firſt, viſibly, vnder ſome viſible ſhape, as of a doue, or fyrie tongues. 2. Inuiſibly, when dayly, and almoſt at euery moment, hee is giuen of God vnto the faithfull, vvhen the Spirit of Chriſt doth water vs with his grace, & doth beſtow vpon vs faith, hope, and charitie: As alſo ſending is aſcribed to the Sonne, but after another ſort, then it is to the holy Ghoſt: for the Sonne was ſent to *preach the Goſpel vnto the poore*: to make ſatiſfactiō once for our ſins: but the Spirit is ſent of the Father euery day to ſanctifie the mindes of the faithful.

Mat. 3. 16.
Act. 2. 2. 3. 4.

Wherein the ſending of the Sonne & holy Ghoſt differ.

Luk. 4. 18.

The holy ghoſt the third perſon in Trinity.

To conclude, vvhen the Apoſtle ſaith, that *If any man haue not the Spirit of Chriſt, he is none of his*: he maketh the Spirit to belong as well to the Sonne, as to the Father: Whereupon, ſeeing there is one Spirit of thē both, it followeth firſt that the Spirit is the third perſon in Trinity, becauſe he is of the Father, & of the Sonne as the Sonne is called the ſeconde perſon, becauſe hee is of the Father alone: & the Father the firſt perſon, becauſe he is of none: 2. That the *Spirit* is another beſide the Father & the *Sone*, that is to ſay, a diuerſe perſon from both, which the very name of *ſpirit* doth ſhew: for none is the *ſpirit* of hiſelf, as

Rom. 8.

The holy ghoſt a diſtinct perſon from the Father and the Sonne.

none is the Father of himſelfe, none the Sonne of himſelfe: eſpecially for that he is expreſſely called another:

Iohn 14. 17 *another comforter* (ſaith Chriſt) *wil my father giue vnto you:* a comforter he ſaith, not a comfort, becauſe he is a thing hauing ſubſtance, and vnderſtanding: And thus much for the perſon of the holy Ghoſt.

The ſecond point that wee are to beleeue of the holy Ghoſt, and whereof I am put in mind in this article, is a more ſpeciall matter, and that doth principally concerne mine owne ſaluation, namely that he is giuen to me alſo and doth dwell in me, which I know partly by his own witnes bearing witneſſe alſo with my ſpirit, and partly by his effects and working in mee, which the *Catechiſt*

Rom. 8. 16. meaneth, when hee teacheth that the holy Ghoſt was

Rom. 8. 9 therefore giuen vnto mee, that through true faith hee

2 Cor. 1. 21. 22 might make mee partaker of Chriſt, and all his benefites, and that he might comfort me, and abide with me for euer.

* Queſt. 65. Faith the principall worke of the holy Ghoſt. For true faith is the principall gift of the holy Ghoſt, *as ſhalbe ſhewed afterward, whereof he is not onely the beginner, but doth alſo by degrees increaſe it, vntil by it hee bring vs into the kingdome of heauen, as the Apoſtle teacheth, writing to the Epheſians: *In whom alſo*, that

Epheſ. 1. 13. is, in Chriſt, *yee beleeued, after ye heard the word of truth,*

Galat. 3. 14. *that is, the Goſpell of your ſaluation, in whom alſo after that ye beleeued, yee were ſealed with that holy Spirit of promiſe,* meaning that the ſame Spirit, which begetteth faith, doth alſo confirme the ſame in the elect.

Herupon alſo he doubteth not to impute it vnto faith, that Chriſt doth therby dwel in our harts: and not with-

Eph. 3. 17 out cauſe, ſeeing for the moſt part, whatſoeuer we meet with ſpoken here and there in the Scripture to expreſſe the power, and working of the holy Ghoſt, is referred vnto it, becauſe the holy Ghoſt bringeth vs not to the knowledge of the Goſpell, but by faith.

Therefore thus we muſt take it, that the holy Ghoſt doth indeed worke faith in our harts, but doth by this as by an inſtrument applie Chriſt vnto vs, and doth therby put vs in poſſeſſion of all his benefites.

* Queſt. 18. Among theſe benefits, as wee haue alſo declared * before

fore, the first is that wee know him vnto saluation: For although he be made vnto vs of God wisedome, yet we can not know him so to be, and lay hold on him by faith without the inlightening of the Spirit, whereupon the Apostle saith: *We haue not receiued the Spirit of the worlde, but the Spirit which is of God, that we may know what God hath graciously giuen vnto vs, which also we speake not with such words as mans wisdome teacheth, but such as the holy Ghost teacheth, comparing spirituall things with spirituall.*

1. The knowledge of Christ. 1. Cor. 2. 12. Iohn 16. 14

The second benefite is, that we are iustified in him: For although indeed it be true, that our soules are washed by the bloode of Christ, yet seeing the Scripture teacheth that wee doe obtaine that by the holy Ghost, it is meet that the faithful should in this behalfe acknowledge his office, and effectuall working.

2. Washing of sinnes.

The third benefite is, that wee are sanctified in him: Whereupon Paule ascribing both these benefites to the holy Ghost, saith: *And these thinges some of you were, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, & by the spirit of our God.* For therfore he is called the holy Ghost, not onely because naturally and substantially he is so, but especially in respect of his office, because hee doth sanctifie vs and purge vs, and consecrate vs vnto God, and doth separate vs from all vncleannes to serue God alone, for which office also he is called the Spirite of sanctification, also water, oyle annoynting, fire, and last of all a fountain, because all heauenly riches doe flowe vnto vs from him.

3. Sanctification. 1 Cor. 6. 11. 1 Pet. 1. 2.

Why the holy Ghost is called holy.

Esa. 55. 1. & 44. 1.

Moreouer the holy Ghost was giuen vnto me to comfort mee, whereupon Christ calleth him a *Comforter*: which office he doth exercise toward vs. 1. When he doth certifie vs of our reconciliation with God, and of the forgiuenes of all our sinnes. 2. When he doth so purifie our consciences, that euen in afflictions, in the crosse and in aduersitie, we doe reioyce by the example of the Apostles and of the primitiue Church.

Iohn 3. 5. 1. Iohn 2. 10. Heb. 1. 9 Luk. 3. 16 Iohn 4. 14.

Why the holy Ghost is called the comforter.

Last of all this also is not the least part of this *Comfort*, whereof the holy ghost is the authour in vs, that he is not only giuen vs for a time, but also (as Christ witnesseth) to abide with vs for euer. Whereupon he is called by Paule

Ioh. 14. 16. Rom. 5. 1. Act. 5. 41. Act. 9. 35

m. 8.3.5. man 8.26. Pet.4.14. 6,13.15.17. h.1.14.& 30. Sam.16.4. n obiection euented. ow it must e vnder- ood that he holy hoſt depar- ed frō Saul.

the earneſt, & the zeale of our inheritance: namely because by him wee are ſealed vp vnto euerlaſting life, and are aſſured that ſo long as we are ſtrangers in the world, our ſaluation is ſafe vnder the faithfull cuſtody of God.

For whereas we reade in the Scriptures that Saule alſo had the holy Ghoſt, & that the ſame departed from him: that doeth not ouerthrowe this which Chriſt teacheth of the perpetuall abiding of the holy Ghoſt in the faithfull: for wee muſt put a difference betweene the reprobate & the elect; in conſidering how farre theſe and the other are made partakees of the ſame, becauſe the reprobate neuer hauing any feeling of grace, but onely confuſed, ſo that they rather ſnatch at the ſhadow then take holde of the body it ſelfe: but in the elect and children of God the holy Ghoſt doeth properly ſeale vp forgiueneſſe of ſinnes, euen as faith alſo is once onely giuen to them, as Iude teacheth.

Pſal.51.13. Iude 1.

Wherefore this is a moſt ſweete comfort, to haue ſo ſtedfaſt a pledge of this wedlocke, which is betweene Chriſt and vs, wherby alſo we are one with Chriſt & are aſſured, that all his merites and benefites are ours, & that we are fellow heires with him of euerlaſting life: for if (as the Apoſtle ſaith) *he that hath not the ſpirit of Chriſt, is none of his*: the ſame alſo beeing turned the other way is very true, that if any man haue the Spirit of Chriſt, he is his: & if he be Chriſts, he will not ſuffer him to be taken out of his handes, nor any thing to bee wanting to him, which may make for his ſound cōfort in life & in death.

Rom.8.92 Iohn 10.28.

The vſe.

The remembrance of this ſo excellent a benefite beſtowed vpon vs, namely that God hath made vs partakers of his ſpirit, ought likewiſe to pricke vs forward to holines of life. For ſeeing the ſpirit of the Father and of Chriſt is called holy, not only by nature, but alſo becauſe in whomſoeuer he is, he doth ſanctifie, & ſeperate them from the vncleanenes of the worlde, it is meete that by our deedes wee ſhould ſhew that hee dwelleth in vs, and therefore that that weighty exhortation of the Father ſhould be alwaies before our eyes: *Greue not the Spirite of God, by whome ye are ſealed to the day of redemption*: hee is gricued and made ſad by vncleane thoughtes, wordes,

Eph.4.30.

and

and deedes, by licencious and filthy manners: as on the other side, hee is delighted, and reioyceth in true humilitie, holinesse, and grauitie, in framing our words, and all the actions of our whole life accordinge to the rule of Gods word.

The false doctrine.

THe doctrine of the Godhead of the holy Ghost hath had fowre speciall enimies, first those who haue & do contend that the holy Ghost is nothing else but a working, a motion, and action whereby God doth effectually work in the minds of the faithfull, and is not any substance, much lesse a person as Samosatenus, Seruetus and their schollers, who are thereby manifestly refuted, that in the Scriptures such things are ascribed to the holy Ghost, which cannot agree to any, but to God alone and by consequent to the holy Ghost as a true perso hauing his being, and therefore also a true substance.

1. Foure speciall enemies of the godhead of the holy ghost.

Secondly Macedonius (which is also the error of Arrius) who teacheth that the holy Ghost indeed is a substance and a true person, but created: against whome was gathered, and who was condemned by the seconde generall Councell held Vnder Theodosius the great, the wordes whereof are these: For if he were created how doth he create? how doth he sanctifie? how doth he giue life? how doeth hee diuide graces vnto men? how is he God? how doth he search the secrets of God? how is he the Comforter? how is hee set with the Father and with the Sonne?

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Cassian. lib. 12. de incar. Com.

Of which Macedonius Ioh. Cassianus speaketh to this effect: Macedonius also with remediles impietie blaspheming against the holy Ghost, although he said, that the Father and the Sonne were of the same substance, yet calling the holy Ghost a creature, was guiltie of sinne against the whole Godhead, because nothing can be diminished in the Trinitie, without iniurie to the whole Trinitie.

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To who adde in the third place those that make three gods, who indeed haue cofessed that the holy ghost is a perso, & that he is God, but another god beside the father & the Son, whereas the holy ghost is so of one substance with the father & with the Sonne, that there be not many gods but one onely Iehouah.

The errour of those that hold there are three Gods.

The fourth is the error of Sabellius, who saith indeede y the holy ghost is a person, & that he is God euerlasting & Vncreate,

ated, but not a diuerse person from the Father, and from the Sonne, which we haue * before prooued to bee contrarie to the Scriptures. And these haue indeed beene as aduersaries to the person of the holy Ghost. The office and effectuall working of the holy Ghost they do not well vnderstande: first who thinke, that the Elect may vtterly loose or fall from that faith which is sealed in them by the holy Spirit of promise: for the Spirite of sanctificatiō is neuer quite taken away from those that are truelie regenerate, but onely the mighty working thereof is broken off for a time, while their lusts reigne in them, as drunkennes taketh away not the mind it self, but onely the vse of the mind for a time.

* Quæst. 25. -The errour of Sabellius.

Secondly also the Romanistes, who wil haue men alwaies to doubt of the fauour of God, whereas the holy ghost is therfore called the spirit of adoption, because he is a witnesse vnto vs of the free loue of God, wherewith he hath imbraced vs in his Sonne, and doth teach vs to crie, Abba Father.

: Concil Trid. sess. 6. cap. 9.

› Roman. 8. 15.

The Arg. Of the Catholicke Church, and the notes thereof, of the Communion of Saints, and the forgiuenes of sinnes.

Question.

8 21. Lords l day.

54. What beleeuest thou of the holy Catholike Church of Christ.

Answere.

I beleeue that the Sonne of God doth by his Spirit and by the word, gather vnto himselfe out of all mankind from the beginning of the world vnto the end a congregation chosen to euerlasting life, agreeing in true faith, and doth mainetaine, & preserue the same, and that I am a liuely member of that congregation, and shall for euer abide,

The Exposition.

NExt vnto the article of the holy Ghost, very fitly followeth the article of the holy & Catholike Church of Christ, which why it is so called, is declared in this exposition: this point is most necessary to be known, without which the death of Christ were void, & whatsoeuer hath been hitherto declared were nothing worth, of all which this is the onely effect, that there may be a Church.

Esa. 53. 10. 11. 12.

Now

The Diuisio

Now there are two parts of this answere. The definition of the Church, that is, what I beleeue generally of the Church. 2, What I beleeue specially for mine owne comfort, namely that I also am a liuely member of that Church, &c. And it is to be marked in the article, that we are bound to beleeue the Church not in the Churche: for wee so beleeue the three persons in Trinitie, the Father, the Sonne, and the holy Ghost, that wee put our trust in them: but now chaunging the phrase of speech, we professe to beleeue the holy, not in the holy Church, that by this diuerse manner of speaking, God the maker of all thinges may be distinguished from the creatures, & that wee may acknowledge all those notable benefites which are bestowed vpon the Church, to be receiued of the goodnes of God.

A differ ence betweene beleeuing the Church and beleeuing in the Church.

Ier. 17. 5. 7.

The Church is defined to bee a Congregation which the Sonne of God hath and doth gather to himselfe out of all mankinde, from the beginning of the worlde to the end, by his Spirite, and by his worde, which congregation is chosen to euerlasting life, and doeth agree in true faith, & which he doth for euer preserue & mainteine.

Iohn 10. 11.

In this definition is first to bee marked, that he doeth expressely say and teach, that the Sonne of God, who is the onely Pastour of his Church, did gather from the beginning of the world, & consequently hath alwaies some Church out of all mankinde, which *I* confirme by these reasons. *It* is most certeine and out of doubt, that the kingdome of Iesus Christ is euerlasting: therefore there must needs haue been some from the beginning of the world, who did acknowledge him for their king. In Paradise who dare denie that our first parents did represent the Church of God both before their fall and after their fall? but chiefly when by the promise of the seede to come their minde was lifted vp to hope for reconciliation with God.

That there hath been a Church from the beginning of the world.

Gen. 2. 15. 16

Againe, whereseoeuer, and at what time soeuer the name of *Iehouah* was called vpon, then and there, there was a Church. But in the family of *Adam*, as afterwarde also of *Seth*, and *Enoch*, before the floode, the name of *Iehouah* was called vpon, when others did fal away from

1. Co. 1. 2.

Gen. 4. 26.

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the true Church: therefore then also had God his Church in the families of the faithfull, euen to the flood, and in the flood in the verie Arke, and after the flood in the family of Noah euen till Abrahams time, and to his posteritie, and from them to the comming of Christ, & from his death and resurrection to the calling of the Gentiles, according to the prophecie of Noah, & so by the mercie of God continued euen to vs also, and to these times which also shal neuer decay.

Gen. 7, 7. Gen. 9. 27. Luke 1. 33.

The Church is defined to bee a congregation of men gathered, or called out of al mākind: for the word *Ecclesia* commeth of the Greeke verbe ἐκκαλεῖν, which is to call foorth: which is done, when the Sonne of God with a loud voyce, or by the word preached doeth call men vnto him: as when in Paradise *Iehouah* him selfe called vnto him our first parents beeing fled away from his sight and presence, and when Christ hauing taken the nature of man, and comming to gather into the true sheepefold the scattered sheepe of Israell, cryed out: *Come vnto me al ye that trauel & are heaue laden, & I will refresh you.* Also, *I came not to call the righteous, but sinners to repentance:* and so in this calling foorth of men, which *Ecclesia*, that is, the Church doeth signifie, the bountifulnes & brightnes of the grace of God doeth shine.

The definition of the Church expounded. Gen. 3. 15.

Mat. 11. 28. Luke 5. 32.

And this is a definition of the Church somewhat generall, namely that the Church is a Congregation of certeine men, who are gathered and called by the Sonne of God, (to wit, by his ministers) to heare him, and to suffer them selues to be taught according to his worde: but wee must also marke that the same Church is defined to bee a congregation of men chosen to euerlasting life: not because euery one of them that are seene and doe appeare in that outwarde assembly and congregation, are of the numbrr of the Elect, but because the Church is so called of the better and more principal part.

A more special definition of the Church and why it is called a chosen congregatiō.

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Secondly, that God will haue those, whome he hath chosen to euerlasting life, and whome he hath determined to saue, to be trained vp in his Church and in his congregation, and to be instructed in the doctrine of saluation and of euerlasting life. Last of all, that out of this congregation, which we call the Church, both in respect of the

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doctrine, and also of the onely foundation which is *Iesus Christ*, there is no saluatiō to be had or else where found.

Whereof it is that wee must needes distinguish betweene the congregation onely outwardly called, which is the visible Church, and of the condition thereof in this life it is vsually called the Church militant, & absent from the Lorde as it were in a strange country: and betweene the congregation of those that are chosen to euerlasting life, which is the invisible Church, which is partly as yet militant here vpon this earth, whose souldiers may indeede die (as Ciprian saith) but they can not bee ouercome: partly tryumphant in heauen, so called in respect of them, whome from the beginning of the world, hauing finished the course of this life God gathered into heauen, and who doe enioy the glorious presence of God, and doe tryumph togeither with Christ: of which difference our chiefe master giueth vs example, when he saith, *Many are called, but few are chosen.* This conteyneth in it none but good: the other hath both good and bad mingled togeither: *Cain*, *Saul* and *Iudas*, were in the congregation of those that were outwardly called: But they were not of the Church of the elect: as also at this day there are many hipocrites found in the Church. Of the visible Church these things are spoken, *that it may be deceiued, that faith shall not be found vpon the earth, that charitie shall be quite put out, yea and that the very elect (if it were possible) should fal away:* of the inuisible Church this is said. *My sheepe shal no man take out of my handes.*

Rom. 8. 28. *Eph.* 1. 10 *Cyp. lib.* 1. *epist.* 1.

A double congregation of the Church. One of them that are onely outwardly called, another of the elect: whence commeth the distinction of the Church into visible and invisible Militant and Triumphant.

Matth. 20. 16. *Matth.* 24. 11. 12. 24. Iohn 10. 28. 29. 30.

Hitherto belongeth the parable of Christ concerning the tares growing among the wheate, whereunto he comparth the kingdom of heauē, that is, the Church here vpon earth and another parable also, wherein he compareth the Church vnto a drawe net cast into the sea, which gathereth together things of all sort.

Matth. 13. 25. *Math.* 13. 47.

Which distinction albeit it bee very true, and therefore necessarily to bee held: yet it being the propertie of charitie to hope well of all that are called to the Church of Christ, namely, that as they are outwardly gathered together, so they are also spiritually ingraffed into Christ wee ought to leaue vnto God, as to the searcher of the

Pet. 1. 1.

hearts

The discerning of the true members of the Church is to be left onely to God.
Esay 59.21.
Ioh.14.16.17
Rom.10.14.17.

hearts, the discerning of the elect, being content to ioyne our selues to the outward and visible Church, into which they must bee gathered, who desire to be gathered with the invisible Church, that is, with all the elect into the world to come, namely into heauen,

More ouer this outwarde and visible Church, wherein also the elect are here conteined, God doeth gather both by his Spirite, whome hee hath promised to abide with his Church for euer, to teach it all thinges, and also by the worde preached, and that euen vntill this day out of all mankinde.

The markes of the church of God.

1. The worde purely preached.
Luke 10.16.
Iohn 10.17.
Iohn 8.31.
Eph.2.20.
21:22.
Rom.1.16.

For the word of God is the first note of the true Church of God, and the principall meanes, whereby the holy Ghost worketh effectually, and wherby Christ is offered, and doeth receiue into the number of his citizens so many as according to the word of the Gospell do beleeue in him: wherto these sayings are to be referred: *He that heareth you, heareth me, and he that refuseth you refuseth me, and he that refuseth me, refuseth him that sent me.* Also, *My sheepe heare my voyce and follow me*: and againe, *If you abide in my word, ye shalbe truely my disciples.*

Hitherto Paul hath respect: *Being built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the head corner stone: in whom all the building being sutably coupled together, groweth into an holy tẽple in the Lord: in whom ye are also built together to be the habitatiõ of God by the Spirite.* And Peter. *We haue a most sure worde of the Prophets, to the which ye doe well, that ye take heede, as to a light shining in a darke place, vntil the day dawne, & the day starre arise in your hearts.*

2. Pet.1.19.

2. The lawfull administration of the Sacraments.

To this word the Lorde hath also added another note of the Church that neuer deceiueth, which is conteined vnder the worde, as a part vnder the whole, namely the lawfull administration of the Sacraments of Baptisme & of the Lords supper, which two marks whersoeuer they are seene, there it is at no hand to bee doubted, but that there is a true Church of Christ, which you may freely, & ought to call by that name.

Christ doeth ioyne both together, commanding his Apostles whome he was to send into the whole worlde:

Teach

Teach and baptize. And the Apostle in that notable sentence: *Let a man thinke of vs as of the ministers of Christ, and dispencers of the misteries of God.* Mat. 28.19. 1. Cor. 4.1.

Those markes and notes so long as they are reteyned and preserued by the Church, it may well be called the Church of the liuing God, the pillar and grounde of trueth, and finally orthodoxal, that is, holding the right faith, and therein of one firme belieſe and consent. Which is the true Church. 1. Tim. 3.15.

The same doeth Luke in the Actes very well expresse: *And they continued in the Apostles Doctrine, and in fellowship, and in breaking of bread, and in prayers.* Acts 2.42.46.

To these notes of the true societie and companie of the faithfull people is vsually added, that the same Church in the Creede, and in the Scriptures is called holy. But because that addition doeth rather declare who are to bee accounted among the true members of the Church, and who do properly belong to the Communion thereof, we will handle that in the article of the communion of Saintes, which dependeth vpon this article. Why the Church is called holie.

The same Church also hauing such notes is called *Catholike*, the reason of which title is brought, because the Sonne gathereth the same vnto him selfe out of all mankinde, as it pleaseth the Lord at all times, and out of euery nation together vnto him his chosen children; and so it is defined specially in regarde of the kingdome of Christ enlarged, which is not now shut vp within the family of Iacob, or within the walles of Ierusalem: because he acknowledgeth for the children of *Israel* and *Abraham*, euen all those who followe the faith of *Abraham*, and admitteth for citizens of *Ierusalem*, the inhabitants of the whole earth, so many as worshippe God in spirite and in trueth. Why the Church is called Catholike. Genes. 26.4. Luke 34.27. Math. 28.19. Ihon 4.33. Eph. 2.13.

That *Catholike* or vniuersall Church contayneth within the compasse thereof all particular Churches, which notwithstanding, if we speake properly, are called not *Catholike*, but partes of that *Catholike* and vniuersall Church, so that, no not the *Romane* Church, if it were at this day, as it was in *Paules* time, might take vpon it the title of the *Catholike church*, vnlesse it were figuratiuely, setting the part for the whole, in which sort, Particular churches, as of Rome; and whether they may be called Catholike.

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the ſame might alſo be grãted to the reſt of the churches.

And although theſe particular Churches bee one diſtant from the other, oftentimes ſome hundreth miles: yet that letteth them not all to make one bodie, and to obey one head, *Ieſus Chriſt*, and to be knit together with one band of faith and of the Spirite.

The holy Ghoſt is the ſoule of the Church.

For as wee ſee that in one man there is one ſoule and one bodie, but diuers members, which are quickened by one ſoule, ſo the Catholike Church is one bodie, and hath diuers members: but the ſoule which quickeneth this bodie, is the holy Ghoſt, by whome the Sonne of God as hee doeth gather togeither that congregation, ſo by the ſame bande he doeth couple and knit togeither all the members of the ſame bodie, howe farre ſoeuer they be diſtant one from the other, which not onely hee did from the beginning of the worlde, but now alſo will do the ſame, and will maintaine and preſerue his Church alwayes and vnto the ende of the worlde, not onely in generall: but alſo euen to euery member of his Church.

Eſay.59.21
Eph.4.3.
The Church ſhal continue for euer.
Eph.5.26.

In the time of the deluge did he not miraculouſly defende his Church in the Arke which *Noah* had builte by the commaundement of God: In the time of *Elyas* did hee not miraculouſly preſerue the ſame as it were in caues? as the anſwere was made vnto *Elias*: *I haue left vnto my ſelfe of Iſraell ſeuen thouſande*: although then the ſtate of the Church was ſuch, that God could not be ſerued but viſibly in his Church.

Gen.7.7.
1.King.19.18
Rom.11.3.

After what ſort, and with what care Chriſt preſerued his diſciples while hee continued in his humanitie here vpon earth, him ſelfe beareth witneſſe in this notable prayer, which is the foundation of the Church of God: *When I was with thē in the world, I keept them in thy name: thoſe whome thou gaueſt me, I haue kept, and none of them is left, but that childe of perdition, that the Scripture might bee fulfilled.*

Iohn 17.12.

For Chriſt is the euerlaſting king, and that true ſhepheard, who will ſuffer none of his ſheepe, for whome hee hath giuen his life to periſh, who prayed for Peter that his faith might not faile, and for all the Elect that they might neuer fall away.

Iohn 10.23.
Iohn 10.17.18.
Luke 22.32.
Matth.24.24

2. How

2 Howbeit although these promises of the care of Christ for his owne doe properly concerne the Elect: yet, forasmuch as they were offered to the whole visible Church, it is their part, whosoeuer are in the Church, to applie them to them selues for their owne comfort: otherwise what auaileth it to confesse the Catholike Church, and in mind and thought to conceiue that there is a company of the elect, vnles withall we thinke of such an vnity of the Church, whereinto wee are certenly perswaded that we our selues are ingraffed. 2 The vse and applicaton. 2. Cor. 13.5.

Wherefore wee must marke in the seconde place, that the vse of this article consisteth in this, that I beleeue my selfe also to bee a liuely member of that Congregation, and that I shall so for euer abide: which euery man shall by this meanes profitably knowe, namely, if he consider that euen at this day also the Sonne of God doeth gather vnto himselfe a Church, while he prouideth that his Gospel be publikely preached by ministers lawfully thereunto called, and the Sacraments by them administred according to the rule which he hath left. What vse there is of beleeuing the Chatholike Church.

Wherefore let euery man here thinke that hee is called by Christ, and bidden to come into his Church, to heare his voyce in the preaching of the Gospell, to followe it, to ioyne himselfe to this companie, by faith to lay holde vpon the worde of God, & Christ that is offered therein, to vse the Sacraments for confirmation of his faith, and so fully to perswade himselfe, that hee is a liuelie member of the Church, and that he hath fellowship with Christ: and therefore to indeuour to continue him selfe in brotherlie agreement with all the children of God, to giue vnto the Church the authoritie that it deserueth: finally so to behaue himselfe as it becōmeth a sheepe of the flocke, and by holines of life, franke confessing, godly invocation, & other dueties which the doctrine of the Gospell requireth, to make knowen also vnto others, that he hath delight in this congregation, that he belongeth vnto it, and will neuer depart from it. Heb. 10.25. 1. Iohn 3.21. Matth. 19.40

Then let him applie the generall promises of the preseruation of the Church to his owne vse, after this sorte, The Prophet saith that the Church is founded vpon

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the holy hils, that is, aboue in heauen: but I am a part of this Church: therefore God wil defend, preserue me, and my saluation. Christ saide that the gates of hell should not preuaile against his Church: but I belong vnto this Church: therefore Satan shall bee able to doe nothing against me, and though he stirre euery stone, yet shall I stand inuincible by the protection of Christ.

Mat.16.18.

Iohn 10.28. 29.30. Rom.8.31.38.

Againe he that is once made a mēber of the Church, and so ingraffed into Christ, he cannot fall away: but I am one by faith and by the Spirite become one bodie with Christ: therefore I cannot perish: and therefore I assuredly beleeue that I shall alwaies abide a liuely member of his Church: which is the true meaning of this article, whatsoeuer the Council of *Trent* say and determine to the cōtrarie: as if no man by absolute assurance might promise any thing to himselfe, although all ought to repose most certen hope in the helpe of God: which, what is it else but to hope in God, and yet to doubt of the faithfulnes, the constancie, and trueth of his promises, that is, to mocke God?

Concil. Trid. cap.13. Sess.6.

And not onely in regarde of mine owne person am I admonished by this article, thus to beleeue, and be perswaded: but also likewise to hope euen of the whole bodie of the Church: in so much, that although sometime no difference can bee marked betweene the children of God and profane persons, betweene his owne flocke & wilde beasts, yet I doubt not but Christ hath, and knoweth his owne, whome hee keepeth sealed vp, as Paule speaketh.

2. Tim.22.9.

The meaning of the word Beleeue.

For the worde (*beleeue*) hath this force; for if wee account those thinges onely to be vndoubted, which come vnder the sight of our eyes: no doubt in euery age of the Church, there hath often been such turning of all thinges vpside downe, that as the corne couered with chaffe can not be seene, so there was no face of the Church appearing.

1. King.19. 10 Rom.11.3.

The false doctrine.

THe Romanistes *passing by the true markes of the church do without the Scripture, set other marks of the Church, namely antiquitie, miracles, multitude, succession of place and*

Anſwere.

I beleeue that God for the ſatisfactiō of Chriſt hath quite put out of his remēbrance all my ſinnes, & euen that corruption alſo, wherwith I muſt ſtriue al my life long, & doth freely giue vnto me the righteouſnes of Chriſt, ſo that I ſhal neuer come into iudgement.

The Expoſition.

HAuing vnderſtood what the Catholike Church is, and what is the qualitie thereof, and what we are to learne thereby: nowe followeth the recitall of thoſe priuiledges, wherewith God hath graced it: of which forgiueneſſe of ſinnes, as being the chiefe treaſure of the Catholike Church is ſet firſt in order: the definition whereof out of the wordes of the *Catechiſme* is this, to wit a ſtedfaſt purpoſe and will of God, to lay aſide al memorie of ſinne, and the puniſhment thereof, and freelie to giue the righteouſneſſe of Chriſt, euen for his ſatisfaction, ſo that I ſhall neuer come into iudgemēt: in which definition wee are ſhortely to marke theſe principall pointes. 1, Who forgiueth ſinnes, namely God alone. 2. Wherein this forgiueneſſe of ſinnes doth ſtand, & how farre it reacheth. 3. For what cauſe God forgiueth ſinnes: and laſt of all, what is the fruite and effect of free forgiueneſſe.

What is ment by forgiuenes of ſinnes.

And for the firſt which maketh moſt of all for the confirmation of our faith, it belongeth onely to God to forgiue ſinnes, and he onely hath authority to doe it, for he beeing the party offended, what Angell or man dare or may giue to any other any part of his right? the Prophet Dauid flyeth vnto God, when he had offended him by two grieuous ſins: ſaying, *againſt thee onely haue I ſinned*, becauſe he knew that hee was to looke for forgiueneſſe of ſinnes from God: and againe, *There is mercy with thee that thou maiſt be feared.*

1

It belongeth onely to God to forgiue ſinne.

Pſal. 51. 1.

Pſal. 130. 4.

Secondly hee that ſhall forgiue all ſinnes & ſo cleere the conſcience, muſt be ſuch a one as ſeeth the heart, and knoweth all things: but ſuch a one is God alone: therefore God alone forgiueth ſinnes, both of thoſe that are committed againſt himſelfe, and thoſe that are committed againſt our neighbour,

Neither doeth it ouerthrow this, that Christ seemeth to giue that authoritie to the Church, or to his ministers: *Whose sinnes soeuer ye forgiue, they are forgiuen in heauen.* For they forgiue sinnes by reason of their ministerie, by preaching forgiuenes of sinnes to them that repent and beleeue in Christ, according to the commaundement of God: but God freeth from guiltines by his owne authoritie: euen as also in the Lordes prayer wee professe that *we forgiue our debters*, namely so far foorth as we lay aside all desires of reuenge, and forgiue the offence as much as in vs lieth; but God onely must needs absolue them.

Iohn 20.25. *How the Ministers forgiue sinnes* *Mat.6.12.*

Furthermore it bringeth vnto vs no small comfort, that wee perceiue with what affection God forgiueth sinnes vnto the faithfull: to wit, in such sort, that he layeth downe all remembrance of our sinnes, which are here set downe to be of two sortes, all actual sinnes, and euen that corruption wherewith wee must striue throughout al our life: that is, originall sinne: which notwithstanding he doeth so forgiue, that he doeth not altogeither purge vs from it, but so farre that it cannot condemne vs, and will also in his time quite deliuer vs from it.

Rom.8.1.

Whereto belong the similitude which God vseth euery where in the Prophets, and doeth thereby prouoke the people of Israell to earnest repentance, promising that he will *cast their sinnes behinde his backe, and into the bottome of the sea*: whereby the godly King Ezechias doth comfort and lift vp him selfe, and receiueth courage, being perswaded that God hath cast all his sinnes behinde his backe.

Mich.7.19. *Esay.38.17.*

For God is not like vnto men who oftētimes in words forgiue them by whome they are offended: but as by nature they are corrupt and prone to reuenge, so doe they neuertheless oftentimes remember old iniuries done to them, but God, when he forgiueth sinnes vnto man, doth it from his heart, blotting out all remembrance of his sinnes, for so he saith in Ieremie: *I will be mercifull to their iniquities, & will remember their sinnes no more.*

Ier.31.34.

To which grace of free forgiuenes is added also another that doth marueilously comfort, and confirme vs: namely that God doth not only forgiue vs al our sinnes, but

same they should readily & cheerefully bring into common for the edification of al men.

Therefore thus ought euery one of the faithfull to thinke, that, seeing they are members of one body, therfore God would haue them to be gathered in one to the fellowship of Iesus Christ, that whatsoeuer benefites God hath bestowed vpon them, the same they should liberally impart one to another: & as there is a compasion & naturall affection one to another, betweene the members of the natural bodie, neither doth the foot enuy the head, nor on the other side the heade the foot, or the rest of the members, that euen such a Spirituall loue and affection should be and beare the sway among them from one to another. 1. Cor. 12. 2 Phil. 2. 4. 5. 6

The dueties of the saints one toward another.

If therefore there be any that excell in speciall and notable gifts of the minde, they may not hide them in the earth, but bring them forth to common vse, as also no man may enuy them, but euery man must make much of these gifts of God in another, especially when hee seeeth them serue to the profite of his neighbours: and if there bee also among the faithfull any mighty and rich, and the necessitie of the Church and of the poore do require their help, they ought to giue liberally, and bestow frankely of that aboundance, which God hath heaped vpon them.

The cheerefulnes of the Saints in doeing good. 1. Tim. 4. 10 2. Cor. 9. 7. Rom. 12. 8

And this imparting of our giftes one with another, ought to be readily and cheerefully done, and not to bee wrong out of men against their wills: for that which the Apostle saith, *God loueth a cheerful giuer*, must be applyed to this purpose as also that that to the *Romanes*: *Hee that ministreth let him doe it with diligence, hee that sheweth mercie let him doe it with cheerefulnes*: or so we reade that the faithful did in the primitiue Church: who *being of one hart and of one mind, broght their money & their riches, & layd them at the Apostles feet for the vse of the poore*, in such sort, that no man wanted any thing that was necessarie for them, Act. 4. 35.

And truly it cannot otherwise be, but that they who are trulie perswaded that God is their Father common to them with all men, and that Christ is their com-

mon heade, beeing fast ioyned one to another by brotherly loue, should impart too and fro whatsoeuer they haue, and that with cheerefulnes.

The false doctrine.

BY this inwarde communion of the faithfull with Christ their heade, wee may easily iudge of our communion with Christ in the Sacraments: namely, that it is no grosse conioyning of Christes and our substance by touching one another, but a misticall coniunction by the Spirit and by faith: for the Sacraments doe seale none other thing then the word doeth promise.

gainst consubstantiati-

But this doctrine of the cõmunion of Saints, is abused, first by the regenerate Pelagians and Donatists in our time, who imagine the Church of Christ, the quality whereof is here expressed, to be in this world without spot or wrinckle: as if because the faithfull are called Saints, & the Prophets do foretel that there shalbe an holy Ierusalē, by which strangers shall not passe, & an holy temple into which the vncleane shal not enter, therefore the Church were perfectly holy, whereas the faithfull are rather so called, because with all their indeuour they doe striue to attaine to holines and absolute puritie, & because innocencie which they haue not as yet atteined vnto, is by the goodnes of God imputed vnto thē. Secondly this clause of the communion of Saints is abused also by certen Anabaptists, who by this pretence doe pull in (under the order of common wealthes as if it were vnlawful for euery man to possesse his owne substance, which God hath expressely warranted in the eight commandement: to whome adde the Romanistes, who refer this communion of Saints to that authority which the Pope braggeth of, and thinketh to be due vnto him of the Church of Rome, & all the reteiners of that sea: so that whosoeuer doe not giue to the Pope soueraigne honour, and subscribe to his traditions, are accounted heretickes and to bee out of the communion of Saints.

uguſt. de hær. cap. 86. & 9.

he perfe- ists.

el 3.17. ſa. 55.8.

The Anabap- ists.

See Sledenin ab. 6. commen.

Question.

56. What beleeuest thou concerning forgiuenes of sinnes.

Answere.

The Exposition.

IN these words is declared the qualitie of the Church, that is, what manner of Congregation that is, & ought to bee which wee call the Church, namely such a one, whose Citizens are holy. 1. By imputation of the perfect holines of Christ. 2. *In* respect of holines begun in them selues by the Spirite of Christ: for although the Church of God be conuersant in the world, and the world is altogither vncleane, and it cannot be, but from so corrupt an ayre it must needes draw much rust and infection: yet Christ would not haue his Church to be a stie for hogs, but whomesoeuer he doth indue with the knowledge of saluation, them he commaundeth to liue holilie, & worthy of the Gospel.

Rom. 8. 1.

In what respect the Church is called holy

1 Cor. 1. 2.

1. Thes. 4. 7.

Secondly the Church is painted out as it were a Spirituall common wealth, wherein how many citizens soeuer there be, they haue among themselues communion of the same priueledges.

A double communion of Saints.

This communion is double; the one inwarde, wherby such as the Lorde hath in this visible Church alwaies chosen, that is, true beleeuers, are vnited by the same Spirit, with the Father, and his Sonne Iesus Christ, and one with another among themselues: the other outward, standing in the mutuall dueties of Charitie, which the faithfull exercise one toward another.

As concerning the inwarde Communion it hath as it were these degrees. 1. That all the elect are by the grace of adoption the Sonnes of God, and haue the same Father in heauen.

Rom. 8. 15.

2. That all the elect are indued with the same faith, whereby they were ingraffed into the Sonne of God, euen from the very beginning, and as yet still are ingrafed which is their effectuall calling.

Eph. 4. 5. Rom. 8. 28.

3. That the same grace of Iustification is common in Christ vnto all, both vnder the olde and new Testamēt.

Psal. 32. 1. 2 Rom. 4. 8.

4. That the same glorification is common to the whole bodie.

Rom. 8. 30.

How waighty a matter the communion of the faithfull with Christ is,

This Communion is such that without it there can be no saluation, and therefore the consideration thereof doeth greatly delight and comfort all and euery one,

of the beleeuers: For howsoeuer it bee an excellent thing to take parte in the outwarde or visible Church of the same worde, prayers and Sacraments, yet the participation and inioying of these thinges is very often common to vs with hypocrites: but the inward cõunion wherby we haue fellowship with the Father, and with his Sonne Iesus Christ, is the speciall prerogatiue of the Elect, and euen of them, to whome the Lord hath giuen this speciall *authoritie*, or rather *honour* (to vse the wordes of the Euangelist) that is, of the faithfull and children of God alone.

1. 12.

Of this benefite Christ speaketh in Iohn: *I am the vine and you are the branches, he that abideth in me, & I in him bringeth forth much fruit.*

1. 15. 5

Faithfull is God, saith the Apostle, *by whom yee are called into the Communion of his Son Iesus Christ our Lord:* & in another place: *I thanke my God for the fellowship which ye haue in the Gospel.*

1. Cor. 1. 9.

Phil. 1. 5.

So Iohn: *That which we haue seene and heard, we declare vnto you, that ye also may haue fellowship with vs, & that your fellowship may bee with the Father, and with his Sonne Iesus Christ.*

Ioh. 1. 3.

Of this our inward communion, and fellowship with Christ, the holy Supper of the Lord is a seale: whereupon *Paul* saith: *The bread which we breake is it not the Communion of the body of Christ?*

1. Cor. 10. 16.

Such also is the fellowship which the faithful haue one with another, and that by the same bonde of the Spirit, wherof the same Apostle speaketh: *Because we being many are one bread, & one body, in ỹ we are partakers of one bred.*

1. Cor. 10. 17. The communion of the faithful amõg themselues. 1 Cor. 12. 13. Eph. 4. 4.

Againe: *By one Spirit we are all baptized into one body, whether wee bee Iewes or Grecians, whether we be bond, or free, and haue beene all made to drinke in one spirit.*

To the Ephesians: *There is one body and one Spirit, euen as yee are also called vnto one hope of your calling.*

Wherein the outward communion consisteth.

2. Moreouer of this inward and misticall Communion of the members with the head, and one with another ariseth that outward brotherly loue, which standeth in the worke and practise of charitie: the end whereof is, that whatsoeuer giftes euery man hath receiued, the same

persons, whereof the two former being rightly vnderstood make for vs, for that there is no doctrine either more auncient then ours, or confirmed with more, or more excellent miracles: but the rest that follow are ỹ very notes of the seat of Antichrist, For as for multitude, that saying of Christ is flatly against it, Feare not little flocke: *For succession of place, that is to daunce after the Iewes, and to shut vp the whole world in one citie: for succession of persons, if the Church were tyed to certeine persons, & not to true doctrine, then Christ & his flock had been worthely pronounced excommunicate, because being not the succesour of* Aaron, *yet he tooke vpon him to preach by authority, and discharge the office of the high Priest: And Paul had done very ill and vnwisely forewarning the Ephesians to watch,* for that after his departure, there would grieuous wolues not sparing the flocke, get in vpon them: *finally it had not been wel saide by* Tertullian, that faith ought not to be tryed by persons, but persons by faith.

The marks the popish Church.

Luk. 12. 32.

Iohn 9. 22.

Act 20. 29. 3

Lib. de Prescript. aduers. hares.

Therefore it is no merueile if of those and other like false suppositions they do conclude, that the authority of the church is aboue the authority of the word, and that it hangeth of the Churches determination, howe much reuerence is to be giuen to the Scriptures: which wranglers are notably refuted euen by one saying of the Apostle: *for he witnesseth that the Church is borne vpvpon the foundation of the* Prophets *and* Apostles: *If the doctrine of the Prophets and Apostles bee the foundation of the Church, that must first be certen & out of controuersie before this can beginne to be: And when the Church receiue it, and seale it with their consent, they do not of doubtful, & otherwise lying in controuersie make it authetical, but because they acknowledge it to be the truth of their God, they do without sticking reuerence it as the duty of godlines doeth require.*

Eph. 2. 26.

The Church is not abou the word.

Whereupon a certen Doctour of their owne, beeing thereunto driuen by the force of the truth, graunted that it might much more cõueniẽtly be said, that the holy Scripture giueth authoritie and dignitie to the Church, then contrariwise, & that for that trial of Ecclesiastical traditions, the only touchstone is the word of our Lord Iesus Christ expresselie deliuered in the bookes of the holy Scripture, and that it ought in no

M. B. in Epist. ad P. M. S.

sort to be heard. Thus saith Augustine, thus saith the Donatist *but*, thus saith the Lord.

Besides they offende against this article, who deny that there is any Visible Church in the worlde, and thinke that the Vse of the Sacraments is not necessarie, and may be omitted without sinne, and that it is sufficient if euery man be taught by himselfe, and bee his owne teacher and master at home, who certenly either doe not Vnderstande, the article of the Church, or elfe are stubbornelie contentious: for to what ende hath God giuen markes to discerne the true Church from the false? to what purpose did he commaund the Sacrament to be Vsed, why hath hee ordeyned his holy ministerie, but to that ende, that he may be knowen, serued, and prayfed of his children in his Church, according as he hath commaunded Vs in his word.

3 The dispisers of the Church

Last of al such men eue by the only title of Mother *might suffer them selues to bee admonished, how profitable, yea necessarie for Vs the knowledge of the Visible Church is, seeing there is no other entrance Vnto life, Vnlesse the Church conceiue Vs in her wombe, Vnlesse shee bring Vs foorth: Vnlesse she nourish Vs with her teares, finally Vnlesse she conteine Vs Vnder her custodie and gouernment, Vntill hauing put of this mortall flesh wee shal be like Vnto the Angels, for our weakenes will not let Vs be sent from schoole, Vntill wee haue been schollers all the whole course of our life. Moreouer no forgiueneße of sinnes is to be hoped for out of the Lap of the Church, nor any saluation, as* Esay, *and* Ioel *witneße, to whome* Ezechiel *subscribeth, when he denounceth that* they shall not be written in the writing of the house of Israel, nor be in the assembly of the people of God, *whom he doeth abandon from the heauenly life.*

Gal. 4. 26. Why the visible Church hath the title of Mother.

Mat. 22. 30.

Esay. 37. 32. Ioel. 2. 31. 32, Ezec. 13. 9

Question.

55 What meaneth the Communiō of Saints?

Answere.

First that al, & euery one of the beleeuers haue fellowship with Christ and al his benefits, as being members of him. Secondly that euery one who hath receued gifts, ought to imploy them readily and cherefully for the common profite, & saluation of all.

The

disse, the same day that departure out of the bodie: so also must we thinke of the blessed spirits of the Saints, according to the promise made to the thiefe: *This day shalt thou be with me in Paradise.* Luke 23.42. Phil.1.21.

For there is the same condition of the members and of the head, so farre foorth, that wee must beleeue, that euen at this day also the soules of the godly, so soone as they depart out of the bodie, are forthwith taken vp vnto Christ their head. That the soules of the faithful do depart out of the bodie vnto Christ

Which faith *Steuen* the first Martyr firmely holding, as hee was in dying committed his soule to Christ to bee kept, as to the faithfull shepheard and Bishop of our soules: *Lord Iesus receiue my spirit.* Act 7.59. 1.Pet.1.25.

In regarde whereof also the Apostle saith: *I desire to be dissolued, & to be with Christ*: & speaking of the faithfull after he had said: *when our earthly house shalbee dissolued, we haue a building in heauen*, hee addeth, *that we are absent as it were in a straunge countrie frō the Lord, so lōg as we abide in the bodie, but do desire the presence of God, by remooning out of the bodie*: vnlesse the soules did remayne aliue after the bodies, and did reteyne their substance, what is that that hath God present, after it is departed from the bodie? Phil.1.23. 2.Cor.5.1. That the soules reteine their substance after they are out of the bodie.

Nowe what and howe great that heauenly glorie is which the Spirite of the blessed doe enioy, it is rashnesse to enquire further then God giueth vs leaue to knowe. Let vs be content with these bounds set vnto vs by God, that the soules of the godly being discharged of the labour of their warfare doe depart into blessed rest, where they receiue both comfort, and peace, and securitie of cōscience, & with happie reioycing do looke for the accomplishment of the glorie promised vnto them, vntill Christ their redeemer do appeare. That it cannot be knowen what glorie the soules haue in heauen. Luke 16.9. and 21

The expectation of which seconde and better life, as it deliuereth the godly from all feare of death: so on the other side, the reprobate and vnbeleeuers are horribly afraide with thinking of their vnhappie estate after death, whose lotte without doubt is the verie same which *Iude* in his Epistle assigneth to the deuils, *that they are kept boūd in chayns, till they be drawen to ỹ punishment* What is the condition of the wicked after death Luke 16.23. Iude.6.

ment, whereunto they are appoynted.

The comfort of the faithfull by the resurrection of the flesh.

Furthermore the comfort which the faithfull receiue by the resurrection of the flesh that is to come, is conteined in these wordes: *That this flesh of mine, also beeing raysed vp by the power of Christ, shall againe be vnited vnto my soule, & be made like vnto the glorious body of Christ.*

The definition of the resurrection. *Orth. fid. lib. 4. cap. 28.*

So also the resurrection of the flesh is verie rightly defined, to wit, a raysing vp of that very flesh which did fal: Euen as it is described by *Damascene*: *The resurrection is the second standing vp of that which fell: or the resurrection is a conioyning againe of the soule and bodie together, and a secondarie restoring of that liuing creature which was dissolued, and did fall.*

That the same flesh of mine and no other shall rise againe. *Iohn. 20. 27. Luke. 24. 38.*

And that the same flesh of mine which fell, shall rise againe, what more certeine proofe can I haue, then Christ himselfe, who after his resurrection said to *Thomas*: *Put thy finger here and see my handes, and put foorth thy hand and put it into my side*: and to his disciples: *Behold mine handes and my feete, for it is I my selfe, handle me.*

1. Cor. 15. 23.

Whereupon *Paule* calleth *Christ* the first fruites of them that rise againe, because as hee rose againe in no other bodie but his owne, so also we, who belong vnto Christ, shall euerie one of vs rise againe in our owne flesh.

1. Cor. 15. 56. and 55. 54

Whereto also may bee added that which the Apostle in the same place witnesseth: *This mortall must put on immortality, and this corruptible must put on incorruption*: for, if euery seede in nature receiue his owne proper bodie surelie it were against reason, that the same bodie of man which is sowed, shoulde not rise againe: which is also to be vnderstood of the soule, namely, that that very soule which was before vnited to the bodie, shall bee restored vnto it againe.

That the same soule of mine shalbe ioyned againe to the bodie. *Acts 7. 59. Iohn 16. 9. 22.*

For this were contrarie to the righteousnes of God, if the same bodie, wherein the Martyrs suffered for the Name and doctrine of Christ, shoulde not ryse againe to glorie and immortalitie: if neither that soule, that bodie, that tongue, nor that hande which haue dispitefully vsed Christ and his members, should come vnder euerlasting torment and paines: likewise, if that soule, where-

with

Question.

47. What comfort doth the resurrection of the flesh minister vnto thee? 22. Lords day.

Answere.

Not only that my soule shal straightway after it is departed out of the body, be taken vp vnto Christ the head thereof, but that this flesh of mine also, being raised vp by the power of Christ, shalbe vnited againe to my soule, & shall be made conformable vnto the glorious body of Christ.

The Exposition.

NExt vnto the Article of forgiuenes of sinnes, followeth the resurrection of the flesh, or of this earthly lumpe, which is brought vnto dust againe, from whence it was taken, whereof first we must shew the certainty, & then the Comfort, which issueth from thence to the faithfull. Gen. 2.7 and 3.19.

The trueth of the resurrection of the flesh is manifest out of the Scriptures: for that the holy *Patriarkes*, were so carefull in prouiding their sepulchers, they did not so for any superstition, but in a godly consideration of the resurrection of their flesh that was to be vnto euerlasting life, and that they might remaine among all posterity, as memorials of their faith concerning the raysing vp of the dead: for which end *Abraham* purchased of *Ephron* the *Hittite* for a certaine peece of money, part of a fielde to serue for himselfe and for his familie: and *Iacob* being ready to die commanded his sonnes to lay his dead corps in this monument, wherein were laide *Abraham* & *Isac*: last of all *Ioseph* conditioned with the *Israelites*, that when they were to depart out of Ægipt they should then carrie his bones with thē into the land of promise, which the historie of *Iosua* the captaine, witnesseth to haue been performed,

1 That there shalbe a resurrection of the flesh.

Gen. 23.19.20
Gen. 33.19
Gen. 49.29.30
Gen. 50.25.
Iosu. 24.34.

Iob doth openly professe that hee looketh for the resurrection to come: *For I am sure that my Redeemer liueth, and he shall stand the last on earth: therefore after I awake, although the wormes eate this bodie, yet shall I see God in my flesh: euen I my selfe shall see him and mine eyes shall behold him, & none other for me, after that my reines are consumed within*

Iob. 19.25. 26.27.

within me.

Dan. 12. 2. And Daniel: *And many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and perpetuall contempt.*

So Christ himselfe speaketh of the generall resurrection:

Iohn 5. 29. *And they shall come foorth, that haue done good, to the resurrection of life, and they that haue done euill to the resurrection of condemnation.*

The same resurrection Christ prooueth by an euident argument against the Sadduces. *And concerning the resurrection of the dead, haue yee not read what God speaketh vnto you, saying: I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the deade, but of the liuing.*

Mat. 22. 31. 32

And in Christ himselfe wee haue both an example of it, and as it were a ground: for so Paul speaketh: *But now is Christ raysed from the dead, and is become the first fruites of them that slept: for by reason that by man came death, by man also came the resurrection of the dead: For as in Adam all men die, euen so in Christ shall all be made aliue.*

1 Cor. 15. 20. 21. 22.

2. Moreouer, as touching the comfort which the faithfull receiue by the resurrection of the flesh, the *Catechist* doeth set it downe soundely, first declaring the estate of the faithfull soules so soone as they are departed out of their tabernacle.

2 The state of the soule after the departure thereof out of the bodie.

Now that is most certen, that our soule so soone as it is departed out of the bodye, is straitway taken vp vnto Christ the head thereof, which is not hard to proue by testimonies of scripture.

What the soule is.

For the soule being a substance spirituall, without bodie and immortall, as it cannot dye, so neither can it be sayd to rise againe, but to remaine aliue after it is departed out of the bodie.

For vnlesse it were so, the Scripture should not rightly compare the bodie to a cottage, out of which it saith that wee depart when wee die, because it esteemeth vs by that part, which discerneth vs from bruite beastes, in which sence also Peter drawing neere vnto death, saith, the *time is come wherein he must lay downe his tabernacle.*

2 Cor. 5. 1.

2. Pet. 14. 4.

And as the soule of Christ was receiued into Paradise,

flatter himſelfe in ſinne, hee meeteth with it by this admonition: *Little children theſe things I write vnto you, that you ſinne not:* as alſo Ezechiel, or rather God himſelfe by the Prophet, ſpeaketh moſt ſeuerely againſt ſuch frowardneſſe: *When I ſay vnto the righteous man thou ſhalt ſurely liue, if he truſting to his owne righteouſnes, commit iniquitie, all his righteous deedes ſhall not be remembred, but in that his iniquitie which he hath commited, he ſhall die.* 1. Iohn 2. 1. Ezeck. 33. 13

The falſe doctrine.

SEeing it belongeth onely to God to forgiue ſinnes, vpon the laying of this foundation the deuice of meritorious auricular confeſſion falleth to the ground, wherein the poore people do giue that to their prieſtes to whome they make confeſſion, which none but God alone is able to doe. 1 Concil. Trid. ſeſ. 14. c. 5. Catech. Rom. pag. 225. and 227. The deuiſe of auricular confeſſion.

Secondly if God ſo forgiue ſinnes, that hee caſteth quite away all remembrance of them, and that for the ſatisfaction of Chriſt, who ſuffered in the fleſh for our ſinnes: the Romaniſts *do greatly erre, who reſtraine that ranſome of the Sonne of God, onely to deliuerance from euerlaſting puniſhment, as if his death had not beene of that force, that it could alſo deliuer the faithfull from preſent puniſhments of this life, which God often times layeth vpon his children, partly for original ſinne, and partly for actual ſinnes, not that they ſhould be in ſteed of any ſatisfaction, but for exerciſe of their faith, and of their patience, and to further their ſaluation.* 3 Conc. Trid. ſeſſ. 14. cap. 9. Of ſatiſfactory workes.

Thirdly if God forgiue all ſinnes, and euen that corruption wherewith we muſt ſtriue all our life long, then are the ſame men alſo deceiued, in that they ſtretch the benefite of forgiueneſſe of ſins for Chriſts ſake no further, then to the time that went before baptiſme, but as for all the time that followeth after, they part ſtakes between Chriſt and their owne works, or merites, which is to ouerthrow the very foundation. 3 Conc. Trid. ſeſſ. 14. cap. 8.

Fourthly they erre alſo in that they aſcribe grace vnto the ſacraments, as if the holy Ghoſt & forgiueneſſe of ſinnes were ſhut vp in theſe ſignes & ceremonies, ſo that whoſoeuer without vnderſtanding and without faith come to bee partakers of them they are ſaued, euen by that worke wrought: whereas firſt and before all we muſt be reckened amonge the people of God, and be members of Chriſtes bodie, if we will obtaine forgiueneſſe of ſinnes. 4 Conc. Trid. ſeſſ. 3. cap. 8.

Fifth

5 Of the forgiueneſſe of all ſinnes, and euen of thoſe that we dayly commit.

Fiftly by this article are refuted the Nouatians, *who after a man hath once receiued forgiuenes of ſinnes, and afterward ſinneth of infirmitie, thought that after his fal he was to looke for no more forgiueneſſe of ſinnes, and that againſt the verie rule of Chriſt, who commandeth to pray for our dayly ſinnes:* Forgiue vs our debtes: *and ſay to Peter,* that he ſhould forgiue his brother that repenteth, not only ſeuen times, but euen ſeuentie times ſeuē times, *being deceiued by theſe falſe principles:* that the Regenerate ſinne not, and haue an Angelike perfection. *Whoſe Biſhop* Aſceſius *the Emperor* Conſtantine *did iuſtly reproue, ſaying:* Set to the ladder, *Aſceſius,* and get vp to heauen alone.

The errour of the Nouatians.

Mat. 6. 12.

Auguſt. de hæreſ. cap. 38.

Mat. 18. 21.

6 Conc. Trid. Seſ. 25. Decreto de Purgat.

Sixtly & laſtly: if they who haue once by true faith applyed vnto themſelues forgiueneſſe of ſinnes, as God offereth it in the Goſpell, *ſhal not by the witneſſe of Chriſt come into iudgemēt, whereto ſerueth the* Romiſh purgatorie, *wherein, of endleſſe paine to deuiſe ſuch a one as hath end, they wil needs haue vs ſo long to endure puniſhment, till our ſcortched ſoules be ſet free by meanes of our ſatisfactions before God? yea what a God ſhall this be, who doth ſo ſeuerely puniſh thoſe that are without blame, that is,* vntill they haue paide the vttermoſt farthing (*for ſo they wreſt the place in Math. to ſerue their purpoſe*) *who are indeede nothing at all in debt? For it being plaine that there is no debt, but in regard of ſinne, if this be taken out of the way, the rule of Gods iuſtice requireth, that the puniſhment which is the reward of ſinne ſhould alſo of neceſsitie ceaſe: but becauſe they vſe to flie to the authoritie of the Fathers, let vs heare what Ambroſe witneſſeth:* He that here receiueth not remiſsion of ſinnes, ſhall neuer be there: (*that is, in the Communion of Saints*) and hee ſhall not be there, becauſe hee could not come to euerlaſting life, becauſe euerlaſting life is the forgiueneſſe of ſinnes. *And Cyprian:* After we are departed hence, there is now no place for repentance, no worke of ſatisfaction, here life is either loſt, or ſaued: here we prouide for euerlaſting life by the ſeruice of God, and by the fruit of faith.

Mat. 5. 20.

Ambroſ. lib. de bon. mortis.

Contra Demetrium tract. 1.

The Arg. Of the reſurrection of the fleſh, and of life euerlaſting, and of the fruite of both.

Queſtion

but alſo doeth giue vnto vs the righteouſnes of Chriſt, For both are required, that we may be able to ſtande before God, both ſatisfaction for our ſinnes, and imputation of righteouſnes & holines of Chriſt, according as the Apoſtle comprehendeth both the one and the other, whē he ſaith: *Him that knew no ſinne he made ſinne for vs: that wee might be made the righteouſneſſe of God in him.* And in the firſt to the *Corinth*, *who was made vnto vs of God wiſedome, righteouſnes, ſanctification and redemption.*

Two things are required to our reconciliation with God. 2.Cor.5.21. 1.Cor.1.30.

Beſides, this forgiueneſſe of ſinnes is ſo perfect, that it muſt bee vnderſtoode not onely of the guiltines it ſelfe, but alſo of the forgiueneſſe of the puniſhment: for God doeth not deale with vs in ieſt, or in ſport, but he dealeth in earneſt, euen as the creditour doeth then truely forgiue his debter, when he doth forgiue him, that he croſſe out his debt and cancell his bonde: which goodneſſe of God, Chriſt hath expreſſed by the parable of two debters, who when they had nothing to pay, their Lorde freely forgaue them the whole debt, for the creditour is not then ſaide to forgiue, when by his acquittance he witneſſeth that his mony is paide him: but when without any payment, he doeth voluntarily of his owne liberality blot out the debt.

That God doth alſo forgiue the puniſhment due vnto ſinnes. *Luke* 7.40.

Nowe for that nothing is more harde then to beleeeue the forgiueneſſe of ſinnes, becauſe nothing doeth leſſe agree with the iuſtice of God, then to leaue ſinne vnpuniſhed, it is not without cauſe added in the text that God doeth it for the ſatisfaction of Chriſt, in reſpect whereof he doth both graunt pardon for our ſinnes, and freely giue vnto vs the righteouſnes of Chriſt.

3 God doeth forgiue ſins for Chriſts ſake. 1.Ioh.2.2. 2.Cor.5.19.21

The cauſe of which aſſurance is to bee fetched a little higher, namely from the very couenant of God, and the oth, which conteineth in it this poynte: (*that God will remember our ſinnes no more*:) which couenant the Sonne of God, then whome there can be nothiug vttered or conceiued to bee greater in heauen or in earth, hath confirmed by his death: and which moſt perfect ranſome God hauing regarde vnto, ſaith in *Ieremie*: *that he will remember the ſinnes of his people no more*, in which benefite the other alſo is ioyned, to wit, the imputation of the perfect obedience of Chriſt, and of his righteouſnes. *Ier.31.34. Heb.8.12.*

In what respect God doth freely forgiue vs our sinnes. *Esay 9.5.*

And these two are very well reconciled, that although in respect of Christ, this forgiuenesse is for his desart, yet in respect of vs, our sinnes are freely forgiuen vs, because both God the Father hath giuen his Sonne vnto vs, & hee hath voluntarily satisfied for our sinnes.

Wherefore God in freely forgiuing vs our sinnes, doth nothing contrarie to his iustice, because Christ hath perfitely satisfied it: but he sheweth by this his free mercie, howe greatlie hee loueth vs in Christ his Sonne: and the Sonne him selfe chiefely by the voluntary abasing of him selfe, doeth declare his most perfect loue towarde vs.

The fruit and effect of forgiuenesse of sinnes. *Ioh.3.17.18. Iohn 5.24. Acts 16.31. Psal.32.1.2. Rom.4.7.9.*

Last of all, hauing vnderstood the article of free forgiuenes of sinnes, we must now weigh the fruit and effect thereof: which is, *that we shall neuer come into iudgement*, whereupon followeth saluation and euerlasting life: as Christ witnesseth: *For God hath not sent his Sonne into the world to condemne the world, but that the worlde by him might be saued: he that beleeueth in him is not condemned.* Againe, *Verily, verily I say vnto you, he that heareth my word, & beleeueth him that set me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* By which sentence is specially noted the free forgiuenes of sinnes for Christs sake, the effect wherof is saluation and blessednes.

The vse.

1

The which obseruation of the affection and loue of God, which hee beareth towarde vs in Christ shall serue vs to this vse: first to make vs take heede, that no doubting of the mercie and goodnes of God, in forgiuing vs our sinne, doe at any time creepe vpon vs, as if God did not from his heart, & truly forgiue vs: Secondly to driue

2

out all such security, wherby it vsually commeth to passe that men doe careleslie sleepe in their sinnes, considering that both sinne dwelleth in vs, wherewith wee must striue all our life long, & also that by this redinesse and goodnesse of God freely to forgiue vs our sinnes, we are the rather prouoked more carefully to auoide sinne, according to the doctrine of S. Iohn, who when hee had taught, that, *if we confesse our sinnes, the Lord is faithfull & iust to forgiue vs our sinnes*, least any man might hereupon

1. *Ioh.1.9. Rom.6.11.*

flatter

with holy men haue glorified & called vpon God, should not be blessed with euerlasting glorie.

Hereto may bee added that the Apostles saying, that Christ shalbe the Iudge of the worlde, alledging the testimony of *Esay*: *I liue, saith the Lord, and euery knee shall bowe vnto me:* where he doth openly declare that they whom hee speaketh vnto shall come before him to giue an account of their life, which could not be true, if there should new bodies come to appeare at the iudgement seat of God. *Esa.45.23*

And euen very children doe so vnderstand the words of rysing and raysing againe: for we will not say that that riseth againe which is now first created, neither could y saying of Christ stand: *Whatsoeuer my Father hath giuen me, it shall not perish, but I will raise it vp at the last day.* *Iohn 6.34.*

With this hope was *Iob* comforted, when he was more like a dead corps, then a man, because hee knew that hee should be clothed againe with his skinne, and that hee should in his flesh see God, euen he and none other for him. *Iob.19.25.26.*

The ground of this our comfort is twofold. 1. The power of *Iesus Christ*. 2. His trueth, who can neither deceiue nor lie.

By whose power the resurrection shalbe wrought.

For seeing that Christ is not onely man, but also God, and therefore almightie, as hee was able to rayse vp himselfe, so shall it be easie for him, to quicken our bodie, after it be brought to dust: and he hauing all the elements ready at his becke, no difficultie can let him, but that he may commaund the earth, the water and the fire to restore, whatsoeuer seemeth to haue beene consumed by them. *Rom.1.4. Rom.8.11. 1 Cor.15.21.*

And whereas it was saide euen now, that for proofe of the resurrection, soules must bee directed to the infinite power of Christ, *Paule* doth briefly teach the same when he saith, that *we do looke for Christ from heauen to make our vile bodie like to his glorious bodie, according to his mighty power, wherby he is able to subdue all things vnto himselfe.* *Phil.p.3.20.21*

So that they indeede doe very grossely, who doe here respect, what may naturally be done, where there is laid before vs an incomprehensible miracle, which by the

1. Cor. 15.39. greatnes thereof doeth euen swallow vp our sences, whome the Apostle doeth verye deseruedly scorne at.

Last of al to know in what state the same flesh of ours shall be, maketh not a little for the comfort of all the godly, namely, *Like vnto the glorious bodie of Christ.*

What maner of flesh we shall haue in the resurrection. Mat. 22.30. Mat. 13.34. Mat. 17.17. 1 Iohn 3.2.

The same flesh: for substance, shall rise againe: but the qualitie of it shalbe changed: for it shall be beautified & indued with a new excellency, brightnes and glorye, and shall be indeede altogether glorious, and that not only because it shalbe incorruptible, but chiefly for some more excellent chaunge: as when Christ saith, that in the resurrection we shalbe as the Angels in heauen: and in another place hee compareth the righteous to the shining of the Sunne: a tast whereof he gaue in his owne bodie vpon the mountaine, when hee was transformed before his disciples, and his countenance did shine like the Sunne.

1 Cor. 15.49 The Apostle intending to shew the same change saith: *It is sown a naturall bodie, it riseth a spirituall body:* &, *as we haue borne the image of the earthly, so shall wee beare the image of the heauenly*: signifying that in the resurrection our bodies shalbe spirituall and heauenly: not that the matter of our bodies shalbe brought to nothing, but because after the resurrection, they shall liue no more a naturall life, but a spirituall life: they shall not be nourished, they shall not beget: they shalbe inflamed with the quickening Spirit, and shalbe altogether glorified, & yet determined within some place.

What maner of bodies the vnbeleeuers shall haue after the resurrection.

And by this excellency shall the bodies of the righteous differ from the bodies of the vnbeleeuers, which shall also rise againe by the power of Christ, but as of a Iudge, and shalbe indeed incorruptible and immortall, in respect that they shall neuer die: but these things as all other things shall turne to them for a curse, so that they had rather a thousande times die, then to liue so miserable in paines that neuer shal haue end.

Last of all that which the Apostle saith, that our vile bodies must be made like vnto his glorious body, is not so to be taken, as if both should be in equall glorie, but accor-

according to the measure of the gift of Christ: for it is meete that the head should haue some preheminence aboue the members.

Wherefore seeing wee haue this grounde of the resurrection of our flesh, from hence is ministred vnto vs that comfort which is necessarie. 1 To take away all heauynes which we conceiue for the dead, according to *Pauls* doctrine: *I would not haue you ignorãt, brethren, concerning those that sleep, that you sorrow not as others ꝙ haue no hope? For if ye beleeue that Iesus dyed and rose agayne, so also shall God bring with him those that are laid asleepe in Iesus.* 2. To driue away all feare of death by the hope of a better life, to which wee shall come by the resurrection, in respect of which end *Tertullian* doubted not to call the resurrection of the flesh, the confidence of Christians. 2, To incourage vs vnto good workes, not to deserue anything, but because life is promised to them that doe well. Last of all, that by remembrance the resurrection to come, wee may be hindred from euill doing, euen because of the punishment then threatned to euil doers.

The Vse.

1
1. Thes. 4. 13. 4.

2
2. Cor. 5. 1. 2

Tertullian.

3
Rom. 2. 7. 10
Iohn 5. 29.

4

The *false doctrine.*

IF the soules of the godly after they are departed out of the bodie, are straight way receiued into euerlasting tabernacles, and gathered vnto Christ their head: contrariwise the soules of the wicked vnto the deuill, that which the Romanists *trifle about ꝙ paines of Purgratory, must needs be a meere forgerie.*

1
Concil. Trid. sess. 6. cap. 30.
Purgatorie refuted.

Such is also the fancy of those who are called Psychopãnychites, *or rather* ψυχοκτονοι, *that is, soule killers, but without wound, who say that the soules do sleep, or else die, vntill the day of iudgement.*

2
The errour of the Psychopannychits.
Epiph. l. 2. tom. 2. cap. 56.

Thirdly, if the same flesh for substance shall rise agayne, which did fall, wickedly thought the Manicheis, *both old and new, (as the* Anabaptistes *) who imagined that the soules should haue new and other bodies, because it is not meete that the flesh which is vncleane, shoulde rise againe: as if ther were no vncleannes of the soule: forgetting the Apostles doctrine, that* flesh and blood shall not possesse the kingdome of God, *that is, that in the resurrection our bodies shalbe deliuered from all infirmitie.*

That there is vncleannes in our soules
1. Cor. 15. 50.

4 The errour of Hymeneus & Philetus. 2. Tim. 2. 17.

To whom they also may be added, who said that the resurrection was past already, as long ago Hymeneus *and* Philetus, *and at this day many fantastical men, imagining the resurrection to be I know not what allegorie.*

5 The errour of the Pythagoreans.

Last of all, their error also is here described, who haue by strange deuises darkened the doctrine of the resurrection, as the Pythagoreans *long since, and others, who haue brought in the returning of mans soule into the bodies of beasts, to bee borne againe: against whom* Augustine *hath written, lib. 22. de Ciuitate Dei, Cap. 28.*

Question.

58 What comfort receiuest thou by the article of euerlasting life?

Answere.

That because in this present life I feele the beginnings of euerlasting ioy in my heart, I shal after this life enioy ful and perfect blessednesse, wherin I shal praise God *for euer: which blessednes neither eye hath seene, nor eare hath heard, nor any man can conceiue.*

The exposition.

THis article is very fitly set in the last place, as beeing the ende both of the whole doctrine of the Gospell, and of all the articles of faith, which *Iohn* briefly poynteth at, concluding in this sort whatsoeuer he had taught of Christ: *These things are written that ye may beleeue that Iesus is that Christ, that Sonne of God, and that in beleeuing ye may haue euerlasting life through his name.* Iohn 10. 31.

Therefore this article is most necessarie, the trueth whereof is also thus prooued. If the faithfull shal haue a resurrection of the flesh, and if the same shall againe bee vnited to the soule, it followeth that the faithfull both in soule and bodie shall liue in blessednes for euer, which is the last ende of our calling and of true happinesse: which *Augustine* very wellgathereth out of the former article, saying; *Blessed life can not be without immortalitie, whereunto the resurrection bringeth vs.* Lib. 13. cap. 8 de Trinitate

1 That there is an euerlasting life.

Secondly, *if God be not the God of the dead, but of the liuing*, and *God is the God of Abraham, Isaac, and Iacob*, who in respect of the bodie are dead: then must there Matth. 22. 32.

needes

needes remaine another life, wherein their soules doe liue for euer, and where they shalbee one day in bodie, which can be none other but euerlasting life. 1.Cor.15.19

Paul prooueth the same: *If in this life only we haue hope in Christ, we are of al men most miserable*: signifying that there is another life to come, wherein there shall bee an end of all wretchednes and heauines, and our mourning shalbe turned into ioy.

Wherewith agreeth that which he writeth to the Romans: *For I account that the suffering of this present time are not worthie of the glorie which shalbe reuealed.* And to ỹ Corinth. *For we know that if this tabernacle of our earthlie house, were dissolued, that we should haue a building of God, an house not made with hands, but eternall in heauen.* Rom.8.18. 2.Cor.5.1.

So saith the holy ghost in the Epistle to the *Hebrewes*: *For (saith he) we haue not here an abiding citie, but we looke for one to come*: by which glorie and citie to come, nothing els is meant, but that euerlasting life in heauen with Christ our head, which shall accompany the immortalitie of the soule, aud the resurrection of the godlie. He

Therefore it being plaine out of these and other places of Scripture, that there is life euerlasting, let vs now see what euerlasting life is, and what cõfort the faithful receiue by the assurance thereof.

The description of euerlasting life is this: that it is a sense, and feeling of euerlasting ioy and gladnesse begun in my heart presently, that is in this worlde, and after this life an enioying of full and perfit blessednes: which blessednes neither eye hath seene, nor eare hath heard, nor any man can conceiue. The description of life euerlasting & what comfor we haue thereby.

This definition or description of euerlasting life standeth of two parts: the one is, of the beginning thereof in this life, the other of the perfectiõ of it in the life to come, which is truely worth the noting: for vnlesse euerlasting life be here begun in vs, there is no cause to hope, that hereafter wee shal haue and enioy it: for whosoeuer in this life haue had no taste nor feeling of it, shal neuer be partakers thereof in the resurrection. Apoc.20.6. 2.Cor.5.2.5

Now euerlasting life is called the beginning of euer-

erlasting
e defined
y the effects

lasting ioy & gladnesse in our hearts, of the effects thereof, which that we may the better vnderstand, it shall be good to search out the causes of this ioy, to the intent we may know what manner of gladnes and ioy it is.

The causes of this ioy and gladnes in this life are the holy Ghost, and faith in Iesus Christ: according to that saying of the Apostle: *the kingdome of God*, that is, euerlasting life (which is begunne when God raigneth in vs) *is righteousnes, peace, & ioy in the holy ghost*, for frō whēce ariseth true gladnes? namely of that that our sinnes are forgiuen vs, that Christs righteousnesse is imputed vnto vs, that we are reconciled vnto God, which benefits God bestoweth vpon vs by his Spirite, when he doeth regenerate vs, and create in vs that instrument which we call faith, whereby we lay holde vpon, and apply to our selues Christ and all his merits, and doe from thence forth yeeld our selues to be ruled by his spirit.

Rom. 14 17
That euerlasting life is begun in vs by the holy Ghost.

2
Contrary effects doe follow of contrarie causes.

For as before regeneration wee led a naturall, or rather a carnall life, and all our actions were like to their beginnings: so after wee are regenerate and inlightned into the knowledge of Iesus Christ: then both that peace and quietnesse beginneth to shine vpon our consciences, and wee begin to enter another life, the Spirite ruling and gouerning all our thoughtes, wordes, and deedes.

Wherein the beginning of euerlasting life doth consist.

Wherefore the beginning of euerlasting life consisteth in two pointes: first in the true and sauing knowledge of God, and faith in Iesus Christ, from whence ariseth peace and ioy to our conscience. Secondly in the obedience of the Spirit, when we suffer our selues to bee guided and gouerned thereby, and to haue entertainement, and to dwell in vs. Of the first, Christ himselfe beareth witnesse: *This is euerlasting life to know thee, &c.* and againe. *Verily, Verily, I say vnto you, he that heareth my word, & beleeueth him that sent me, hath euerlasting life.* Of the other the Apostle speaketh, when he calleth that life which we do liue being ingrafted into Christ by the Spirit, *the life of God*, which Peter also hath expressed by the name of the *deuine nature*.

Iohn 17.5.
Iohn 5.24.
Ephes. 4. 2
1. *Pet.* 1.4.

Wherefore they that are destitute of this nature, and

of these heauenly qualities, because they cannot moue themselues to anye good action, are called in the scriptures *dead*: contrariwise they that by regeneration haue attained this newe nature of the holy Spirite, and these heauenly qualities, because this their nature being now made new, they are moued to thinke well and do well, are truely called *Liuing*, and said to haue life, and that euerlasting.

Who are dead & who are liuing according to the Scriptures.
Mat.8.12.
Ephes.4.18.

And albeit these be only the beginnings of euerlasting ioy by the knowledge of God in Christ, and by the feeling of all his benefits; yet are they such for them, Christ biddeth the faithfull reioyce and bee of good courage euen in the midst of afflictions, saying: *Reioyce and be glad because your reward is great in heauen*, In another place he doth hereby comfort his Disciples. *And you now therfore are in sorrow, but I will see you again, and your harts shal reioyce, and your ioy shall no man take from you.*

Mat.5.12.
Ioh.16.22.

Such was the ioy wherewith Paule wished the Philippians to be full, to wit, spirituall ioy: *Reioyce in the Lord alway, and again I say reioice.* And, *the peace of God which passeth all vnderstanding shall keepe your harts.*

2 Cor.5.2.
Philip.4.4.7.
Rom.14.17.

2. But there shall be a farre other manner of that full and perfite and absolute comfort, which beginneth indeed after death, because then we come neerer vnto God, but shall not come to the full before the day of iudgement: for when that which is vnperfit shalbe done away, and we shall know God face to face, then shall also the ioy of the faithfull, and the elect bee perfect, and their blessednes shalbe in all points accomplished.

Of what sort & how great the perfection of life euerlasting is.

Which happines of the Elect the Apostle out of Esay setteth downe shalbe so great *as neither eie hath seene nor eare hath heard nor any man was euer able to conceiue, which God hath prepared for them that loue him.*

Esa.64.4.
1 Cor.2.9.

Of the same state of the faithfull thus speaketh Iohn: *Deerely beloued, we are now the sons of God but as yet it appeareth not what we shall be: but we know that when he shal appear we shalbe like vnto him, for we shal see him as he is.*

1 Iohn 3.2.

For seeing that God, to whom then we shall be fully ioyned in Christ, and of whom we shall then be satisfied

uerlasting
fe standeth
the fruition
f God.
Gen. 15. 1.

with the full fruition, is the fountaine of all goodnesse, we neede to desire nothing beside him, whereby to make vs truely happy, as he himselfe speaketh to the Father of all beleeuers, and so to all beleeuers: *I am thine exceeding great reward.*

Psal. 16. 5. 6 8. 9. 11.

Hereupon not without cause doth the Prophet set his chiefe felicitie in this, that the Lord is the portion of his inheritance, and therefore he saith: *I set the Lord alwaies before me: because he is on my right hand, therefore I shal not fall: therefore my hart reioyced, also my flesh shal rest in hope: thou wilt shew me the path of life: and the fulnes of ioy in thy presence, and at thy right hand pleasures for euermore:* as if he had said: Thou wilt graunt me, that hauing tried and runne ouer the race of this life, I shall enioy that moste ioyfull, most pleasant, and euerlasting life in thy presence who then shalt be all in all.

Apoc. 21. 22. 23.
The heauenly Ierusalem.
Luk. 23. 43.
Mat. 8. 11. & 25. 21.
Esa. 15. 18.
Apoc. 7. 17.
Act. 3. 19.

In the Apocalips by the heauenly Ierusalem is declared the condition of the faithfull in the life to come: *For that Cittye needeth no Sunne, nor Moone to shine in it: For the glory of* God *shineth in it, and the light thereof is the Lambe.*

In other places the same state is described by *Paradise, by setting downe with abraham, Isaac, and Iacob: by the ioy of the Lorde: by wiping away all teares from the eyes of the faithfull, and by the times of refreshing.*

2. Thes. 1. 10.

In the latter Epistle to the Thessalon. Paule in other words setteth forth the same glory, saying, *that our Lord Iesus Christ will come to be glorified in his Saints, and to bee wonderfull in all the faithfull in that day.*

By this discription of euerlasting life such as it is, wee may also after a sorte iudge of euerlasting death, what manner of death that shalbe: namely a depriuing of the loue, the presence, and the sight of God: for so the Apostle speaketh of the vnbeleeuers, *which shall bee punished with euerlasting destruction from the presence of the Lord, and from the glorie of his power.*

2. Thes. 1. 9.

The discription of euerlasting death.
Mat. 22. 13.
Mat. 3. 12.
Esa. 66. 24.

In other places their paines & torments are shaddowed out vnto vs by bodily thinges, as by *darkenes, weeping, and gnashing of teeth, fire that neuer shabe quenched, the worm that neuer leaueth gnawing*: because no descriptiō is

sufficiently able to expresse the grieuousnes of Gods vengeance against them.

By which manner of speaking, as we must bee helped in some sort to conceiue the miserable estate of the wicked: so ought we chiefely to bend our selues to consider of this how grieuous a thing it is to be shut out from all fellowship with God, and not that onely, but also to feele the maiestie of God to bee set against thee, so that thou canst not escape, but be ouerwhelmed by it: and to escape this misery, wee must order our life most warilie, namely, we must hate sinne, loue righteousnes, & cleaue constantly vnto Christ, that being deliuered by him from the curse, and from euerlasting death, wee may be translated into life euerlasting.

Which being so, it is the duty of euery faithfull man, by a true faith and full and stedfast perswasion to applie vnto himselfe this comfort generally propounded out of the assurance of euerlasting life, wherunto this clause leadeth euery man: *I beleeue the life euerlasting*, that is, I am perswaded that both in soule and bodie I shall attaine that life euerlasting, and that the same life which is in Christ Iesus shalbe reueiled in me, and that *when Christ shall appeare, then shall I also be with him in glory*. *Coloss.* 3. 4.

The vse.

The certainty of euerlasting life.

For first Christ will not breake his promise, who as hee hath promised euerlasting life to those that are his, so will hee raise them vp at the last day that they may inioy it. Secondly I am assured thereof by the verye beginning of it, and *that he which hath begunne that good worke in me, will also make it perfite, euen vntil the day of Iesus Christ*. *Iohn* 10.28. *Ioh.* 6. 44. *Phil.* 1.6. 2 *Pet.* 1.10.11. 1 *Pet.* 1.5. 1 *Cor.* 1.8.

Last of all wee must marke that this is the most principal end of euerlasting life, namely, that wee shoulde praise God in that life for euermore: For as the rest of the creatures, were created for the vse of this present life, although they doe also after a sorte glorifie God, so men were created much more to glorifie God in that euerlasting lyfe, according to the testimonie of Esa: *Ioy & gladnes shalbe found therein, thankesgiuing, and the voice of praise*, which beeing spoken of that deliuerance which was but a tipe of this, shall then be really performed. *Apoc.* 4.8.9. 10.11. *Psal.* 19.1.2. *Psal.* 149.1.2 *Esa* 51. 3.

The

The false doctrine.

Concil. Trid. sess. 6. cap. 2.

TO this perswasion of the faithfull touching euerlasting life, the mistrust & doubtfulnes of the Romanists is most contrarie, and is no lesse false and vngodly, then hurtful, & dangerous to mens consciences.

The Arg. *A repetition of the fruit of all the articles of our beliefe: where, both of Iustification by faith, and of the word (faith onely.)*

Question.

23. Lords day.

59. Nowe when thou beleeuest all these things, what profit commeth to thee thereby?

Answere.

That in Christ I am righteous before God, and heire of life euerlasting.

The Exposition.

WE haue gone through the Exposition of all the seuerall articles of faith, wherein we are commanded to beleeue those things, which belong vnto our saluation: For this *Creed* is the badge of Christian & faithfull men, which they ought alwaies to haue in readines against the enemies of Christian faith, and by these articles as by a touchstone to try whatsoeuer may be thrust vpon them for doctrine, so that if it disagree with one of these, it must be refused, & cast away as false: Now followeth a short repetition of the fruite of all these articles: for although euerye article hath his seuerall fruite, yet they doe all tend as it were to one principall, vvhereof we will especially intreat in these three questions.

And not without cause is it set downe in the first question, that we must beleeue all those thinges, which we haue hearde hitherto in the Exposition of the *Creede*. For there is no article of faith which euery one, that desireth to be & to seeme a Christian, ought not reuerently to receiue, to beleeue, & to imbrace: because whosoeuer calleth into doubt one among them all, doth in a manner ouerthrowe the whole order of them: for they are so fast linked one to another, that they neither may, nor ought to be pulled asunder by any meanes, so as the Apostle

postle did very well say, that they who hauing cast away a good conscience, and faith vnfained *turned into faith iangling*, haue erred from the marke, and *haue made shipwracke of faith*, that the like may not happen to vs, wee ought both to thinke and speake very religiously of all the articles of faith, that we may be taught what fruit we receiue by this faith, and what benefite it bringeth vnto vs. 1. Tim. 1. 6. 19. 20

The most excellent fruite of this Catholike faith is declared to be this, namely that hereby I learne in what place I am with God, and what reckoning he maketh of me, which is the onely foundation both to confirme our faith, and also to stirre vp our deuotion towards God, & that is it which is expressed in these words: *That in Christ I am righteous before God, and therefore heire of euerlasting life*: in which, two things are saide: one, that in Christ I am righteous in the sight of God: the second, which followeth vpon the former, that of this righteousnesse commeth euerlasting life. The fruite of the Catholike faith. The division

To be and to bee accounted righteousnes in Christ is, when a man being shut frō the righteousnesse of workes, doeth lay hold vpon the righteousnes of Christ by faith, wherewith hee beeing clothed appeareth in the sight of God not as a sinner, but as a righteous and innocent and heire of euerlasting life. What it is to be righteous in Christ. *Rom.* 8, 1.

Besides to bee righteous before God, hath a singular force: for a man is easily iustified before men, who both themselues are sinners, and may easily erre and bee deceiued in iudging: but to be accoūted righteous before God, who is perfect righteousnesse, from whome nothing can be hid, in whose eyes the very Angels are not pure, is a matter of very great waight & moment: & which bringeth sound comfort to a man both in life and in death. What it is to be righteous before God. *Iohn* 4. 18. *Rom.* 8, 33. 34.

Last of all in those wordes to bee righteous in Christ, and to be heyre of euerlasting life, there is a secret opposition betweene the righteousnesse which the Lawe promiseth, and betweene that which we obtayne in Christ by faith, not that they are diuerse in them selues, or that the on edisagreeth from the other, but that all the disagreement consisteth in the way to attain saluation by the Wherein the righteousnes of the law, & the righteousnes of faith do differ & wherin they agree.

one

one and by the other.

What the righteousnes of the law is *Deut.*30.12.

The righteousnesse of the Lawe is the fulfilling of the Lawe, or conformitie with the Lawe, perfourmed by him who is saide to be righteous thereby, the condition whereof is this: *That he that doeth these things shall liue by them.*

What the righteousnes of worke is

The same is called righteousnesse of workes, which can be in no man, but in whose life there is that puritie and holinesse euen before the iudgement seat of God: or who by the vprightnesse of his workes is able to satisfie *his iudgement.*

*Rom.*10.3.

Because it is impossible for vs to performe this in respect of our selues wee are kept fast bounde and tyed vnder guiltinesse and death, vntill the *righteousnes which is of faith,* as Paul calleth it, succour vs.

What the righteousnes of faith is.

The same is vsually called the righteousnesse of the Gospell, because in the Gospell it is declared vnto vs, both where wee may get that which otherwise we haue not, and when we haue founde it, howe wee may enioye it.

2 Nowe the effect of this our righteousnesse in Christ by faith, is saluation or life euerlasting, according to that saying of the Apostle: *Therefore the inheritance is by faith, that it may be by grace, and that the promise may be sure.*

*Rom.*4.9.

The same hee confirmeth to the Romanes, out of the Prophet Habucuk: *The iust shall liue by faith,* to prooue that both righteousnesse before God, and life is imputed to faith.

*Habac.*3.4. *Rom.*1.17. *Iohn.*3.36.

Question.

60 Howe art thou righteous before God?

Answere.

By faith alone in Iesus Christ, so that although mine owne conscience doe accuse me that I haue grieuously offended against all the commandements of God, and haue not kept any one of them, moreouer also that I am prone to all euill, yet notwithstanding (so that I do embrace these benefits with true affiance of minde) without any merite of mine owne, of the meere

meere mercie of God, the perfite ſatisfactiõ, righteouſnes & holineſſe of Chriſt is imputed and giuen vnto me, as if I had neither committed any ſinne, neither were there any blotte or corruption cleauing vnto me: yea, as if I had my ſelfe perfectly performed that obedience, which Chriſt hath perfourmed for me.

The Expoſition.

AS in the former queſtion wee haue ſhewed that wee are righteous before God in Chriſt: ſo here, howe we are righteous before God, that is to ſay, howe wee that are vnrighteous and vnworthie are accounted righteous, and withall the whole order of our iuſtification is plainely ſet downe: to which point wee muſt bringe ſo much the more care and heede, becauſe the deuill hath gone about to darken and ouerthrowe this doctrine, which hee knew to bee the principall ſtay to vpholde religion.

what iuſtification by faith is.

And firſt wee muſt define iuſtification by faith, and then ſhewe the fruite of this doctrine, Iuſtification is nothing elſe but a reconciling of vs with God, who were by nature vnrighteous, conſiſting of two partrs: namely, the perfite forgiueneſſe of all our ſinnes, and the imputation of the moſt perfect ſatisfaction, righteouſnes, and holines of Chriſt, made and giuen by the free mercy of God, without any merite of ours, and which is receiued of vs by faith alone.

Faith is a meanes whereby wee apprehend iuſtification.

From hence may an anſwere vnto this queſtion, How *I* am righteous before God, that is, howe I am able to ſtand, to bee acquited, and accepted in the ſight of God, and bee reconciled vnto God, (for ſo to be righteous, and to be iuſtified is here taken) moſt fitly be made: to wit. By faith alone in *Ieſus Chriſt*.

In the beginning of the anſwere the *Catechiſt* ſetteth downe, what we are of our ſelues, namely, ſinners and vngodly, as hauing grieuouſly offended againſt all the commandements of God, and kept none of them: and that if wee would denie or excuſe this, our owne conſcience can reprooue vs. Laſt of al, that euery one of vs is prone to all euill: all which he ſheweth, doe not hinder vs from beeing iuſtified before God, ſo that with a true affiance

What we are all by nature, 1. *Iohn* 3. 20. *Rom.* 7. 23.

affiance of minde, wee lay holde vpon Chriſt, in whome wee haue certen and ſure comfort againſt the greatneſſe of our ſinnes, and all temptations proceeding from our owne conſcience and from Satan, whereof a little after we will ſpeake more plainely.

Rom. 2, 12, 17. 18. *Rom.* 3, 22, 23 *Rom.* 4, 6. 7, *Rom.* 5. 1.

This propoſition that we are iuſtified by faith alone, and thoſe that follow vpon it, are taken out of the Epiſtle of *Paul* to the Romanes: who hauing prooued by compariſon of the Law, and the life of all men, that all men are ſinners, and therefore worthie of condemnatiō, in the ſight of God, by propoūding the example of *Abraham*, who was iuſtified out of him ſelfe through faith in Chriſt alone: and by the teſtimonie of *Dauid*, aſcribing bleſſedneſſe vnto forgiueneſſe of ſinnes, doeth at the length conclude: *Therefore being iuſtified by faith we haue peace towards God, through Ieſus Chriſt our Lord.*

Eph. 2, 8. *Gal.* 2, 16, *Phil.* 3. 9. *Gene* 15. 6. *Rom.* 4, 3,

And in another place: *By grace are ye ſaued through faith, and that not of our ſelues, it is the gift of God.*

As alſo he had taught before: *Abraham beleeued God, and it was imputed vnto him for righteouſnes.*

An obiection preuented *Rom.* 3. 21, 22, 23, 24. *Eph.* 2. 8. *Leuit.* 18. 5 *Deut.* 27. 26, *Gal.* 3, 12,

And it maketh no matter, although the worde (*onely*) be not found in the Scriptures in ſo many ſillables, ſeeing that *freely*, and without the *workes of the Lawe*, bee wordes importing as much. And the ſame Apoſtle doth profeſſedly ſet thoſe two propoſitions one againſt another: *By grace ye are ſaued through faith*, and then, *not of workes, leaſt any man ſhould boaſt.* Moreouer alſo leaſt any man ſhould replie that the ceremoniall workes are ſhut out from iuſtification, hee doeth elſewhere bring theſe places to prooue this concluſion: *Hee that doeth theſe things* (meaning the commaundements of the morall Lawe) *ſhall liue by them.* And, *Curſed is euery one that abideth not in all things that are written in the booke of the law to doe them:* where no man will ſay that life is promiſed to the obſeruers of ceremonies, nor that the curſe is denounced onely to them that tranſgreſſe them. And if theſe places are to bee vnderſtoode of the morall Lawe, there is no doubt, but the morall workes alſo are excluded from beeing able to iuſtifie: And then I pray you, if any righteouſneſſe may bee imputed vnto workes,

Not onely the ceremoniall workes are excluded from the power to iuſtifie but alſo morall works

why

why ſhould any man ſhut out the ceremonies being rightly vſed? For certenly they are cõtained in the fourth commandement, and ſo they were rightly vſed, they were moſt excellent workes.

Yet wee muſt vnderſtand that wee are ſo iuſtified by faith alone, that wee doe not ouerpaſſe him, who doeth iuſtifie vs: for although theſe queſtions be one vnder an other: Howe am I iuſtified in the ſight of God, & who doeth iuſtifie me: yet they are alſo diuers queſtions, that ſo order may be obſerued in the article of iuſtification.

Nowe hee that iuſtifieth vs, is God himſelfe of his meere mercie, without any merite of ours, who here for order of teaching is ſet in the ſecond place: *Hee it is that hath ſaued vs, and called vs with an holie calling, not of workes, but of his owne purpoſe and grace: hee it is that firſt loued vs.*

2. Who doeth iuſtifieth vs. 2. Tim. 1. 9. Tit. 3. 5. 1 Iohn 4. 10. Deut. 9. 10. Ezek. 36. 22. Rom. 3. 13.

All (ſaith the Apoſtle) *haue ſinned, and are depriued of the glorie of God: and are iuſtified freely, namely, by the grace of God*, where you haue the originall, and the firſt fountaine, namely, that God imbraced vs with his free mercy.

Thirdely, leaſt any man ſhould thinke it to be againſt reaſon, that God who hateth all vnrighteouſneſſe, doeth ſo eaſily acquite any man from ſinnes, eſpecially for that *Salomon* pronounceth him to bee abhominable in the ſight of God, who iuſtifieth the vngodly: not without cauſe is that ſo expounded by *Paule*, that wee are iuſtified by faith alone, but in this reſpect that it layeth holde vpon Ieſus Chriſt.

Prou. 17. 15. 1 King. 8. 32. 30. Deut. 25. 1. Exod. 23. 7. Eſa. 59. 2.

For we muſt alwaies haue recourſe to that principle, that the wrath of God lyeth vpon all men ſo longe as they continue to be ſinners, which *Eſay* hath very elegantly ſignified in theſe words: *The Lords hand is not ſhortened that it cannot ſaue, nor his eare heauie, that it cannot hear, but your ſinnes haue ſeparated betweene you, and your God, and your iniquities haue hid his face from you that hee will not heare.*

We heare that ſinne is the ſeparation betweene man and God, and the cauſe that turneth away the counte-

nance

nance of God from a sinner: and it cannot otherwise be, forasmuch as it is farre from his righteousnesse to haue any thing to doe with sinne: whereupon Paule teacheth that man is an enemie vnto God, til he bee restored into fauour by Christ, who is the materiall cause, and also the worker and minister of our reconciliation with God. And to the Rom. he saith of Christ: *Whome God hath set foorth to bee a reconciliation through faith in his blood, to declare his righteousnesse by the forgiuenesse of the sinnes, that are passed*: not because none but the sinnes that are passed are purged by the death of Christ, but because vnto the death of Christ there was no raunsomme, whereby God might be appeased, therefore the Apostle speaketh in this sort, contayning also neuertheless all sinnes, which shall bee committed in time to come: for Christ is not a mediatour after one sort at one time, and after another sorte at another time. And Peter in the Actes saith: *To him giue all the Prophets witnes, that whosoeuer beleeueth in him shall receiue remission of sinnes through his name.* And agayne, *By him* (meaning Christ) *is preached vnto you forgiuenesse of sinnes, and from all those things from which ye could not be iustified in the law of Moses, whosoeuer beleeueth in him is iustified.*

Rom. 5.8.
Esa. 63.11
Act. 3.11
Rom. 3.25.26.
Heb. 9.15.
What Paule meanneth by the sinnes that are passed.
Act. 10.43.
1 Iohn 2.1.2
Iohn 1.22.
Iohn 20.31.

For although God alone bee the fountaine of righteousnesse, and we are not otherwise righteous but by hauing part with him, yet because by an vnhappye breach wee are become estranged from his righteousnesse, wee must needs descend to this inferiour remedie, that Christ by the power of his death & resurrection may iustifie vs, Which is, when vnto them that beleeue their sinnes are forgiuen. 1. For the merite of Christ, or for his perfect satisfaction. 2 When the righteousnesse and holinesse of Christ is imputed vnto them, both wich benefits as necessarie to iustification, and which hauing attained wee are then fully iustified, are set downe in the very text & with al the word *Imputation* is expounded, namely such a benefite of the Father, whereby hee vouchsafeth to account all that obedience of Christ to bee ours, as if we our selues had fulfilled the lawe, & made satisfaction for our sinnes, & it is added, that it is giuen vnto vs without

Two parts of iustification.
The formal cause of our Iustification.
What is meant by imputation.

without any merite of our owne, that is, freely to take away al opinion of ſatisfaction frō vs. For ſeeing the whole Scripture beareth witneſſe vnto *Chriſt*, that by his name we obtayne remiſſion of ſinnes, and ſhutteth out all other names, it vnderſtandeth that we bring nothing, neither can pretend any thing of our owne, but doe leane onely vpon the commendation of Chriſte, euen as *Paul* affirming that *God was in Chriſt reconciling the world vnto himſelfe, for his ſake not imputing to men their ſinnes*, straightway ſetteth downe the way and the meanes, because *he was made ſinne for vs who was without ſinne.*

Ioh. 20. 31. What is mē by this nam of Chriſt.

2. *Cor.* 5. 19.

Which two partes of iuſtification, to witte, forgiuenes of ſinnes, and imputation of the righteouſneſſe and holineſſe of Chriſt, are therefore to be marked, leſt any man ſhoulde confounde regeneration with iuſtification, and make it a part of it: conſidering that regeneration, whereof good workes are the fruite, is imperfect in vs, whereas to our iuſtification is required a full perfourmance of all the righteouſneſſe of the Lawe, which becauſe Chriſt alone hath done, therefore for that cauſe properly faith looketh vnto him alone, as to the Mediatour.

Regeneration is no part of iuſtification.

Rom. 7. 25. *Gal.* 5. 17. *Ioh.* 3. 16.

Which being ſo, and ſeeing by all theſe proofes it ſtandeth out of doubt that we are righteous by faith onely in Chriſt, of the meere mercie of God, we receiue from hence this moſt aſſured comfort, namely that we are altogether out of doubt of our ſaluatiō & of euerlaſting life, neither can be ſhaken, and as it were throwen from our ſtanding, by any temptation of the deuill, which ſurely is a moſt notable fruite of the doctrine of iuſtification by faith.

Rom. 3. 24. *Ephes.* 2. 8.

The finall cauſe & fruite of iuſtification by faith.

For firſt, if my conſcience (that is, that feeling of Gods iudgement which is as a witneſſe within vs, not ſuffering vs to hide our ſinnes, but drawing vs as guiltie before the iudgement ſeate of God) doe beare witneſſe againſt me, that I haue grieuouſly ſinned againſt all the commaundementes of God, & haue kept none of them, and therefore that I am vnworthie to be ſaued, & worthy to be caſt away, eſpecially becauſe God is moſt righteous, and a deadly enemie and a reuenger of all ſinne, foorthwith commeth this anſwere in the way, that Chriſte hath performed both, who on my behalfe hath both offered him

1. *Obiect.* What conſcience is.

Rom. 3. 9. 1. *Ioh.* 2. 20. 1. *Ioh.* 2. 2. *Mat.* 3. 15.

selfe to be punished by the Father, and most perfectly obeyed the Law, and therefore it cannot be that mine iniquities shoulde dismay my minde, as being wholy rased, and blotted out with the bloud of Christ.

Obiect. If *Satan* yet lay to my charge: Although in Christ Iesus thou hast satisfied the punishement which thy sinnes deserued, and hast put on his righteousnesse by faith, yet thou canst not deny but that thy nature is corrupt, so that thou art prone to all ill, and thou hast in thee the seede of all vices: against this tentation this answere is sufficient, that by the goodnesse of God, not onely perfect righteousnes, but euen the holinesse of Christ also is imputed and giuen vnto me, as if I had neyther committed any sinne, neither were there any blot or corruption cleauing vnto me: wherto belongeth that of the Apostle: *Him that knew no sinne he made sinne for vs, (that is, guiltie of sinne in our stead) that we might be made the righteousnes of God in him.* 2. Cor. 8, 19.

Rom. 4. 4. Againe, *To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is imputed for righteousnesse.*

Rom. 4. 5, 7. 8. And, *Blessed are they whose iniquities are forgiuē, & whose sinnes are couered, blessed is the man to whome the Lord imputeth no sinne.*

By these thinges that haue bene spoken of iustification by fayth, namely, that God doeth iustifie by forgiuing, two errours of *Osiander* no lesse false then vngodly, are confuted: the one is, that he thinketh it will be reprochfull to God, and contrarie to his nature, if he iustifie thē, who remaine in deede sinners: not distinguishing betweene the grace of iustification and *Regeneration*, as if it were all one to be iustified, & to be regenerated vnto newnesse of life, whereas this seconde, God so beginneth in his chosen children, and doeth by little and little in the whole course of their life, & sometime slowly go forward therein, that because euen in the most righteous there alwayes remayne some reliques of sinne, euen they also are alwayes subiecte to the sentence of death before the iudgement seate of God: but he doeth iustifie them not in part, but so, as being clothed as it were with the purity of Christ, they may boldly appeare in heauen: for otherwise some portion of righteousnesse would neuer appease

The errour of Osiander in iustification. Rom. 7. 24. Rom. 8. 32.

our

our conſciences, vntill it be ſet downe for a certaynty that we do pleaſe God, becauſe we are without all exception, righteous in his ſight.

The ſeconde errour is, that he imagineth vs to be ſubſtantially righteous in Chriſt, as well in eſſence as in qualitie deriued vnto vs from him, ſo that God as it were conueying himſelfe into vs, maketh vs part of himſelfe: which if it be true, the obedience of the croſſe, whereby hee ſatisfied for our ſinne, & the obedience of the Lawe, which the Lorde imputeth vnto vs that beleeue, was vnprofitable and not neceſſarye, which no man may ſay without blaſphemy.

The falſe doctrine of the Romaniſtes.

THe Romaniſtes *make two kindes of the Iuſtification of a man in the ſight of God: the one they call the* Firſt, *which is imperfect, & goeth before al good works, which is a chaung of qualities in vs, through the mercie of God chaunging vs from vnbeleefe to the faith of Ieſus Chriſt, that is, when a man which before was an vnbeleeuer is inlightened with the grace of God, and indued with fayth in Ieſus Chriſt.*

The other they call the Seconde iuſtification, *which is as it were the perfection of the former, which is not ſimplie free, but conſiſteth partly of the grace of God and fayth, partly of good works working together with faith, which are auaileable and helpefull vnto vs for our iuſtification, which doctrine of theirs is flatte contrarie to the doctrine of the Apoſtles, & of the true Church.* Con. Trid. ſe. 6. cap. 5, 6, 8. & cap. 9, 11.

And that accuſation of theirs hath no better colour, then when we affirme that a man is iuſtified by fayth only, we adde any thing to the worde of God, againſt the Law in Deuteron. Adde nothing to the word which I command you: *whom we woulde haue to take this anſwere, that this is not onely to be accounted for the worde of God, which is to be found therein expreſſed in ſo many ſyllables, but alſo which is in effecte all one, and is neceſſarily gathered out of the Scriptures.* Deut. 4. 2. What is ment by the word of God.

So the Fathers haue conſonantly to the true fayth reteined theſe names Trinitie, Coeſſentiall, Perſon, Sacramentes, *whom we following doe no leſſe rightly affirme that we are iuſtified by faith alone, then we may ſay that which is very commonly founde, that we are iuſtified freely and without workes.*

3 *Whereunto adde that argument and reason which alwaies, & chiefly they are wont to vse out of* 1. Cor. 13. 13. *If fayth doth iustifie, then much more charitie, which is called greater, for so saith the Apostle*: And now abideth fayth, hope & charitie: *I answere that the reason is not good, because charitie is greater, that therefore it is more availeable to iustifie men, no more then if a man shoulde reason thus: The King can holde the plow better then the husbandman, and make a shoe better then the shoemaker, because he is more noble then them both: Likewise a man can runne faster then a horse, & carry more then an Elephant, because he is more excellent thē they both: or the Angels can better giue light to the earth, thē the Sunne and the Moone, because they are more glorious. If the force of Iustifiyng depended of the merite or worthinesse of faith, peraduenture they sayde true: but we will shewe in the next question, that faith doeth not iustifie because it is the more worthie, or in the greater degree of honour, but because it receiueth righteousnesse being freely offered in the Gospell, Therefore it is a deceitefull reason vpon the aduantage of the worde: for charitie is there called by Paul the greater, if eyther wee consider the excellencie of it by the effectes, which there the Apostle reckoneth vp: or else if we regarde the vse and long continuance of it: for euery mans faith and hope profiteth himselfe, but his charitie and loue reacheth to others: faith and hope are belonging to this our estate of imperfectiō, but charitie shall abide euen in our perfite estate. For if wee examine all the effects of fayth and compare them, faith shall be founde to haue the vpper hande in many thinges: moreouer charitie it selfe, as the same Apostle witnesseth, is an effect of faith, but the effect without all doubt is inferiour to the cause thereof: beside, what greater cōmendation of faith can there be, then when Iohn commendeth it to be our victorie, whereby we ouercome the world, by which we are borne agayne, are made the Sonnes of God, doe obtayne euerlasting life, and whereby Christ dwelleth in vs?*

Howe loue is greater then faith.

1. Thes. 1. 3.

Wherin faith is aboue loue.

1. Ioh. 5. 4.
Ioh. 1. 12.
Ioh. 3. 16.
Ephes. 3. 17.

Which being so, who will maruaile, that when the Papists doe not rightly vnderstande the doctrine it selfe of Iustification, they can receyue no comforte thereby? For if with the true & sound fruits of iustification by faith, we compare the fruits of workes and of merite whereof they boast, truely there would

appeare

appeare great diuersitie: For seeing that euen by their owne Iudgment, their workes are vncleane and vnperfect, for they are neuer certaine when they haue done good woorkes ynough: hereupon they are in a continuall wandring and doubting of Gods fauour toward thē, & of the certainty of their owne saluation, whereas all our saluation, & all the peace of our consciences depēdeth of this iustificatiō which we haue by Christ.

Question.

61 Why doest thou say that thou art righteous by faith?

Answere.

Not because by the worthinesse of my fayth I please God, but because the onely satisfaction, righteousnesse and holines of Christ is my righteousnesse in the sight of God: and I can lay holde vpon, and applie the same vnto my selfe by no other meanes but by fayth.

The Exposition.

WE haue now sufficiently proued that we are iustified by faith alone: but while we doe so much vrge the worde (*Alone*) that we shutte out workes in the matter of iustification, hereof some man might thinke that we doe aduaunce faith more then we ought, as if by the worthinesse therof a man did please God: for meeting with such a doubt, it was requisite that the mening of the word (*alone*) should be more exactly expounded. Now the *Catechist* bringeth two reasons wherfore we affirme out of *Paul* that we are iustified by faith alone: the one hath relatiō to *Iesus* Christ ỹ obiect of faith, the other to the instrumental cause. For the former he precisely denyeth that man pleaseth God for the worthinesse of faith, as if there were some vertue in it to iustifie vs by, because so to say, were to set faith in the place of *Iesus Christ*, who onely is our whole and perfect righteousnesse: For the latter hee teacheth, that therefore *I* am called and am righteous by faith alone, because it is the onely instrument, whereby *I* am able to receyue, and to take holde of Christ and all his merites vnto saluation: then which answere there is nothing more true.

The diuision.

1 1. Cor. 1. 30. & 2. 2.

2 4 Ioh. 3, 16. 1. Ioh. 5. 10.

For if the worthinesse of faith did commende vs vnto 3

m.5.1. God, Paul woulde not haue written that we are iuſtified by faith but for faith, or for other woorkes ioyned with faith: Beſides faith coulde neuer iuſtifie vs of it ſelfe: for though it be neuer ſo true a faith, yet if it did iuſtifie of it ſelfe or by any inwarde vertue, being alwayes weake, it could not doe it but in part, and ſo righteouſneſſe ſhould alwayes bee vnperfecte, being able to giue vnto vs onely but a peece of ſaluation.

4 ark.9.24. Cor.13.9.

5 Laſt of all true faith being as a hand, whereby I receiue Chriſt vnto my ſelfe, it can no more be ſaide beeing conſidered in it ſelfe to deſerue at Gods hande righteouſneſſe and life, then the hande of a leprouſe man doeth deſerue, that a man that is cleane ſhoulde reache an almes vnto it. And as a medicine is a means of health, but health it ſelfe muſt come from the Lorde, ſo is faith alſo a meanes, but receiueth all ſtrength from Chriſt the Mediatour, without whome it is not effectuall, and can doe nothing vnto ſaluation.

Our faith is like a leprous hande.

Faith in Inſtification is a thing meerely paſſiue. Iſa.1.1. 1.Cor.1.30. Eſa.63.3,5.

Wherefore for Iuſtification it is certaine that our faith is of no worthineſſe or price, and a thing that onely receiueth, and bringeth nothing of our owne, whereby to procure the grace of God: which yet hindereth it not from iuſtifiyng vs by applying Chriſt vnto vs, as a potte full of treaſure doth inriche a man: Neyther doeth it therefore ceaſe to be a moſt excellent gifte of God, and proper to the Electe, ſo that if any man glorie, hee muſt glorie in the Lorde.

The Vſe.

Rom.5.1. Rom.10.3. Rom.3.21, 24,28.

WE muſt at no hand let goe the difference of the word alone: 1. That in the matter of ſaluation due honour may be giuen to the Sonne of God. 2. That our conſciences may haue ſtedfaſt and ſound comfort. 3. That the difference betweene the Law and the Goſpell may bee perceyued, becauſe theſe wordes, freely, by fayth, without the Lawe, for the Mediatour, *doe make a difference betweene the Law and the Goſpell: 4. That we may vſe prayer rightly, which is hindered by the ſight of our infirmities: and that wee may come vnto God hauing affiance in the onely Mediatour, according to that ſaying:* By him we haue entrance.

Ephe.ſ.3.12.

The

The Arg. *That good workes are not righteouſnes, or any part of righteouſnes in the ſight of God, and therefore that the righteouſnes of workes is gathered amiſſe from the reward: and yet that men are not by this doctrine made careles and profane.*

Queſtion.

62. Why can not our good works be righteouſnes or any parte of righteouſneſſe in the ſight of God? 24. Lords day.

Anſwere.

Becauſe that righteouſnes, which is able to abide the iudgment of God, muſt be moſt perfect, and in all poynts agreeing with the Lawe of God, but our beſt workes that we doe in this life are imperfect, and euen defiled with ſinnes.

The Expoſition.

THat which before hath bene ſet downe concerning iuſtification by fayth excluding all merite of woorkes, is nowe further confirmed by way of meeting with an obiection: and this is done becauſe of the Romaniſtes, and the ſounder ſchoolemen of their ſide, who, as wee touched a little before, doe thus farre thinke aright of the beginning of iuſtification, namely, that a ſinner being freely acquited from condemnation, obtayneth righteouſnes, and that by forgiueneſſe of ſinnes: but herein they differ from thoſe that holde the right faith, that vnder the word of iuſtification, they contayne alſo our renewing, whereby wee are by the Spirite of God framed to the obedience of the Lawe, and doe thus deſcribe the righteouſneſſe of a man regenerate, that a man beeing once reconciled vnto God by fayth in Chriſt, is afterward accounted righteous in the ſight of God, for good woorkes, and is accepted for the merite of them: ſo parting righteouſnes betweene Chriſte and vs, giuing vnto him the greater parte, but yet ſome parte and portion vnto our owne ſelues: which beeing contrarie to free Iuſtification, the queſtion is nowe aſked, why our good woorkes, that is, ſuch as wee doe beeing Iuſtified, and Regenerate, can not bee righteouſneſſe or ſome parte of righteouſnes.

Con. Trid. ſeſſ. 2. cap. 7. 8. What the iuſtification of a ſinner is.

The righteouſnes of a regenerate man according to the Romaniſts.

ousnes, that is, deserue righteousnesse or some part thereof in the sight of God.

The which question by setting the righteousnesse of God, that is, which God requireth, and which is able to contente God, against the righteousnesse of our owne workes, is briefly and playnely answered: for first the Catechist sheweth what manner of righteousnesse, and howe great that must be, which is able to stande before God, secondly, how great, on the other side, the imperfection of our workes is.

1. What & how great the righteousnes of God is.

Now the righteousnesse of God is such, and so perfecte, that nothing is accepted before him, but that which is in euery poynte whole and perfecte, defiled with no spot nor blemish.

For the knowledge whereof, that no man might be deceiued, God hath giuen vs his law, whereunto he will haue that righteousnesse agree in euery poynte, which is able to stande before his iudgement seate: for God there hath so drawn out his owne nature, that if any man do expresse in deeds that which is there commaunded, he shall in a manner expresse in his life the image of God.

And least we should be slacke in examining our life and all our doings, according to the rule of this Law, he would awake vs thereunto with that fearefull sentence: *Cursed is euery one, that abideth not in all thinges, that are written in the booke of the Lawe to doe them.*

Deut.17.26. Gal.3.10.

Which perfection of righteousnesse, the Prophet of God being truely taught by his Spirite, did very well vnderstande: *If thou O Lorde marke our iniquities, O Lorde, who may abide it? but there is mercie with thee.* Againe, *Enter not into iudgement with thy seruaunt, for no man liuing shall be iustified in thy sight.*

Psal.103.3. Psal.143.2.

And the Apostle: *We knowe that the Lawe is spirituall, but I am carnall, soulde vnder sinne*: in respecte whereof one giueth aduice, that in this argumente, when the question is about righteousnesse of woorkes, we shoulde looke not vpon the woorke of the Lawe, but the commaundement it selfe.

Rom.7.14.

To conclude, *Bernard* saith: *Not to sinne is the righteousnesse of God, but the righteousnesse of man is Gods pardon.*

Ser.23. Cant.22.

Moreo-

Moreouer also besides this righteousnesse which is in keeping of the Law, there is another more excellent righteousnesse of God, whereof *Iob* speaketh: *Can a man bee more iust then God, or can a man be more pure then his maker? Beholde he founde no steadfastnesse in his seruauntes, and layde follie vpon his Angelles: howe much more in them that dwell in houses of claye, whose foundation is in the duste, which shall be destroyed before the moth?* The kinds the righteousnesse of God. *Iob.4.17,18*

Because, although a man could satisfie the Law (which no man can doe) yet coulde he not stande to be tryed by that righteousnes which passeth all vnderstanding, whereof the same *Iob* speaketh more playnely: *What is man that hee shoulde bee cleane? or hee that is borne of a woman that he shoulde be iust? Beholde he found no steadfastnesse in his Saintes, and the heauens are not cleane in his sight: howe much more is man abominable and filthie, which drinketh iniquitie like water?* *Iob.15.14,15, 16.& 25.4, 5,6.*

2. But letting this righteousnesse goe, let vs compare with that righteousnesse whereof the Law is the rule, euē our best workes, and let vs heare what and howe much the Scripture giueth vnto them.

And what better and more meete witnesse and Preacher of this can be alleadged, then the Prophet Esay: *All wee haue beene as an vncleane thing, and all our righteousnesse is as filthie cloutes,* that is, whatsoeuer good woorkes wee doe pretende, if they be examined by thee) *and wee all doe fade like a leafe, and our iniquities like the wind haue taken vs away?* *Esa.6.4,6.*

By which place it is manifest, that euen our most choise woorkes beeing examined by the rule of Gods wil (that is, his Lawe) are iniquities and sinnes, not such sinnes as those which are vtterly contrarie to the Lawe, as adulteries, thestes, lyes, but because they come shorte of that degree of goodnesse, which the Lawe doeth require of man. What maner of works, the workes of the faithfull are benig tried by the Law.

Which Iob considering doeth freely and frankely confesse of himselfe: *If I woulde iustifie my selfe, mine owne mouth shoulde condemne me: If I woulde be perfecte hee shall iudge me wicked.* *Iob.9.20. Pro.20.9. Eccl.7.20.*

And the Apostle: *I am not guiltie to my selfe of anie thing* *1.Cor.4.4.*

thing, (to witte concerning the righteouſneſſe which may
or.4.4. beare out it ſelfe at mans barre) but *I am not hereby iuſtified* (to wit, before God,) *but he that iudgeth mee is God*,
m.7.24. And againe: *O miſerable man that I am, who ſhall deliuer me from the bodie of this death?*

Neither is it contrary to this that we reade in the Scriptures, that the good workes of men regenerate, howſoeuer they are vnperfecte, doe pleaſe God: becauſe they
r what the od workes all the ithfull doe eaſe God. Act.10.35. Heb.13.2. haue not this for any worthines of them, but of the meere grace of the Father, forgiuing that which is wanting to perfecte righteouſneſſe, and acknoweledging that which proceedeth of his owne Spirite.

After which ſorte that of *Peter* is to bee vnderſtoode: *In euerie nation he that feareth God, and worketh righteouſnes, is accepted before him*: and that to the *Hebrewes*: *Such ſacrifices pleaſe God, and are acceptable to him.*

But wee muſt not hereof gather, that wee may by any meanes impute our righteouſneſſe and ſo life euerlaſting vnto theſe workes, as to a cauſe, howſoeuer of his meere grace God is pleaſed with them: for that muſt ſtill be true:
Rom.1.17. Rom.6.25. *The iuſt ſhall liue by faith*: and, *euerlaſting life is the gifte of God.*

The Vſe.

VVHich beeing ſo, *wee are heere put in minde, to giue wholy to God the glorie of our ſaluation, & to learn to humble our ſelues vnder his mightie hande*: of whom *Peter* ſaith moſt truely, *God reſiſteth the proude and giueth*
1.Pet.5.5. Iu Pſa.40. *grace vnto the humble*: whereunto *Auguſtine* ſpeaketh agreeably, *The more weake thou art in thy ſelfe, the more doth God care for thee, &c.* For as our humilitie is exalted before him, ſo the confeſſion of our humilitie hath his mercie ready to ſuccour vs.

Queſtion.

63. How ſayeſt thou that our good works deſerue nothing, whereas God promiſeth that he will giue vs a reward for them, both in this life, and in the life to come?

Anſwere.

Answere.

1. *That rewarde is giuen, not of desart, but of grace.*

The Exposition.

HEre is a further pressing of the former obiection: For I confesse, will some man say, that our good workes being compared with the righteousnesse of Gods Lawe, doe not attaine vnto it: yet not in vayne is there a reward promised vnto them: whereby it appeareth that they deserue somewhat in the sight of God: to which obiection the answere is very fitly made, that the cōsequence is not good from rewarde to merite, as they vse to speake in the Schooles.

Wherefore that we may also vntye this knot. 1. Let vs prooue out of the holy Scriptures, that there is a reward promised and giuen to good woorkes. 2. Let vs diligently consider howe the same is promised and giuen.

1. And first that there is a rewarde promised to those that are giuen to good woorkes, both in this present life, and in the life to come, Christe witnesseth in many places: as, *Loue your enemies, and doe good vnto them, and lende, looking for nothing againe, and your rewarde shall be great,* Luk. 6. 35.

1. That a reward is promised to good works

Whosoeuer shall giue but a cuppe of colde water to any of these little ones, in the name of a disciple, verily I say vnto you, he shall not loose his rewarde. Mat. 10. 42.

Againe: *When thou makest a feast call the poore, the maimed, and the lame, and thou shalt be blessed: for they can not recompence thee, but thou shalt be rewarded in the resurrection of the Iust.* Luk. 14. 14.

So saith *Iohn. Looke to your selues, that wee loose not the thinges which we haue done, but that we may receyue a full rewarde.* 2. Iohn 8.

And Paul: *Who shall rewarde euery man according to his workes, to them that continue in well doing, glorie, honor, and immortalitie, that is, to them who seeke life euerlasting.* Rom. 2. 6. 7.

Last of all, Christ himselfe by this ioyfull sentence doeth confirme, that a rewarde shall bee certainely giuen to good workes: *Come yee blessed of my Father, possesse the kingdome prepared for you from the foundation of the worlde: for I was hungrie, and you gaue mee meate, I was thirstie,*

thirſtie. and you gaue me drinke. &c.

2. By theſe and other like places it is apparaunt, that a rewarde is promiſed and giuen to woorkes: therefore nowe we muſt ſee and conſider, in what ſorte & in what reſpecte a rewarde is promiſed and giuen vnto them of God: to witte, not of merite and deſarte, but of grace & fauour.

r. latine iues haue roperly id the word Meriting.

For firſt for the woorde (Meriting) it is certayne that the olde Latine Deuines did vſe it improperly, for (to attayne) and the worde (Merite) for (good worke) which is no where founde in the holy Scriptures, ſo that hee did greatly hurte the ſynceritie of fayth, who did firſt applye it to mens workes being compared with the iudgement of God.

hat merite

iguer. cap. 9. iſt. 55. 3, 1. id 55. v. 1.

Secondly, if you take *Merite* as the Schoolemen doe, for a iuſt proportion betweene the worke wrought, and the rewarde: or as *Viguerius* defineth it: *Merite is called that which is a mans debte or recompence of his worke and labour, as it were a certayne rewarde ordeyned by* God: in this ſignification, no creature can deſerue any thing of God. Therefore ſaith the *Pſalmiſt: My well doing extendeth not to thee:* that is, nothing can proceede from mee, which may pleaſure thee, and much leſſe deſerue any thing, and leaſt of all eternall life.

ſa. 16. 2.

om. 11. 35.

And the Apoſtle ſaith to the Romanes: *Who hath giuen vnto him firſt, and hee ſhall be recompenced?* If man did pleaſure God in any thing, then might he be ſayde to deſerue or to deſerue well of him, as by perfourming good turnes one to another, we endeuour to deſerue wel one of another: but Paul ſaith playnely: *Who hath giuen to him firſt,* ſo taking from euery man all rewarde, recompence or merite. And in the firſt Epiſtle to the Corinthians: *What haſt thou that thou haſt not receyued? and if thou haſt receyued it, why doeſt thou boaſt, as if thou hadſt not receyued it?*

1. Cor. 4. 7.

Obiect.

But they obiecte, that the workes of the Regenerate haue and receyue power, and ſtrength to deſerue forgiueneſſe of ſinnes, adoption, ſaluation, and euerlaſting life, not of themſelues, but of Chriſt to whome they are regenerate, and from the holye Ghoſt, by whoſe renew-

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ing thoſe workes are wrought. I anſwere: what their power and ſtrength is, wee muſt iudge not by ſuch reaſons as we can bring, but by the Scriptures. Secondly, *The Lawe of ſinne, which is in the members of the regnerate in this life, doth ſo fight againſt the Lawe of their minde,* that they cannot bring to paſſe that good, which by the working of the Spirite they deſire to doe. Rom. 7. 23

Anſwer.

Wherefore that neuertheleſſe God promiſeth a reward, and is ſaid to recompence our good workes, that doth rather commende his mercie, that he vouchſafeth to giue the name of a rewarde to a recompence that is not due vnto vs, but is giuen of meere fauour in Chriſt: to which effecte there is a notable ſaying of Auguſtine, which that holy man doubted not often to rehearſe, as moſt worthie to be remembred. *God is faithfull who hath made himſelfe a debter vnto vs, not by receyuing any thing at our handes, but by promiſing all thinges vnto vs.* In Pſal. 122. 109. & often elſewhere.

Which manner of Gods dealing with his children, by one example out of the Scripture ſhall plainely appeare: *Before Iſaac was* borne, there was a ſeede promiſed to *Abraham*, in whome all the nations of the earth ſhoulde be bleſſed, and an increaſe of ſeede, that ſhoulde be like the ſtarres of heauen, the ſande of the ſea, and other ſuch like things: many yeeres after as he was commaunded by oracle, he addreſſed himſelfe to ſacrifice his ſonne: hauing perfourmed this obedience, he receyued the promiſe: *By my ſelfe haue I ſworne, ſaith the Lorde, becauſe thou haſt done this thing, & haſt not ſpared thine onely begotten ſonne, I will bleſſe thee, and will multiplie thy ſeede as the ſtarres of heauen, and the ſande of the ſea, and thy ſeede ſhall poſſeſſe the gates of their enemies, and in thy ſeede ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voyce.* Gen. 17. 1. That good workes deſerue nothing although God promiſe the a rewarde is prooued by three notable arguments and by the fathers. Gen. 21. 3. See Caluin in Inſtitut. lib. 3. cap. 17. ſ. 2.

What heare wee? Did *Abraham* at this time deſerue that bleſſing by his obedience, of which hee had receyued a promiſe before that commaundement was giuen? No truely: But rather without going about the buſhe, wee holde that God doeth rewarde the woorkes of the faithfull with thoſe giftes, which hee gaue them before they had once thought of or intended thoſe woorkes: hauing as yet no cauſe, why he ſhould doe them good, but onely his

Rom.4.4,5. his owne mercie: the like argument to this the Apoſtle handleth to the *Romanes*, by oppoſing workes and fayth, grace and rewarde of debt, when he ſpeaketh of the ſame *Abraham*.

Mat.20.1. To the ſame end Chriſt propoundeth a parable, wherein hee ſheweth himſelfe to be the goodman of the houſe, who whomeſoeuer hee meeteth, hee ſendeth them to labour in his vineyarde, ſome at the firſt houre of the day, ſome at the ſeconde, ſome at the thirde, ſome alſo at the eleuenth, and at night he gaue vnto them all equall wages, to witte, that euen they who haue ſweate with long trauaile, receyuing no more then they that came laſt in, may vnderſtande that they haue receyued a gifte of grace, and not a rewarde of workes.

Mat.25.24. 2.Tim.4.8. Luk.17.10. Whereby it is manifeſt, that when a rewarde is giuen to good workes, it is not becauſe they deſerue it, but becauſe the bountifulneſſe of God hath of it ſelfe ſet them this rewarde: for what coulde they deſerue of whome Chriſt affirmeth: *When you haue done all thinges, ſay, we are vnprofitable ſeruauntes, wee haue done that wee ought to doe*? To ſay it in the ſight of God, is not to fayne, or lye, but to ſet downe that whereof thou art certaynely perſwaded with thy ſelfe.

The kingdome of heauen is the inheritance of Sonnes. Epheſ.1.18. Gal.4.30. Gen.15.1. Rom.4.4,5. 1.Pet.1.9. And if good woorkes deſerue any thing, howe is the kingdome of heauen called not the wages of ſeruantes, but the inheritance of children, which they onely doe enioy, who are adopted of the Lorde to be his ſonnes? And in this ſorte *Abraham* the father of the faithfull, whoſe rewarde God ſaide he would be, was iuſtified: whereupon *Peter* alſo ſaid well, ỹ *euerlaſting life is the reward of faith*.

Beſides we muſt looke into the drifte of the holy ghoſt, for what cauſe he ſaith that God doeth recompence that vnto good workes, which he gaue freely before workes, which by no meanes is to puffe vs vp, or to encourage vs by an opinion of merite, but by this meanes to meete with our weakeneſſe, which otherwiſe woulde ſtraightwayes faynt, and fall downe, vnleſſe it did vpholde it ſelfe by this expectation, and by this comfort did aſſwage the many prouocations that it hath to be wearie.

For where as there can be nothing deuiſed more harde

than

then to forſake and denye not onely all that a man hath, but him ſelfe alſo (with the which firſt ſchooling notwithſtanding Chriſt doeth enter his diſciples, that is, all the godly, and ſo doth teache them all their life long vnder the diſcipline of the croſſe, that they ſhoulde not ſet their heart, either to deſire, or to truſt in the goodes of this life, briefely he doeth ſo intreate them, that whithersoeuer they caſt their eyes throughout this wide worlde, they ſee nothing before them but matter of deſpaire) in theſe ſo great ſtraightes that we ſhoulde not faint, and be diſcouraged, God doeth comforte vs with promiſe of reward, and withall admoniſheth vs to lifte vp our head, and to caſt our eyes farther off, to finde that bleſſednesſe with him, which in the worlde we can not ſee, which bleſſednesſe he calleth a reward and recompence, not weighing the deſart of our workes, but ſignifiyng that it is a recompence for our ſuffrings, our afflictions and reproches. 1.Cor.15.9.

Seeing then that the holy Ghoſt hath reſpecte to this in ſuch promiſes, we muſt imagine nothing leſſe, then a mutuall relation betweene deſart and rewarde, wherein the *Sophiſters* doe importunately sticke, againſt the meaning both of the Scripture and the Fathers: for ſo ſaith Auguſtine in a certayne place: *Let mans merites here keepe ſilence, which are loſt by Adam, and let the grace of God raigne by Ieſus Chriſt.* Againe, *The Saintes giue nothing to their owne merites, they will giue all to thy mercie, O God.* De Predeſt. Sanctor. In Pſal. 88. vid. Aug. in hom. 50. hom. 14. Sup. Cantic. Serm. 68.

And Bernard: *For what ſhoulde the Church be carefull for merites, which hath a more ſound matter of reioycing, & more ioyde of care, to witte, of the purpoſe of God: God can not deny himſelfe, he will doe that he hath promiſed.*

The falſe doctrine.

THerefore it is a vayne and ridiculous deuice of the ſchoolmen, who make two ſortes of merites, the one of congruitie, the other of condignitie, and doe applye the merite of congruitie to theſe workes, which of their owne nature deſerue not ſaluation, but ſo farre as promiſe is made vnto them by the goodneſſe of God, and ſuch they will haue to be all morall workes done before Iuſtification. And the merite of condignitie they deſine to be that, for which a rewarde is wholy due, & Vigiuer. cap. 93. v. 3.

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Rom. 8. 18.
2. Cor. 4. 17.

ſuch they will haue thoſe workes to be which the faythfull doe after regeneration: which diſtinction of theirs they haue drawne out of a place of the Apoſtle miſvnderſtoode by them, when he ſpeaketh of the perſecutions which the Martyrs of Chriſt did endure: The ſufferinges of this preſent time are not worthie of the glorie which ſhalbe reueyled: *for Paul doeth not there compare the worthineſſe of the croſſe & glory as they meane, but onely doeth mittigate the grieuouſneſſe of the croſſe, by comparing it with the greatneſſe of glorie, and that to confirme the mindes of the faythfull with patience. And for the merite of* Congruitie, *as if the promiſes of God were only therein regarded, and not the worthineſſe or nature of the woorke, what hath God euer promiſed to thoſe woorkes which are done out of the faith & religiō of Chriſt: as though the Scripture did lye when it ſaith, all they are in death, who haue not taken poſſeſſion of the Sonne: If they be in death, howe can they bring forth matter of life: as though that ſentence were in vayne*: whatſoeuer is not of faith, is ſinne, *or as though an euill tree coulde bring foorth good fruites. Beſides, that is a fonde manner of ſpeaking, for to whome in right and ſounde iudgement any thinge is due of congruitie, they are to be iudged worthie thereof.*

1. Ioh. 5. 12.
Rom. 14. 23.
Mar. 7. 17, 24.

Queſtion.

64. Doeth not this doctrine make men ſecure and profane?

Anſwere.

No: for it can not bee, but they, who are ingraffed into Chriſt by fayth, ſhoulde bring foorth fruites of thankefulnes.

The Expoſition.

The vſe of the doctrine of iuſtification by fayth.

ANother obiection of the *Romaniſtes* againſt free iuſtification is this: That if good works deſerue nothing, by this meanes the way to righteouſneſſe is made too eaſie, and that by this intiſement men are allured to ſinne, who are otherwiſe of their owne accord too much prone vnto it: To which cauilling obiection, the *Catechiſte* doth rightly anſwere, that it can not be but they who are ingraffed vnto Chriſt, that is, are planted and growen vp with him to the ſimilitude of his death, ſhoulde alſo bring foorth fruites of thankefulneſſe: Signifyng that

this

this is the proper effect of iuſtification by faith, to haue withall the grace of the holy Spirite as an inſeparable companion ioyned with it, whereby we may be regenerated vnto newnes of life, leaſt we ſhould deuide Chriſt from himſelfe, whome by faith we receiue whole, being made vnto vs of God righteouſneſſe and ſanctification. *Rom.6.5.* Regeneration is a cõpanion of Iuſtification by faith. 1 Cor.1.30.

Of both the benefites thus ſpeaketh Chriſt himſelfe: *Abide in me, and I in you, as the branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can yee except ye abide in me: I am the Vine, you are the branches: he that abideth in me and I in him, the ſame bringeth foorth much fruit.* Iohn 15.4.5

Againe: *Euery good tree bringeth forth good fruit, but a corrupt tree bringeth forth euill fruit: a good tree cannot bring forth euill fruit, nor a corrupt tree good fruit.* Mat.7.27.18.

But the Apoſtle Paul. *Rom.*6. moſt plainely laboureth to ſhew that the benefite of iuſtification and Sanctification do alwaies vnſeparable goe togither, and that the Law is not ouerthrowne, as he had ſaid before, but eſtabliſhed by faith. Rom.3.38.

For faith in Chriſt is the root from whence ſpring all good workes, ſo that he which pronounceth a man iuſt by faith, whoſe life is euil & wicked, & who is delighted in ſinne, he truly ſeemeth to be beſide himſelfe. Faith is the roote of good workes.

Now as it is plaine by this that hath beene ſaid, that the worke of *Regeneration* is alwaies ioyned to iuſtification by faith: ſo by the ſame we vnderſtand in what reſpect the applying of themſelues to good workes is neceſſarie in thoſe that are iuſtified, namely not as a merit of iuſtification, but as a fruit of faith, to the end that we ſhould ſhew our ſelues thankefull vnto God, & approue our ſelues vnto him in vprightnes and innocency of life, & loue toward our neighbour, which are the true fruits of thankefulnes, in which reſpect Paule writeth that *wee are debters vnto God: Therefore brethren we are debters not to the fleſh, to liue after the fleſh: but to the Spirit*: whereto alſo belongeth this admonition to the *Romanes*: Why good workes are neceſſary. Heb.13.19. Rom.8.12. Rom.12.1. 1 Pet.1.4.5. 6.10.

OF THE SACRAMENTS.

The Arg. *By whome and by what meanes faith is begotten & confirmed in vs: Of the Sacramentes in generall what they are, & of the vse or ende of the Word & Sacraments, & of the number of the Satraments of the new Testament.*

Question.

25. Lords day.

65. Seeing then faith alone maketh vs partakers of Christ, & al his benefits: from whence proceedeth this faith?

Answere.

From the holy Ghost, who by the preaching of the Gospell doth kindle the same in our harts, and doth confirme it by the vse of the Sacraments.

The Exposition.

Hitherto hath beene declared the meanes how to receiue the grace of Christ.

THat we are iustified by faith alone, and not by any workes either before, or after regeneration, we haue hitherto shewed: Now because it is manifest, that by it we are made partakers of Christ & all his benefits, therefore it is here demanded from whence this precious faith (as Peter calleth it) doth come & is gotten: for it is great wisdom (as he saith) to know from whence a gift cõmeth.

2. Pet. 1. 4.
Wisd. 8. 21.

Now 1. the giuer and worker of this faith is said to be onely the holy Ghost: next is shewed by what meanes & helpes he kindleth and confirmeth the same in vs, which is the preparation to the treatise of the Sacraments.

1 Eph. 2. 8.
Phil. 1. 29.
Galat. 5. 22.
1 Cor. 4. 13.

Of the first speaketh the Apostle to the Ephes. When putting them in minde of the grace of God bestowed vpon them, he saith: *By faith ye are saued, and that not of your selues, it is the gift of God*: & in another place, *to you it is giuen in the matter of Christ, not onely to beleeue in him but also to be afflicted for him:* but especially in the latter Epistle to the Corinths: where he calleth faith it selfe *the Spirit of faith*, because it is giuen vnto vs of the Spirit, &

we haue it not of nature.

To the Thess. *We ought to giue thanks to God alwaies: for you brethren beloued of the Lord, because God hath chosen you from the beginning vnto saluation by the sanctification of the Spirite, and faith in the trueth.* 2. Thes. 2. 13.

Last of all Christ him selfe doeth expressely call faith the work of God: *This is the work of God, that ye beleeue in him, whom he hath sent.* Iohn 6. 26. 1. Pet. 1. 22.

Whereby it appeareth how exceeding great the gracious kindnesse of God vnto man is, who doeth not onely promise euerlasting life & saluation to miserable sinners: if they beleeue in him: but also giueth vnto them power to beleeue in him: so that in this matter there is nothing of our owne, whereof flesh may boast.

Nowe for the meanes which the holy Ghost vseth to beget faith in vs, & to confirme the same, they are two, to wit, the preaching of the Gospell, and the vse of the Sacraments: for there is a perpetual relation between faith, and the word, and it can no more be seperated from it, then the beames from the sunne, from whence they arise: so that take away the word, there can bee no more faith.

Two meanes to beget faith. The perpetual relation betweene faith & the word.

But wee must marke that faith is created in vs by the holy Ghost, not simplie by the Gospell, but by preaching of the Gospell, whereupon Paul saith: *Faith is by hearing, and hearing by the word of God.* Rom. 10. 17. Act. 8. 31, 34. Act. 9. 6. and 16. 14. Act. 17. 20.

For as in the olde Testament, God not content with the Law alone, gaue the Priestes to be expounders of it, from whose lippes the people might fetch the true meaning of the Law: so at this day also, he will not only haue vs exercise our selues in reading, but hath also appoynted ministers to expound his word, that by their paines wee may be helped, and taught in those things which are necessary to be knowen vnto saluation. Eph. 4. 11, 12, 13.

Euen as Esay also did in time past make this to bee a note of the Church: *My spirit which is in thee, & the words which I haue put in thy mouth, shal neuer depart, neither frō thy mouth, nor from the mouth of thy seede and posteritie.* Esa. 59. 21.

Indeede, God were able without this meanes, to inspire faith into his elect: but here we ought to way not what

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he is able to doe, but what he wil do, & his wil is, that by this meanes we be brought vnto the knowledge of Iesus Christ in the schoole of his Church, & therefore with a meeke & plyable Spirite we must yeeld our selues to bee ruled and taught by them that are better learned, & are thereunto appoynted by him.

Acts. 10.6.33

In like manner he would not haue *Cornelius* being indued with small knowledge of saluation to bee further taught by an Angel, but commaunded him to send for *Peter*, who should declare vnto him, what hee ought to doe. And no otherwise did he deale with *Paul* whome when he had bereaued of his sight, and was able also to restore it vnto him again, did it not immediatlie, but caused it to be done by *Annanias* a minister, therby to confirme the authoritie of the ministerie.

Act. 9.17.

By what meanes faith is cherished & confirmed.

Last of all, as by the preaching of the Gospell, the holy ghost doth kindle faith in vs: so he increaseth, feedeth, cherisheth, and confirmeth the same by the vse of the Sacraments.

Gen.17.10,
Exod.12.13,
Mat.26.26,
27.
1.Cor.11.23.

To this ende God did of olde adde to his promise the signe of circumcision, that *Abraham* might bee out of doubt thereof, so oft as hee looked vpon the seale of the promise giuen vnto him of God, to this end also was the vse of the Passeouer the same office also the Sacraments of the new Testament haue and do performe, which God had hanged as seales vnto his word.

A Rule.

And in this behalfe also wee must consider the goodnesse of God toward vs, that he doeth not onely giue vs faith by his word that necessary instrument, but hath also added vnto his word, Sacraments or seales of promise and grace, that by the lawfull vse of them (for but in respect of the vse there is no Sacrament) he might vphold and increase our faith by his Spirit.

The false doctrine.

The error of Zwencfeld.

THeir vnthankfulnesse is to bee condemned, who do teare and rent in sunder those things which God hath coupled together, to wit the word preached, and the working of the holy Ghost, as *Zwencfeldius*, who triflingly affirmeth that faith is not giuen vnto vs by meanes of the word, but instilled into vs from the essence of God, where as we haue prooued that faith is the gift of God: and not God himselfe, or any part of his essence, which cannot be rent or deuided.

Question

Question.

66. What are Sacraments?

Answere.

They are holy and visible signes and seales ordeined of God to that ende, that he might thereby the more fullie declare and seale vnto vs the promise of the Gospell, to wit, that hee doeth freelie giue forgiuenesse of sinnes and life euerlasting, not onely to all in generall, but euen to euery one that beleeueth, & that for the onely Sacrifice of Christ offered vpon the crosse.

The Exposition.

THat the holy Ghost doeth beget faith in our hearts by meanes of the word, and doth confirme the same by the vse of the Sacraments, wee haue heard a little before: it followeth next to shew what Sacraments are in generall: 2. who is the author of them, and to what end they were ordeyned: 3, To whome the promise sealed by the Sacrament doeth belong.

The word sacrament is not in the Scripture.

Nowe albeit the name of the Sacraments bee not in the Scriptures, yet because the thinges which the Sacraments doe signifie, were ordeined by God in the Scriptures, it is altogether needeles to contend about words.

Why the Grecians cal sacraments misteries.

The Christian Churches first planted in *Greece*, called those *Mysteries*, which the *Latines* afterwarde called *Sacraments:* whereupon the writers of the Church haue reteined the same worde, to make a difference betweene those holy ceremonies, and christian doctrine, when it is alone without them: for this is playne and open, but these ceremonies haue an hidden signification, beeing one and teaching another.

Whence this word sacramenthath his beginning

And their opinion is not amisse, who therefore would haue these ceremonies ordeined by God, to bee tearmed *Sacraments*, because as *Sacramẽtum* was a forme of a solemne oth in warre, whereby the souldier did vow & destinate himselfe to serue his *G*enerall, and the Generall, in like manner did binde him selfe to his souldiers: So also by the vse and institution of these holy ceremonies, after that God hath promised that he will be our God, & giue vnto vs saluation, he doth in like manner bind vs as it were with a solemn oth, before him selfe, before Angels, and men, that we wil serue him, & none other.

Which cõiecture is not voide of reaſon, for that in *Tertullian* a moſt ancient and learned writer, there are to be ſeene euident traces of ſuch a matter: where writing to the *Martyrs*, hee ſaith *We are called to the warfare of the liuing God, euen then, when we anſwere to the words of the Sacrament.*

The ſame alſo is apparant out of *Ierome* to *Heliodorus*: *Remember the day wherein firſt thou didſt beginne to be a ſouldier, wherein being buried with Chriſt by Baptiſme, thou were ſworne to the words of the Sacraments.*

The ſacraments are ſignes and what manner of ſignes.

Sacraments in the Catechiſme are defined and ſaid to be firſt ſignes, and that in generall, becauſe they ſignifie ſome thing, which *Auguſtine* thus defineth: *That a ſigne is a thing, which beſide the ſhew which it bringeth to the ſenſes, maketh an other thing to come into our mindes.*

Gen. 17. 11. *Auguſt. lib. de doct. Chriſt. cap. 2.*

Next becauſe there are diuers kindes of ſignes, they are defined to be holy ſignes, & are hereby diſtinguiſhed frõ natural ſignes, from ſtrange & foretelling ſignes, & from ſignes inſtituted and ordeyned by the will of man. Alſo they are called viſible ſignes, and ſuch as may be diſcerned by the eyes, ſuch as of old were the ſignes of *circumciſion*, and the Sacrament of the *Paſſeouer*.

Gen. 17. 11. 13. Exod. 12. 1. 2. 3. 4. &c.

And if they were not viſible, they were not ſignes, becauſe they are vſed to thisend to be as it were a viſible Sermon: and as the words that we heare, doe edifie & inſtruct the minde by the eares, ſo doe theſe ſignes by the eyes: ſo that *Auguſtine* rightly ſaide and defined. *A Sacrament is a viſible ſigne of an inviſible thing, or a viſible forme of inviſible grace*: and againe, *The Sacramẽts were ordeined viſible, becauſe we conſiſt of fleſh, that men might be conueied from thoſe things which they ſee with the eye, to thoſe thinges which they conceiue by vnderſtãding, as it were by the ſtaires of the Sacraments.*

De ciuit. Dei. lib. 10. 5. De conſecrat. diſtinct. cen. ſacrif.

Thirdly; Sacraments are ſuch manner of ſignes, as that they are alſo ſeales, to wit, as pledges and doe ſignifie that ſome thing is promiſed, and withall doe aſſure vs of it. For a ſeale is a ſigne, ſealing vp a thing promiſed, or a Print whereby a thing promiſed by couenaunt, is ſigned: both which the Sacraments doe performe vnto vs, and which they haue not of themſelues

Rom. 11. The ſacramẽts are ſeals of Grace.

ſelues, either by miracle, or by vttering of certain words, but by the ordinance of God.

The authour & end of the ſacrament.

For God is the ordayner & authour of the Sacramēts: becauſe as it belongeth onely to God, to teſtifie what he meaneth: and what is his will, and what hee is ready to giue vnto vs: ſo it belongeth to him alone, and hee will haue the authoritie reſerued to himſelfe, to declare and ſeale vp his promiſe by vvhat ſignes it pleaſeth him.

The promiſe.

The promiſe of the Goſpell plainely preached by the Miniſter, is this: That God for that onely ſacrifice of Chriſt wrought vpon the croſſe, doth freely promiſe and giue vnto vs that beleeue, forgiueneſſe of ſinnes, & life euerlaſting.

A Sacrament conſiſteth of two parts.

And this is the cauſe why Sacramentes are ſaide to conſiſt of the word, and the outward ſigne, becauſe a Sacrament can neuer be without a promiſe going before, and then, when both theſe are preſent in the lawfull vſe of the Sacrament, there God doth not mocke vs with emptie ſignes, but what he hath promiſed, that he giueth in deede, to wit, forgiueneſſe of ſinnes, and ſaluation, for Chriſtes ſake: who once offered him ſelfe vpon the croſſe for our ſinnes, yet not by vertue of the worke vvrought, but freelie vvithout any deſart of ours.

Leuit.6.25. Heb.9 8.9.24 Eſa.66.7.

Hereupon the Sacraments of the new couenant, doe herein differ from the Sacraments of the old Teſtament, becauſe theſe did ſeale vp the promiſe of ſaluation by him, who was to come, and whome the godly looked for to be the *Redeemer of Iſrael*: the other doe ſeale vp the promiſe of God, receiuing vs to fauour, for that onely propitiatory Sacrifice once offered vpon the Croſſe.

How we muſt vnderſtand it, that the ſacraments doe more ſeale vp the promiſe the the word.

Moreouer the force of theſe ſeales is not onely to expreſſe and ſeale vp ſimplie the promiſe of God, but alſo more effectually to declare and ſeale the ſame, then we are able to attaine, or vnderſtande it by the worde of God: not that God is more true, when he ſpeaketh with vs by geſtures, or by ſignes, then when hee ſpeaketh by his worde: but becauſe by the Sacramentes, hee repre-

repreſenteth the promiſes of God, as it were painted in a table, and ſetteth them liuely, and as in a picture before our eies.

In which reſpect *Auguſtine* calleth a Sacrament a viſible word, and in which conſideration the Sacramentes may be called the pillars of our faith: for as a building ſtandeth and leaneth vpon the foundation, but is more ſurely vpheld by pillars ſtanding vnder it: ſo faith reſteth vpon the word of God, as vpon a foundation, but when the Sacramentes are hereunto added, it ſtayeth it ſelfe more ſoundly vpon them, as it were vpon pillars.

Iohn hom. 9. l. 19. contr. auſt.

Sacrament a viſible word.

Thirdely, they are called glaſſes, wherein we may behold the riches of the grace of God, which hee beſtoweth vpon vs, namely, becauſe hee doeth therein reueile himſelfe vnto vs, ſo much as our dulnes is able to conceiue and doth more expreſſely teſtifie his good will and loue toward vs then by the word.

The Sacraments are pillars of faith, and glaſſes wherein to behold the riches of the grace of god.

Briefely, the promiſe of the Goſpell is therefore ſaid to bee more effectually declared, and ſealed by the Sacraments, then by the ſimple, plaine, and bare worde, not for the matter it ſelfe, but for the manner of teaching: which is here more full and more effectuall, as that which wee perceiue by many ſences, as both by hearing and by ſight, is more ſure vnto vs, then that wee perceiue by hearing alone.

Now by this end of the Sacraments, wee gather that ſaluation is not tyed nor ſhut vp within them: for if it be their office to ſeale vp in vs the promiſe of the Goſpell, forgiueneſſe of ſinnes, & euerlaſting life, for the onely ſacrifice of Chriſt, that is, to witneſſe & ratifie vnto vs the good will of God toward vs: truely, who ſeeth it not to be againſt reaſon, to ſay that ſaluation is giuen by them?

Saluation is not tyed to the Sacraments.

3

Moreouer in that the promiſe of forgiuenes of ſinnes & euerlaſting life is ſealed vnto vs, not only to all in generall, but euen to euery one of the faithfull, thereby is firſt declared for whome the Sacramentes were ordayned, namely for thoſe who believe in Chriſt, & doe ſeeke for forgiueneſſe of ſinnes, righteouſnes, & life in his holy Sacrifice. For faith (as we haue ſaid before) is the onel inſtrument, whereby we lay holde vpon Chriſt, in thy worde

For whom the Sacraments were ordayned. *2. Cor. 11. 28. 29. 30.*

worde and in the Sacraments vnto ſaluation, & without faith, the promiſes is neither receiued, nor ſealed: ſecondly the full perſwaſion of faith is thereby noted, whereby euery one ought to apply vnto themſelues the promiſe of ſaluation in the worde, and in the lawful vſe of the Sacraments.

Laſt of all, although the principall end of the Sacraments, be to ſeale vp the promiſe of God, (by which argument againe, the opinion of the worke wrought is ouerthrowne, for that faith alone is ſufficient to attaine the grace of Gods promiſe) yet the ſame are alſo ſignes vnto vs of teſtifying our duety, that is, of perfourming thankefulnes to God, that we in like manner may make knowne our religion towards him, as well before himſelfe and the Angels, as before men. 1 Cor. 1. 14 Other ends of the Sacraments.

Secondly, that by theſe, as it were we may be diſcerned from all other ſects: For (as he ſaith:) *Men can bee gathered togither into no name of religion, either true or falſe, vnleſſe they be tied togither by ſome communion of viſible ſeales or Sacraments.* 1 Cor. 10. 20. 21. Exod. 12. 44. *Aug. li. 9. contra Fauſt. Manich. cap. 11.*

Thirdly that by the ſame, and by the vſe of them, we may be bound and ſtirred vp to foſter & maintaine mutuall loue vnder one head, which is Chriſt. 1 Cor. 10. 17.

The falſe doctrine.

LOMBARD and the Fathers of the Councill of Trent, doe wickedly, that I ſay not ſacrilegiouſly, make the Sacramentes the cauſes of righteouſnes and ſaluation: whereas the Sacraments bee the ſame vnto vs by Gods appointment, which meſſengers of ioyfull thinges are from men, or the earneſt penny in ſtriking vp a bargaine, foraſmuch as of themſelues they doe not giue vnto vs any grace, but onely doe make report thereof, and as they are tokens and pledges, doe confirme the ſame thinges vnto vs, which are giuen vnto vs of Gods liberalitie: Neither doe the *Anabaptiſts* rightly thinke, that the principall vſe and ende of the Sacramentes is, to bee badges of one and the ſame confeſſion & of faith and of brotherly loue and fellowſhippe, paſsing by that more excellent vſe, whereby Paule deſcribeth them vnder one kinde, namely circumciſion, which hee calleth *the ſeale of the righteouſnes of faith.* *Lib. 4. Sentent. diſt. 1.* *Conc. Trid. ſeſſ. 7. Can. 8.* Rom. 4. 11.

And whereas the Sacramentes were ordayned of God for the faithfull, they doe corrupt the lawfull vſe of the Sacramentes, who ſay that the vngodly and vnbeleeuers doe receiue the thinges ſignified by the ſignes: whereas the Sacramentes, with

out

Cor. 11. 17

out their lawfull vse, are not sacraments, that is signes of grace, speaking properly, but seales of condemnation.

Question.

67. What then, doe both these, as well the word, as the Sacraments tend to that end, to leade our faith vnto the sacrifice of Christ offered vpon the Crosse, as the onely foundation of our saluation? Answere.

Yea truelie: for the holy Ghost teacheth by the Gospell, & confirmeth by the Sacramentes, that all our saluation standeth in the onely sacrifice of Christ offered for vs vpon the Crosse.

The Exposition.

The vse of the worde & Sacraments.

WE haue hitherto deliuered that the holy Ghost doth breede faith in vs by the means of the word, & by the vse of the Sacraments confirmeth the same, and withall we haue set downe a definition of Sacraments: Now the Catechist passeth to declare the vse both of the word & of the Sacraments, & affirmeth that it is, to leade our faith vnto the onely sacrifice of Christ once offered vpon the crosse, as to the onely groundworke and foundation of our saluation.

1 Cor. 2. 2. Gal. 6. 14.

And truely for the word, it is cleere inough & seemeth to neede no proofe, the Apostle writing plainely to the Corinths. *For I esteemed not to know any thing among you but Christ Iesus, and him crucified.*

Rom. 6, 3. Gal. 3. 27.

Of the Sacramentes the same Apostle witnesseth: *Know ye not that al we, that are baptized in Christ Iesus are baptised into his death:* & in another place: *All you that haue beene baptised into Christ, haue put on Christ.*

1 Cor. 11. 26. Iohn 6. 51.

So in the institution of the Supper: *So often (saith he) as you eate this bread declare the Lords death.*

Gal. 3. 1 & 6. 14.

Of both in the Epistle to the Galath. *Yee fooliſh Galathians, who hath bewitched you, that you should not obey the truth, to whome Iesus Christ, before was described in your sight and among you crucified.*

Therefore this is common both to the word & to the Sacraments, that the holy Ghost by both teacheth, confirmeth, and offreth to euery beleeuer, to his saluation, one and the same thing, to wit, Christ with all his merits.

Whereof

Whereof alſo we conclude, that ſeeing in the word the ſame ſaluation is offered, we may fully obtaine ſaluation out of the word with out the Sacraments.

For which purpoſe maketh that of Auguſtine: *That inuiſible ſanctification may be without the viſible ſigne, and againe the viſible ſigne without true ſanctification.* So *Cornelius* the *Centurion* was inuiſibly ſanctified before he receiued the Sacraments: Contrariwiſe *Simon Magus* receiued the viſible ſigne, that is, the water of Baptiſme without true ſanctification.

In Leuit. Queſt. 84. *lib. de queſt. V. T. & lib.* 5. *de baptiſ. contra Donatiſt. c.* 24. *Acts.* 10. 2. *Acts.* 8. 21.

For the holy Ghoſt muſt confirme our ſoules, that which the ſacraments doe ſhadow & witneſſe, leaſt that be drawne to corruptible elements, which God chalengeth to him ſelfe alone, as to mooue and affect the heart, to enlighten the minde, to quiet the conſcience, which indeede is only proper to the holy Ghoſt, and ought to be accounted his peculiar worke.

It is peculiar to the holy Ghoſt to mooue the heart.

The falſe doctrine.

THe Romaniſtes not content with one onelie propitiatory ſacrifice againſt the worde of God, and the purpoſe both of it, and of the Sacraments, haue deuiſed other meanes of ſatisfactions, as the popes pardons and ſatisfactions, which are nothing elſe but the prophaning of the blood of Chriſt, and the mockerie of Satan, to leade away Chriſtian people from the grace of God, and from that life which is in Chriſt, & to turne them out of the true way of ſaluation.

Con. Trid. ſeſſ. 25. *tit. Decreta de Indulg.*

Queſtion.

68. How many Sacraments hath Chriſt ordeined in the new Couenant?

Anſwere.

Two Baptiſme, and the the holy Supper.

The Expoſition.

HAuing laide open the definition of the Sacraments in general: Seeing it is manifeſt that in the olde Teſtament there were many Sacraments ordeined by God, all which ceaſed ſo ſoone as Chriſt the Sonne of righteouſnes did ariſe, the queſtion is now asked, howe many Sacraments Chriſt did ordeyne in the newe couenant: (for ſo it is better called, then the newe Law:) it is anſwered that he ordeyned only 2. in number: *Baptiſme*, which came

1. *Cor.* 11. 25. *Gen.* 17. 4. *Exo.* 12. 6, 13. 26. 27.

nely two
acraments
the new
stament.
oloss. 2. 11.
Cor. 5. 7.
cts 2. 41.
12.
Cor. 10. 2.
Cor. 12. 13.

came in the place of *Circumcision*, & other washing of the Law, and the supper of the Lord, which came in place of the *Passouer*: The reason is this, because the Lord would haue ordeined more, if he had thought it to be good for the Church: For meaning by the sacraments to call vs, and to lead our faith (as it hath been said) to his only sacrifice, hee himselfe best knew, howe many sacraments were necessary for his Church, whereby to signifie, seale and offer this his grace.

ohn 1. 33.
Math. 28. 25.
& 28. 19.

And for the first sacrament it is *Baptisme*, the author whereof to be God, both the Baptist and Christ himselfe beare witnes: the one when he saith that he was sent of God to baptize: the other when hee affirmeth that the baptisme of Iohn is from heauen, which afterwarde hee himselfe by the commaundement of the Father confirmed, & thereby commanded the Gentiles to be receiued & adopted into one couenant by his Apostles.

Mat. 26. 26.
1. Cor. 11. 23.

The holy supper he himselfe also did first obserue with his most deere disciples, and the Apostle plainely teacheth that he is the author thereof, saying: *I haue receiued of the Lord, that which I deliuered vnto you.*

And that Christ did not ordeine mo Sacraments when he might haue done it, he did partly to haue regarde of vs, who are by nature prone to idolarty, partly thereby to amplifie and commend vnto vs the grace of the newe Testament, as Augustine very well vnderstood, and expounded it writing to *Ianuarius*.

Epist. 118.

See *Muse in locis li. Quasia sacram. instituerit Dom. p.* 297. *in fol.*

First therefore I would haue you hold that which is the head of this disputation: That our Lord Iesus Christ as him selfe speaketh in the Gospell, hath laide vpon vs an easie yoke and a light burthen. *Whereby he hath tyed togeither the fellowship of his new people by Sacramēts few in number, easie to be obserued, & most excellēt in signification: as baptisme hallowed in the name of the Trinitie, the Cōmunion of his bodie & blood, & if any other be cōmanded in the Canonicall Scriptures.*

De doct. Chr. lib. 3. c. 9. in Iohan tract. 120.

And in another place: *After the resurrectiō of the Lord, the Lorde himselfe, and the Apostolicall discipline deliuered some few signes for many, & the same in doing most easie, in vnderstāding most holy, in keeping most pure, as are baptisme*

and

and the celebration of the bodie and blood of the Lord.

The difference of the Sacraments of the olde and new Testament

Where *Augustine* sheweth a threefold difference betweene the Sacrament of the Olde and Newe Testament. 1. They differ in easinesse, for the ceremonies of the Iewish people were painefull. 2. In number. 3. In measure of signification, because these haue a more plentifull signification then had the Olde, for that these doe shewe that Christ both is come, and hath perfourmed all things, which were required for our redemption. Whereto may be added that the other were ordeined onely vntill the comming of Christ, but our Sacraments shall haue no ende so long as the world endureth, whereupon Paul commaunded to celebrate the supper according to Christes institution, *Vntill his comming againe.*

More Sacraments to haue been ordeyned by Christ wee reade not: so that if without the warrant of Gods worde, we heare or read of any Sacraments beside these we ought to reiect them, as brought into the Church not by Christ but by men.

1. *Cor*, 11. 26.

Rules and lawes of Sacraments.

And that we may doe this with iudgement, all counterfeit Sacraments are to bee examined by the Lawes and rules of true Sacraments.

1

The first rule is to know whether that which goeth for a sacrament, were ordeyned vnder the new Testament, by God or by Christ: because here wee speake of the sacraments of the new Testament.

2

August. homil. in Iohn. 13.

The seconde rule or lawe is, that the Sacraments haue certain rites, or ceremonies, which may seale the promise of grace & saluation: according to that saying: *The word is added to the element & it becommeth a sacrament.*

3

The third rule is that the thing be sacramentally vnited to the signe in the lawfull vse thereof, by reason of the promise of the word, & that not because the word is spoken, but because it is beleeued.

The false doctrine.

Conc. Trid. sess. 7. cap. 3.

Matrimonie and penance are no Sacraments.

IF the Sacraments of *Penance* and *Matrimonie* among the *Romanistes* bee tried by the first rule, they shall both bee founde false: for first howe can *Penance* bee called a Sacrament of the newe Testament, seeing it was both before the *Lawe*, and vnder the Lawe, and ought to continue all our life long? which account

Gen. 2, 23, 24.

account also is to bee made of the Sacrament of *Matrimonie*, which was ordeined of God in Paradise, euen from the beginning before the fall, and the vse thereof belongeth to all nations of the whole worlde, and no sort of men can bee debarred from it: whereas the Sacraments of the Church were left onely for the faithfull.

Gen. 2. 23. 24.

2. And if you trie the rest of the Sacraments vsed among them by the seconde Lawe, they will be founde failing partly in the outward signe or ceremonies: partly in the principall note, that is, in sealing of the free promise.

The Sacrament of confirmation.

For as for the Sacrament of Confirmation, which they wil haue to be wrought by anointing, and by this forme of wordes: *I seale thee with the signe of the holy crosse, and I confirme thee with the annointing of saluation in the name of the Father, the Sonne, and the holy Ghost*; Surely all is fairely and handsomely handled, but where is any worde of God, that promiseth here the presence of the holy Ghost? If they haue no commandement for it, they can not excuse their boldnesse in robbing God of his honour. Neither will it helpe them to alleadge for them selues the laying on of hands, which we reade was in vse among the Apostles, for that power of working miracles, and those manifest gifes which were distributed by laying on of handes, are now ceased, and were onely to be for a time.

The Sacrament of order.

As for the Sacrament of Order, in their opinion so fruitfull, that of it were bred seuen other petie Sacraments (for there are *Dorekeepers, Readers, Exorcists, Acolytes, Subdeacons, Decons, Priests*) seeing they can here shew no ceremony added to a promise, not any promise whereunto the ceremonie hath relation, there can be no Sacrament.

Extreme vnction is no sacrament of the newe Testament.

3. By the thirde rule if you examine the Popish *Extreme vnction*, which is done by none but the Priest, whereof they make two parts, forgiuenesse of sinnes, and ease of the bodily disease, if it bee so expedient, if not, the saluation of the soule, it shall bee founde to bee no true Sacrament, for that their Priestes haue not the gift of healing, whereof this annoynting was an outwarde signe in the primitiue Church, which custome afterwarde did weare away, when the gift of healing, which God hath graunted vnto the Church to bring credite to the Gospell, was ceased. And that which is more a gainst reason, and more, blasphemous, when the Popish sort call their oile the oile of saluation,

1. Cor. 1. 11. Contrarietie betweene the annointing that Iames speaketh of, and popish annointing.

they are both iniurious to the holy Ghost, whome and whose gifes it is common and vsuall to haue signified by oyle, and they doe forswere the saluation which is in Christ, denie Christ, and haue no part in the kingdome of God, for oyle is for the bellie, and the bellie for oyle, and God will destroy both. Finallie they departe from the trueth of the texte of the Scripture. Iames would haue all that are sicke to be annointted: these men lay their grease not vpon sicke men, but vpon carkeseis halfe dead, when life is nowe striuing to get out at their lips. Iames would haue the sicke man to be anoynted by the Elders of the Church, these men admit none to anoint but the Priest. Iames

speaketh

speaketh onely of the common oyle, these men vouchsafe not to vse any oyle, but halowed by a Bishop, that is, heated with much breathing vpon it, charmed with much murmuring, and with nine tymes bowing the knees saluted, thrise, *haile holie oyle*, thryse, *haile holy ointment*, thrise *haile holy balme*. Therefore so long as these rules or lawes doe stande, which are taken from the very definition of Sacraments: it followeth that there are onely two Sacramentes of the Church vnder the new Testament. which are *Baptisme* and the holy *Supper of the Lord*.

OF BAPTISME.

The Arg. The Application of the former doctrine of Sacraments vnto Baptisme. 2. Of spirituall baptisme. 3. And of the confirmation thereof.

Question.

69. How art thou put in minde and confirmed in Baptisme, that thou art partaker of that onely sacrifice of Christ? 26. Lords day.

Answere.

Because Christ hath commanded the outward washing with water adding this promise, that I shall no lesse assuredly bee washed by his bloode, and by his Spirit, from the spots of my soule, that is, from all my sinnes, then I am outwardly washed with water, wherewith the spottes of the body vse to be washed away.

The Exposition.

BEcause in speaking of the vse and end of sacraments in generall, this was said to beit, namely to leade our faith to the sacrifice of Christ offered vpon the Crosse, as to the onely sanctuary of our saluation, it was in the first place to be handled, how I am put in mind, and confirmed in Baptism, that I am partaker of that only sacrifice.

The word *Baptisme* is a greeke word, & commeth of βαπτιζειν & signifieth properly dipping into water, & consequently washing, of which there were many kinds in the law, which for that they were shaddows of Christ to come, and the appurtenances to the sacrifice for sinne, and the often repeating of them declared their imperfection: therefore it was necessary, that in steade of them should come another washing neuer to bee repeated, to wit, a sacrament of that washing done once for euer, which is called *Baptisme*, to wit, this Sacrament wherein we are openly sworne the souldiers of Christ, which you may thus rightly define. Baptisme is a greeke word.

Baptisme is an outward washing with water, commaded by Christ, to signify, that I am no lesse assuredly washed

The definitiō of Baptiſme.

ſhed by his bloode, and by his Spirit from the ſpottes of my ſoule, that is, from all my ſinnes, then I am outwardly by water, wherewith the ſtaines of the bodie vſe to be waſhed away: and alſo to binde vs, that we ſhall afterward by our workes and in deede declare newneſſe of life, which is the ſecond part of the couenant in the Sacraments.

In this definition there is to be handeled. 1. That Chriſt commanded this outward waſhing of water, and what it ſignifieth. 2. What is the thing ſignified in Baptiſme. 3. The proportion betweene the ſigne and the thing ſignified. 4. Howe the thinges ſealed in Baptiſme are imputed vnto vs. That Chriſt or God is the authour of this Sacrament, we haue taught before, and therefore neede not to repeate it: but by the name of outward waſhing of water, is ſignified both the element, the ſigne of baptiſme, and the verye eſſentiall ceremonie: the ſigne or element of ſimple water, for that which is ſeene in the adminiſtring of Baptiſme, is water, the ceremonie or rite is declared by waſhing or ſprinckeling with water, in that the bodie of him that is baptized, is ſprinckled with this water.

Mat. 28.19. *Acts.* 2.38. *Epheſ.* 5.26. For this is the ende why water is vſed, not to bee idle, but to be applied to the body, to ſprinkle it or to waſh it, according to the commaundement of Chriſt: Heereof the Apoſtle defineth Baptiſme: the waſhing of water by the worde, *wherewith Chriſt ſanctifieth, and purgeth his Church.*

Beſides, theſe rites and ceremonies about Baptiſme, we reade of no other in the whole Scripture, and that the ſame ſimplicitie was receiued in the Church in Auguſtines time, appeareth by that ſaying of his: *Adde the worde to the Element, & it will become a Sacrament.* Where Auguſtine, as wee alſo doe, calleth the worde of God in Baptiſme, the commandement or ordinance of Ieſus Chriſt, ioyned with the promiſe of euerlaſting life.

Homil. in Iohan. 13.

The thing ſignified in *Baptiſme*, which Chriſt promiſeth, and which is ſhaddowed by the vſe of the outward ceremonie, that is, the outwarde ſprinckling, is: 1. The ſprinckling of the blood of *Ieſus Chriſt*, for the forgiue-

2 *Matth.* 6.16 *Mar.* 3.11.

neſſe

nesse of all sinnes: 2. That inward washing, which is by the Spirit of Christ, killing in me, & burying my natural corruption, by the power of his death and buriall. 1 Pet. 1. 2. Rom. 6. 3.

Thirdely, the rising againe of the new man, in certen hope of the resurrection of Christ, which in times past was represented, by tarrying vnder the water so long, till he that was baptized came out of the water againe, as it is to bee seene in the baptisme of Christ, and of the *Eunuch* steward to *Candaces* Queen of *Ethiopia*, whom *Philip* did baptise: which ceremonies because at this day they are not vsed among vs, for the circumstance of places, the same mistery by a part in steade of the whole, is signified by once or thrysesprinckling of water. Act. 8. 39. Mark. 1. 10. Rom. 6. 3.

3

The proportion or agreement of the signe with the thing signified, is expressed by an argument drawn from a comparison: That I am no lesse assuredly washed by the blood of Christ, and by his Spirit, from the spottes of my soule, that is, from all my sinnes, then outwardly a man can be washed with water.

In which word, by the way, the vse of the Sacrament of Baptisme is declared, to wit, that the water is not only a signe, wherby the misterie of saluation is more plainly expressed vnto me, which Christ hath purchased for me by the shedding of his blood; but also a seale, whereby is sealed vnto me, that my soule is purified from all vncleanenesse, as surely as the element of water hath power to wash mens bodies, and to cleanse them from all their spottes. Mar. 1. 10. Act. 3. 39. Rom. 6. 3.

4.

How the matter of Baptisme is imparted vnto vs.

Now how these things are imputed vnto vs, is here declared, but more fully taught in the next question: namely in respect of God, that giueth them by his Spirit alone, who worketh freely in the Elect, yet so, that the matter both of our clensing and of our regeneration, must be required and sought in Christ alone, by whose blood and Spirit we must be cleansed and washed. Mar. 3. 11.

Question.

70. What is it to be washed by the blood & Spirit of Christ.

Answere.

It is to receiue at the hands of God, forgiuenes of sins, freely for the blood of Christ, which he hath shed for vs, in his sacrifice vpon the Crosse, & next to bee renewed also by the spirit of Christ, & being sanctified by him, to becō a mēber of Christ to the end we may more and more die vnto sinne, & liue holily, & without blame. The Exposition.

WHat it is to be dipped in water, and to be washed with outward baptisme, there is no man but vnderstandeth: but what it is to be washed by the bloode of Christ, & by his Spirit, that hath neede more perfectly to be expounded, as wherein the power of inwarde Baptisme doth consist.

Two things signified by washing which is by the blood & spirit of Christ.

To be washed with the blood of Christ doth signifie to receiue forgiuenes of sinnes, as it is freely offered vnto vs, for the blood of Christ once shed for vs vpon the altar of the Crosse: but to be washed by the Spirite of Christ, is to be renewed by the holy Ghost, by whome beeing sanctified I am made a member of Christ, that I may more and more die vnto sinne, and walke holily, & without blame in the feare of God.

Heb. 12. 24.
1 *Pet.* 1. 2.
Zach. 13. 1.
Ezech. 36. 25. 26
Mat. 3. 11.
1 *Iohn* 1. 7.
3 *Pet.* 2. 21.

Of the first signification of washing, that of *Iohn* is to be vnderstood. *The blood of Iesus Christ his Sonne doth clēse vs from all sinne.* And that which *Peter* saith. *The Baptisme doth saue vs*, which saluation is an effect of the inwarde washing, which is by the bloode of Christ, the signe and seale whereof is Baptisme.

Colos. 1. 14.

And *Paule* in another place: *In whom wee haue redemption by his blood, that is, forgiuenes of sinnes*: where he maketh the matter of our saluation, to bee Christ the Sonne of God, who by offering vp himselfe, hath obtained for vs forgiuenesse of sinnes.

Of the second signification of washing, that is, of renuing and sanctifying of our nature by the holy Ghost, the Apostle to the *Ephesians* speaketh, when hee saith: *That the Church is sanctified by Christ her spouse, & clensed by the washing of water in the word of life.*

Eph. 5. 26.

Iohn 3. 5.
Tit. 3. 6.

And Christ himself. *Except a man be born of water & of the Spirit, he cannot enter into the kingdom of God.* & *Paule* again: *Not for the works which we haue done, but of his mercy*

hee

he saued vs, by the washing of the new byrth, & by the renewing of the holy Ghost.

Both significations Christ seemeth to include in one word of *washing*, when vnto Peter refusing the outwarde washing of his feete, which he offered him, he answered: *Vnlesse I wash thee, thou shalt haue no part with me:* Againe: *Hee that is washed needeth not to wash any thing sauing his feet, but is wholly cleane, and you are cleane, but not all.* Ioh. 13.1.

But Paul speaketh distinctly of both, in the first Epistle to the *Corinths*: *And these things some of you were, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by his Spirite of our God.* 1. Cor. 6.

For there he vsed the word *Washed*: saying: *Ye are washed:* of which washing, he maketh two kindes: the one he calleth *Iustification*, that is, forgiuenes of sinnes, the other *Sanctification*, which is vnperfectly begunne in vs. Two kinde of washi

And he saith, that we do attayne vnto, and enioy both in the name of the Lord *Iesus*, and by the spirite of our God, who also by the blood of Christ doeth clense vs from sinnes, and maketh vs partakers of his righteousnes and sanctification, and euen of whole Christ, and all his benefites, becausse hee hath purchased vs by his death.

Whereby it appeareth how excellent benefites are sealed vnto vs by the sacrament of Baptisme. 1. Forgiuenesse of sinnes, so that they neuer come into the sight of God, neyther are imputed: 2 Sanctification, because Christ hath ingraffed me into him selfe, by his sanctifying Spirite, in so much that I haue as it were put him on in Baptisme: which two thinges to be signified in this Sacrament thereby also may bee prooued, that for this cause it vseth in the Gospell to bee described and called, *The Baptisme of repentance for forgiuenes of sinnes.* Gal. 3.27. Iohn 1.33. Rom. 6.4. Col. 2.12. Mark. 1.4. Mat. 3.6.11 Luk. 3.16. 1. Cor. 10.2 Exod. 14.21.

Whereupon a double fruite redoundeth to vs by the Sacrament of Baptisme. For first wee are not onely by Baptisme assured that all our sinnes are forgiuen vs, so that ar oftē as we sinne of infirmity, we neither may, nor ought to doubt of it, vnlesse we wil cal the trueth of God, in doubt, and bee enemies to our owne saluation: but The Vse.

also we are by the same put in mind, what we owe vnto
.4.14. God, that, forasmuch as by the Spirit of sanctification he
.1.12. hath made vs his members, wee doe more and more die
5. vnto sinne, and do labour for vprightnesse and innocencie of life, that so Baptisme may serue to order and rule our whole life, which is the second ende of Baptisme.

The false doctrine.

Anabap. WHerefore they that thinke Baptisme to be nothing else but a badge and note, whereby we professe our religion before men, as souldiers are wont to beare their Captaines colours for a marke of their profession: they haue neuer considered the chiefest point in *Baptisme*, namely, that it is the seale of forgiuenesse of sinnes for the blood of Christ shed for vs vpon the crosse, and
.4.11. of the righteousnes of faith vnto saluation.

Trid. sess.7. 10.14. ca. Riguer. Inst. 16.1.v.12, sent. dist.9. et.2.24.

2 Whereas *Baptisme* is the Sacrament of repentance, the Romanistes doe very ill. who teach, that wee obtayne remission of sinne after baptisme by the helpe of Penance: For their master, after that hee had confessed that Christ did vpon the crosse paye the punishment of sinne according to the doctryne of Peter, by and by, by this exception corrected that saying, that in Baptisme all the temporall punishments of sinnes are released, but after Baptisme they wax lesse by the helpe of Baptisme: so that the blood of Christ and our repentance do worke together: But the Scripture speaketh farre otherwise, which so often as the godly throughout the whole course of our life are troubled with the conscience of their sinnes, calleth them backe to remember their Baptisme, that thereby they may confirme themselues in the assurance of that onely and perpetuall washing, which wee haue by the blood of Christ freely, without any desart of ours.

B mbard. l.4. ntent. dist.5. on. Trid. sess. sect.4.

Thirdly and lastly hereby it is manifest how false that is, which the same popish sort haue now this long time taught, that by Baptisme wee are by and by throughly set free from origynall sinne, and from the corruption which was spread from Adam to all his posteritie, and that the reliques thereof are not in any respect sinne vnlesse there come consent vnto them: whereas the faithful by Baptisme are only assured that condemnation is taken out of the way and remooued from them, and that perfect righteousnesse is imputed vnto them by the mercie of God, and sanctification onely begun in them in this life, and made perfect by little & little, and in the last of the ten commandements euen the least thought against the Law of God is condemned.

Question.

71 Where doth Christ promise that he wil as certenly wash vs with his blood & with his Spirit, as we are washed with the water of Baptisme?

Answer

Answere.

In the institution of Baptisme, the wordes whereof are these. Goe and teach all nations; baptising them in the name of the Father, and of the Sonne and of the holy Ghost, hee that beleeueth and is Baptised shall be saued: he that beleeueth not, shall be condemned. This promise is repeated, when the scripture calleth baptisme the washing of the new birth, and the washing away of sinnes. *Mat.28.1* *Mar.16.1*

The Exposition.

NOw followeth the Confirmation of those thinges, which were before spoken of the promise in Baptisme, to wit, that Christ wil as certenly wash vs with his blood and with his Spirit, as we are washed with water of Baptisme, which is cõfirmed by the authority of Christ, and by other testimonies of Scripture.

1 The authoritie of Christ is this, that in the institution of Baptisme he promised both these benefits: wherein three thinges are to be marked. 1. The forme of Baptisme: 2. The promise added vnto Baptisme: 3. A threatning against the vnbeleeuers: And first for the institution or forme, it is not so to be taken, as if Baptisme were then first ordeined when Christ gaue that commandement vnto his Apostle: *Goe and teach:* For *Iohn* (therefore called the *Baptist*) before that sending doeth administer Baptisme: but is so saide, because when God was about to adopt a new people, that is, all the Gentiles into his couenant, by the preaching of the Gospell, as he had from euerlasting decreed, Christ commaunded Baptisme to be imparted with the Gentiles, 1. As a pledge of grace, & of the couenant, and of their receiuing into the Church: 2. That by that signe of grace & seale receiued they might be put in minde, forsaking the superstition of their countries, to serue, worship & call vpon this God alone, and to bind themselues vnto him onely, who one in Trinity, & three in vnity, in whose name they were baptized. *When Baptisme was ordeined.*

Where that also is to bee noted that the doctrine of Christ ought to goe before baptisme in those that were at yeares of discretion: according as Christ commaundeth: *Teach & Baptise*: signifying that ỹ doctrine ought to be ioyned with the signes of Baptisme: 1. Because it was requisite that those nouices, and greene Christians, first denying their old superstition, & making confession *Doctrine ought to go before in me that are at yeares of discretion.*

of their true faith in Christ, should so be gathered into the Church, which they could not doe vnlesse they were before instructed: 2. Least it should be only a dumbe and empty signe (which it had been, leauing out the doctrine) & so the administration of baptisme be altogither vnprofitable to the hearers that were present. Moreouer out of the same wordes it is gathered that the office to baptize is not permitted to euery one, but onely to them who haue receiued authority to teach: Lastly whereas Christ addeth, in the name of the Father, of the Sonne, & of the holy Ghost: in these wordes he openeth and maketh playne the misterie of the Trinity, which had lyen hid from the beginning of the worlde, because it was the abridgement, or foundation of Christian faith.

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Whereto maketh this saying of *Basil: We must be baptized, as we haue receiued, beleeue as we are baptized, glorifie as we haue beleeued, the Father, the Sonne, and the holy Ghost.*

sil.

2. Furthermore as touching the promise Christ propoundeth it, when as he saith: *He that beleeueth & is baptized, shalbe saued*: which promise must bee expounded conditionally: for it is not the purpose of Christ, there to teach, who ought to bee baptized or not baptized, whether infants or men of discretion (as the *Catabaptists* doe abuse this place to shut out infants from baptisme) but as being now of that age, which was capable of doctrine, of instruction and of faith, Christ will not haue baptisme administred vnto them vnles they first beleeue.

2. ne promise Baptisme pounded

Wherefore this commaundement, and the condition; *he that beleeueth*, was added by Christ, for men beeing at yeares of discretion: because the *Sacraments* without faith doe nothing profite men of those yeares, as neither the word of God doth, as the holy ghost teacheth in the Epistle to the *Hebrewes, For the Gospell was preached vnto vs, as also it was vnto them, but the word which they heard did not profite them, because it was not mingled with faith in them that heard it.*

Cor. 11. 27.

Heb. 4. 2.

Thirdly it is to bee obserued, that Christ promiseth saluation to him that beleeueth & is baptized, that is, willeth and commandeth him to be assured of his salua-

tion

tion, vpon the receiuing of baptisme as a pledge of saluation, from the minister, by the will of God, and doth euen pronounce that he is already saued.

Last of all there is also a threatning added against vnbeleeuers: *Hee that beleeueth not shall bee condemned.* where we must vnderstand, *although he be baptized*, as *Simon Magus* was according to that rule: *The Sacraments without their lawfull vse are no Sacraments:* as on the other side, he that beleeueth, for want of Baptisme, if he had not opportunity to receiue it, is not condemned.

3 The threatning. Act. 8.22.

A rule belonging to the sacraments

For which cause we see that the one part was left out by Christ, *he that is not baptised:* and this set downe & repeated: *he that beleeueth not;* for faith is alwaies necessarie: but baptisme is not necessary to saluation, when it cannot be had, & receiued, as it was ordained by the Lord, so that *Bernard* saide very well: *That not the want of Baptisme, but the contempt of it doth condemne.* Epist. 77. Gen. 17.14 Tit. 3.5.

Moreouer the same promise is also repeated by Paule to Titus, where he calleth Baptisme the *washing of the new birth*, and in the Acts, where *Ananias* saith to Paule being conuerted: *Now therefore why tarriest thou? arise & be baptized & wash away thy sins by calling vpon the name of the Lord:* defining baptisme to be the washing away of sinnes: And for the place of Paule, he doth very fitly and truely call Baptisme, *the washing of the new byrth:* for hee there speaketh to the faithfull, in whome because Baptisme is alwaies effectuall, hee doeth with good reason ioyne it with the trueth & effect thereof: signifying by this speech, that God doth not play with vs in empty figures, but doeth by his power inwardly performe that, which by outward signe he promiseth and representeth. Act. 22.16.

Likewise in the Acts, by that manner of speech, *And wash away thy sinnes*, the Scripture doeth expresse the strength & fruit of Baptisme, as if it had saide: *wash away thy sinnes by baptism*, not that God taking any thing away from his Spirite, or from the blood of Christ, includeth the same in the Element, but because hee will haue the very signe to be a stay to vpholde our weakenes: so that this washing, whereof Luke speaketh, doth not note the cause, but is referred to Paules feeling, who after the

receiuing of this outward signe, knew better that his sins were washed away.

conclu- By these testimonies therefore it is made plaine, and prooued to be most true, that by Baptisme I am no lesse assured, that by the blood of Christ, and by his Spirite, I am washed from the spots of my soule, that is, from all my sinnes, then outwardly by water the steines of the body are vsually washed away.

The false doctrine.

SEeing Christ commanded to be baptized with water, and the Apostles did vse water alone, putting to no other ceremonies or rites: it is necessarily gathered, that those ceremonies of the Romanistes about baptisme, as are hallowing or rather charming of the water, tapers, coniuring, creame, spittle, are to be thought to haue beene brought in rather to the dishonour, then to the honour, or ornament of Baptisme.

The Arg. *That Baptisme is not the very washing away of sinnes, and yet that the holy Ghost doth not without cause so speake, and of the Baptisme of children.*

Question.

7. Lords ly. 72. Is then Baptisme the washing away of sinnes.

Answere.

It is not: For onely the blood of Christ, and the holy Ghost doth clense vs from all sinne.

The Exposition.

m. Trid cap. de

THis question is brought in vpon the words or testimonies before alledged, wherein Baptisme is called the washing of the soule, and the washing away of sinnes, for so the aduersaries gather of such places of Scripture: baptisme hath this commendation that it washeth away sinnes, therefore it is the very washing away of sinnes, that is, of such strength, that of it selfe it is able to wash away sinnes, which how it swarueth from the Scripture, shall bee declared. 1 out of Peter. 2. out of the Catechisme it selfe.

1 The outward water doeth not clense vs from sinnes. 1 Pet. 3. 21.

The Apostle Peter doth expressely teach, that sinnes cannot be washed away by that outward water, saying: *To which also the figure that now seueth vs, euen Baptisme*

agreeth

agreeth (not that whereby the filth of the flesh is put away, but whereby a good conscience maketh request vnto God) by the resurrection of Iesus Christ.

For the Apostle there compareth Baptisme with the preseruation of Noe in the waters, which was a figure of our Baptisme, saying that by it wee are all at this day saued, not as if the materiall water of Baptisme did saue vs, as those waters bearing vp the Arke did saue Noe: but because Christ by his inwarde working, which the outward Baptisme doth shadow, doth saue vs being washed, so that we may with a good conscience call vpon God.

There is no force in our ward Baptisme to saue

And although Peter so speaketh of the outward Baptisme whereby the spots of the flesh are done away, this maketh nothing to the disgrace of it: but onely sheweth that there is no vertue in this water to saue or to regenerate.

And this not without reason, for if the very outward water were the washing away of sinnes, two absurdities would follow thereof, that whosoeuer were dipped in it, receiued forgiuenes of sinnes, and the gift of sanctification, whether he beleeued or not beleeued, which the Apostle plainely reproueth, taking vp *Simon Magus* who was newlie baptized, in these words: *Thou hast neither part nor fellowship in this busines, for thy hart is not right in the sight of God, repent therefore of this thy wickednes, and pray vnto God, if happily the thought of thy hart may be forgiuen thee.* Act. 8. 21.

The second absurditie is, that hereof wil follow that they are by no meanes Christians, neither can bee saued who departe this life before they are baptized, as if our condition were worse then the ewes in times past was, and the grace of God were now more restrained, then it was vnder the lawe, and as if Christ him selfe had not come to fulfill, but to disanull the promise: for that promise which was then effectuall to saue children of it selfe before the eight day, without the helpe of the signe, the same at this day should not bee auaileable: last of all whereas to the washing away of sinnes is required an infinite power in respect of God, whom we haue offended incom-

incomprehensible and infinite, how can wee bee clensed from sinnes by a corruptible element?

Furthermore that Baptisme cannot bee the very washing away of sinnes, the Catechist proueth by two reasons: one that the Scripture ascribeth wholly the vertue to wash away sinne, to the blood of Christ as the materiall cause: the second, that it ascribeth the same to the holy Ghost, as to the formall cause.

1 *Ioh.* 1. 7 Why onely the blood of Christ is said to clense vs from our sinnes.

For so saith *Iohn*: *The bloode of Iesus Christ clenseth vs from all sinnes*: And because where a sinne is taken away, no other sacrifice is required, therefore the worde (*Onely the blood*) is very well added.

Eph. 5. 27. *Apoc.* 1. 5.

Therefore this onely hath clensed vs frō sinnes which are the spots of the soule, and therefore could neuer bee washed away by a corruptible element, that so we might be made cleane and vndefiled in the sight of God: And in the *Reuelation*: *He that hath loued vs and washed vs frō our sinnes by his blood.*

Heb. 10. 5.

Also the same blood onely is said to clense vs in respect of the figures of that bloud, that is, the blood of buls and goates, which could not take away sinnes.

Of the holy Ghost, who also doth apply vnto vs that washing, and who doth regenerate vs by *Baptisme*, and make vs members of Christ: thus speaketh the *Baptist*, *I truely baptize you with water vnto repentance, but he that cōmeth after me, is stronger then I, whose shoes I am not worthie to beare, he shal baptise you with the holy Ghost & with fire*: And Paul to *Titus*, *He hath saued vs by the washing of the new byrth, and renewing of the holy Ghost.*

Mat. 3. 11. *Tit.* 3. 5. *Ioh.* 3. 5 1 *Cor.* 6. 11.

And Christ himselfe: *Except a man bee borne of water and of the spirite, hee cannot enter into the kingdome of heauen*: by which manner of speach hee doth not tie saluation partely to water, partely to the Spirite, but by the element of water vnderstandeth the holy Ghost, as it is taken in the same signification, in the Epistle to the *Hebrewes*: *And hauing our bodies washed with pure water, let vs holde fast the confession of our hope without waueringe*: In which sence the *Baptist* compareth the holie Ghost to fire by reason of the office, and working thereof.

Heb. 16. 23. *Mat.* 3. 11.

The

The false doctrine.

WHich being so, by this doctrine is strongly reproued the shamefull errour of baptizing by Midwiues at this day, who thinke vnlesse they baptize their infants, beeing at the poynt of death, that their saluation is out of hope: which errour it is certen, did spring of nothing else, but of an opinion of the necessitie of Baptisme vnto saluation: and which was long agoe worthilie condemned by the *Councel of Carthage*, *Canon* 100. *Let not a woman presume to baptize.* *Catach. Rom. part. 2. sect. 18. pag. 135.* *Con. lib. 4. can. 100. de cons. dist. 3.*

For whereas they goe about to excuse themselues, by the example of Zippora the wife of Moyses, truely that is verie weake: not onely because it is not yet fully determined, whether shee did well or ill, that being angry and in the presence of her husband a Prophet, she circumcised her sonne: but because although this were commended in the Scriptures, yet are wee to leane not to priuate and speciall examples, euen of most holy men, but rather vpon the expresse commaundement of God, and to obey it, which forbiddeth to be busie in other mens matters, or to vsurpe another mans office. *Exod. 4. 25.* *1. Pet. 4. 15.* *1. Cor. 14. 34.*

To conclude, hereby also is their errour manifest, who thinke that infants are then first reckoned in the number of Gods children, after they are baptized, as if before Baptisme they were like to the children of Iewes or Turkes, strangers from the Church of God; whereas rather by this outwarde signe they are receiued into the Church, because before they belonged to the bodie of Christ, by reason of the promise: so that great iniury shall bee done to the couenant of God, if wee rest not in it, as if it were of it selfe weake: whereas the fruite thereof dependeth not either vpon Baptisme, or any other additions: afterwarde commeth the Sacrament as a seale, not to giue strength to the promise, as being weake of it selfe, but onely to confirme it vnto vs. *Acts 2. 39.*

Question.

73 Why then doeth the holy Ghost call Baptisme the washing of regeneration, and the washing away of sinnes? Answere.

God doeth not without great cause so speake, to wit, not only to teach vs, that as the spots of the bodie are cleãsed with water, so our sinnes are purged by the blood & spirit of Christ: but much more, that by this heauenly token & pledge he may assure vs, that we are as truly washed inwardly from our sins, as we are washed with outward and visible water.

The Exposition.

HAuing refuted the opinion of the *Romanistes* concerning Baptisme, the *Catechist* goeth forward to shew the proportion betweene the outward signe of Baptism and the thing signified, whereby the Sacramentall kindes of speech are expounded, and shewed that these

are not contrarie, that although the Scripture call Baptisme the washing away of sinnes, yet the outward washing of water is not the very washing away of sinnes, but that the holy Ghost would more playnely signifie another mysterie by such speeches.

In exposition of the Sacramentall kindes of speech.

Baptisme is the washing of the new birth, &c.

Now hee alleadgeth two reasons, why the holy Ghost doeth so speake, the one is, because such manner of teaching is more convenient and fitte to declare spirituall thinges: the other is, because it is more forcible to perswade our mindes, and to represent the things themselues, so that by the signe wee may not onely beholde the thing signified, but be as it were put in possession of it.

And touching the former, for more plainesse because there is no element more fitt to wash away the spottes of the bodie, then water: therefore Christ to declare, that onely his blood which hee shed for vs, is the most fitte matter to wipe away the vncleannesse of our soule, hath hallowed the same to this ende in the vse of Baptisme.

Psal. 51. 9. In this mysticall sense the Prophet long agoe did vse these wordes of purging and washing: *Purge me with hyssope and I shall bee cleane, wash me, and I shall be whiter then snow.*

1. Cor. 6, 11. Apoc. 1, 5. and 7. 17. So the Apostle vseth the worde *wash*, in a borrowed sense, signifying that the inward washing is wrought by the blood and spirite of Christ.

How great the vertue & force is of the proportion betweene the signe and the thing signified. And this proportion or agreement of the signe and the thing signified, is of so great force, that oftentimes the signe borroweth the name of the thing signified: which rule if it had been obserued in the doctrine of the sacraments, surely there had neuer been so many errours, and so great trouble & contention raised in the Church of Christ.

August. in Leuit. cap. 57. In Psal. 22. Epist. 23. ad Bonifac. And this is that which is so often found in Augustine: *The thing which signifieth, is vsually called by the name of that which it doth signifie*: and againe, *If sacraments had not some resemblance of those things whereof they are Sacramēts, surely they were at all no Sacraments*: and he addeth, *and for this resemblance for the most parte they receiue the*

names

names of the very things: therefore as after a sort the Sacrament of Christs blood, is the blood of Christ: so the Sacrament of faith is faith. Ireneus.

And according to this rule, it is very well gathered and saide, that the *Sacraments* consist of thinges of two kindes, whereof the first is earthly, to wit, the visible elements, as in Baptisme water, in the Supper, bread and wine: the other heauenly, to wit, the invisible grace.

2. The second reason why God so speaketh, is this, to wit, that by this heauenly token & pledge, he may much the rather assure vs, that wee are no lesse truelie clensed from our sinnes by inward washing, thē we are washed by outward and visible water. 2 *Mat.16.16, Gal.3.27.*

For that also wee attayne by this proportion, that whatsoeuer God hath promised vs in his worde, and hath set as it were before our eyes, that wee beholde as in a glasse, by these outwarde signes, that I say, by these ceremonies, offering them selues to our outwarde senses, our minde is brought, first to consider the things signified, secondly, through the power of the holy Ghost, more and more to applie the same by faith vnto it selfe:

For as to the prophecies of *Ieremie*, that girdle about his loynes which hee hid at *Euphrates* in the cleft of the rocke, did bring great weight: also the earthen bottell which he bought of the potter, and brake in the sight of the men: also the bondes and yokes put vpon the necke of the Prophet: whereunto after the wordes of the Prophet expounding those visible thinges, were added, the people of the Iewes might much more certenly knowe the destruction sent from God and hanging ouer their heads: so much more in the sacraments, when vnto the promise of God visible thinges with their names are added, there seemeth no more to be required to seale vp the effect of the promise. *Ierem.13.4. Ierem.19. 2.10. Ierem.27.1.*

Wherefore not without good cause is this signe whereby we are assured of the promise of God, called an heauenly token and pledge, because it is meete to bee hereof certenly perswaded, that it is Christ who speaketh vnto vs by the signe, who purgeth vs and washeth Water is an heauenly token.

vs

vs, and doeth not onely feede our eyes with a bare ſight, but preſenteth vnto vs the very thing it ſelfe: and as by a ring the plighting of troth for marriage to come, and by deliuerie of the key, putting in poſſeſsiō of the houſe, is not onely ſignified, but alſo made ſure: ſo muſt wee vnderſtand that in Baptiſme by the ſprinkling of water, the waſhing which is wrought by the blood of Chriſt is not onely figured, but alſo is at the laſt indeede fulfilled in the elect by Chriſt.

A ſimilitude.

Queſtion.

74. Ought infants alſo to be baptized?

Anſwere.

Yea truly: For ſeeing they belong to the couenāt & church of God, as wel as thoſe that be at yeres of diſcretiō, & ſeeing vnto them is promiſed by the blood of Chriſt, forgiueneſſe of ſins, & the holy Ghoſt the worker of faith, no leſſe then to the other: they ought alſo by Baptiſme to be ingraffed into the Church of God, and to be diſcerned from the children of infidels, as they were in the Olde Teſtament by circumciſion: in place whereof was ordeined Baptiſme in the new Teſtament.

The Expoſition.

BEcauſe the *Anabaptiſtes*, out of the wordes of Chriſt (*He that beleeueth and is baptized ſhalbe ſaued*) do thus conclude. They that are at yeares of diſcretion, muſt firſt bee inſtructed to beleeue, before they be baptized: Therefore it is not lawfull to make Baptiſme common to infants, it was a neceſſary labour by ſome reaſons drawen out of the word of God, to prooue the contrary, that is, that infants ought to bee baptized no leſſe then thoſe that are at yeares of diſcretion: The ſumme of all the reaſon is this.

1 That they belong to the Couenant and Church of God, as well as the other.

2 That forgiueneſſe of ſinnes, and the holy Ghoſt the worker of faith, is promiſed vnto them.

3 The thirde from the ende, that there may a difference be made betweene them and the children of infidels: & as in times paſt the children of the Iewes, from all ſtrangers by the ſigne of circumciſion: ſo at this day by the

ſigne

signe of Baptisme, the children of *Christians* may be discerned from the infants of *Turkes* and Iewes.

4. Because Baptisme came in the place of circumcision.

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And first, that infants do no lesse belong to the couenant and Church of God, then those that are at yeares of discretion, is plaine by the promise made to Abraham: *And I will set my couenant betweene me and thee, and betweene thy seede after thee, in their generations for an euerlasting Couenant: That I will be thy God, and the God of thy seede after thee.*

Infants do no lesse belong to the Church of God, then those that are of yeares of discretion. *Gen.* 17.7 1 *Cor.* 12. 13. *Act.* 2. 39.

The selfe same promise doth Peter rehearse and expound: *For to you is the promise made, and to you children, and to all that are a farre off, euen as many as the Lord our God shall call.*

Therefore from these Testimonies wee may reason after this sort: whosoeuer are in the Couenant & Church of God, to them belongeth the very seale of the Couenant, which is Baptisme: But infantes are conteyned in the Couenant, and are in the Church. Therefore as well to them, as to those that are at yeares of discretion, ought Baptisme to be administred.

Againe: To whom the promise (to wit, of the Couenant) appertaineth, they may and ought to be baptised: But the promise was made to infants as well as to those that are at yeares of discreation: therefore they ought to be baptized, for so Peter being asked of the Iewes what they should doe, saith: *Repent and be baptized euery one of you in the name of Iesus Christ: for to you was the promise made and to your children.*

Where wee must diligently marke, that after the Apostle hath commanded euery one of them to bee baptized, he fetcheth the reason of that commandement, not from their age, nor from repentance, but from the promise of God, made not onely to them that are at yeares of discreation, but euen to their children, signifying, that the signe of the Couenant pertaineth to them also as being partakers of the commō saluation in Christ with others.

See Epist. Cyp. 59. de infantibus baptizandis eo quod Deus vt personam non accipit. Sic nec ætatem. &c. Also *August. Epist.* 28. *Eph.* 5. 26.

So may we reason from the definition of Baptism, *Baptisme is the washing of water ordained by the lord to sanctify his*

Church

Church: but the children of the faithfull are parte of the Church: therefore the signe of sanctification ought not not to be denyed them.

If any man here say that the Apostle addeth, *by the worde*: but infants neither heare it, nor beleeue: I answere, because sanctification is promised vnto them, no lesse then vnto those that are at the yeares of discretion, they ought not to be debarred from the signe thereof: As in times past the infants of the Iewes were not shut out from the circumcision, and yet it was (as Paule witnesseth) *the seale of righteousnes of faith*, although they for their age were not yet capable of faith.

Rom. 4. 11.

Nowe after this reason commeth the second, wherein, the interest and priueledge graunted of God to infantes, for their outward ingrafting into the Church by Baptisme is more fully expressed, the forme of which reason is this.

To whome forgiueneſſe of sinnes, and the Holy Ghost is promised and giuen, which are thinges farre the greatest and most pretious, they ought by no means to be denyed the outwarde ceremonie, which is the least parte: but forgiueneſſe of sinnes, and the holy Ghost is promised to infantes and giuen vnto them: Therefore infantes ought not to be kept from the Element of water.

Mat. 19. 14
Mar. 10. 12. 16.

The first part of this reason is confirmed by the doing and saying of Christ, where he doeth louingly embrace infants brought vnto him, rebuking his disciples who went about to forbid them, because they kept them backe, to whome the kingdome of heauen belonged, from him; by whome onely an entrance into heauen is opened.

For there are three thinges in this historie of Christ, worthy to be noted. 1. That he commandeth infants to be brought vnto him. 2. That hee addeth a reason saying: *for to such belongeth the kingdome of heauen.* 3. That by his doing hee maketh knowen his will, when embracing them, by his prayer and blessing he commendeth them vnto his Father.

And from hence without doubt may bee gathered, that

that not onely the promise of his fatherly fauour, grace, forgiuenesse of sinnes, & life euerlasting belongeth vnto infats: but also that regeneratiō is incidēt vnto that age.

For if according to that saying of Christ: *Except a man be borne again of water & of the Spirit, he cannot enter into the kingdome of God*; and the kingdome of heauen belongeth vnto infants, therefore infants must bee regenerate or borne againe, before they can enter into it: for (as the Apostle saith) *Flesh and blood cannot possesse the kingdome of God.* Ioh. 3. 5. 1. Cor. 15. 50

Therefore let some enemie of the baptizing of infants answere me here, whether they that bee regenerate, are not to be baptized, seeing baptisme is a badge of regeneration: but infants and the children of Christians are regenerate. Therefore they ought to be baptized. The infants of the faithfull are regenerate, and therfore to be baptized.

And then, seeing regeneration cannot be without the holy Ghost, accotding to that saying of Christ: *Except a man be borne againe of the Spirit*, it followeih that infants are also indued with the holy Ghost, whereof the Lord would leaue particular examples in speciall persons, as *Moyses, Samuel, Ieremy, Iohn Baptist*, to declare in these what he was able to doe in the rest; *Ioh. 3. 5. Exod. 2. 6. 11. 1 Sam. 2. 21. 1 Sam. 3. 10. 11, 12. Ierem. 1. 5 Luk. 1. 14. 15. Psal. 22. 11. Esa. 44. 1, 2, 3.*

Hereof therefore I thus conclude: whosoeuer haue the holy Ghost, they ought to be baptised: but the children of the faithfull haue the holy Ghost: therefore they ought to be baptised. The first part of this reason Peter confirmeth. *Can any man forbid water, that these men should not be baptized, who haue receiued the holy Ghost as well as wee?* the second part was prooued in the persons before rehearsed. Act. 10. 47.

And if the aduersaries except, that they of whō *Peter* speaketh did alreadie beleeue, before they were baptized: the answer is already out of the *Catechisme*, that the holy Ghost is the worker of faith, who in due time is able to beget faith as well in infants, as in men of riper yeares, whereof we haue experience daylie in our selues and in our children. The holy Ghost is the worker of faith.

The third argument, why the infantes of the faithfull ought to be baptised was, that there might bee a difference betweene them and the children of Turkes or infi-

dels: for seeing the Lord made so great account of the outward signe in the old Testamēt, that whosoeuer were not circumcised were accounted vncleane, and strangers frō the couenant of God, & without God: surely what iniury were this, seeing Baptisme was ordained also for the same end, to deny it vnto children & to set them in order with the vncleane seed of the infidels? which whosoeuer do, first they greatly dishonor *Christ*, who would not that by his cōming the grace of god should be more obscure, & lesse assured vnto vs, then it was before time vnto the very Iewes: Secondly they charge the Apostle also with a lie, who calleth them holy, who are borne of any one side, either father or mother beeing a belecuer, as whom the Lord hath sanctified euen from the womb, and discerned from the children of infidels.

Gen. 17. 14. Infants ought to be baptized, that they may be discerned from the children of Turks & Infidels.

1 *Cor.* 7. 14.

Rom. 11. 16.

Hereupon *Paul* also reasoneth that all the offspring of *Abrahā* is holy, because God did make with him the couenant of life. *If the root* (saith he) *be holy, the branches also are holy.* And God calleth all his children who are borne of *Israel.* But now since the partitiō wal was pulled down the same couenant of saluation which was made with the seed of *Abraham*, hath also beene imparted vnto vs: wherefore if the children of the faithfull be priuiledged aboue the common sort of mankinde, why should wee forbid them the vse of the signe? If the Lord admit them into his Church by his word, by what right can the signe be denyed them?

4. *Argum.* Baptisme came in place of circumcision: therefore the children of the faithful ought to bee baptized. Wherin Baptisme & Circumcision agree.

Wherefore as God in the time of the olde Testament ordained *Circumcision* to confirme his couenant: so when that was repealed (wheras yet, the same meanes to confirme the couenant remayneth, & is common to vs with the Iewes) he also ordained that Baptisme should come in place of circumcision.

Which wilbe more cleere then day light, if we diligētly & alwaies cōsider, what is common to vs both, & what they haue seuerall from vs: The promise is the same to both, to wit, of the fatherly fauour of God, of forgiuenes of sinnes, and euerlasting life: Secondly the thing figured is one and the same, to wit, regeneration: The foundation, whereon the accomplishment of these things resteth

steth is one and the same, to wit, Christ: Last of all both are of confirmation, though the means be diuers to thē by circumcisiō, to vs by baptizme, as cōming in the place of the former Sacrament, which setting of it in place of the other is a commandement flat ynough, so that there was no neede to repeat infants by name, but the whole Church doeth easily vnderstande, that seeing of all nations whatsoeuer beleeue are commaunded to bee baptized, euen their seede also & offspring is conteyned in this commaundement: as when Christ biddeth all Christians to the holy supper, who are fitte to remember the death of Christ, no man dare deny that women are here included, although the Scripture doeth not expresse thē by name. Therefore seeing the aduersaries are constrayned to confesse, whither they will or no, that the reason is good here, why shoulde not the same also be good in the behalfe of infants? 1.Cor.11.23.

Besides it is so true, that the same things are sealed to vs in Baptisme, which of old Circumcision did confirme vnto the Iewes, that for this agreement of the same trueth both of circumcision and of baptisme, Paul saith that Christians are *Circumcised with circumcision made without handes*, which he also calleth the circumcision of Christ, and in another place hee saieth that the Iewes were baptized: whereby agayne it appeareth, that baptysme came in the place of circumcision, to serue to the same end among vs: and this argument was neuer answered by any *Anabaptisticall* spirit, and it is certen, can neuer be answered. 9 The fift Argument of baptizing of infants. Col.2.11. 1.Cor.10.9.

Out of this defence of baptizing of infants ariseth a double doctrine and comfort: the one to the parentes, when they see, that the Lorde wil be not only their God, but the god of their seed, which is confirmed vnto them as it were by a seale printed vpon them, according to that saying: *We are al baptized in one bodie:* The other to the children that they know they are ingraffed into the bodie of the Church, and therefore are somewhat the better commended to the rest of the members, that is, to the faithfull: and when they are growne to yeares of discretion, may thereby bee pricked forwarde not a The vse of baptizing of infants. 1.Cor.12.13.

ſtie, to an earneſt indeuour to ſerue god, by whom they were receiued for ſonnes by a ſolemne pledge of their adoption, before by their age they were able to acknowledge him for their [illegible] her.

The falſe doctrine.

Mat.16.16. NOwe for the Sophiſtrie of the *Anabaptiſtes* concluding out of theſe wordes: He *that beleeueth and is baptiſed, &c.* after this ſort: *Onely beleeuers are to be baptiſed, therefore they are not to bee baptiſed:* This their fraude, I ſay, in reaſoning is declared by this ſimilitude: If any man woulde cauill that infants were to bee kept from foode by this pretence, becauſe the Apoſtle will haue none to eate but ſuch as labour: ſhall not he bee worthie to bee ſpit at by all menne, becauſe hee ſwatcheth indifferently, to all men, that which was ſpoken of a certayne kinde and certayne age of men: ſo they drawe to infants that which euery man ſeeth belongeth onely to men of diſcretion, making this age alſo ſubiect to that rule, which was made for none but men growne.

Mat.16.16.

2.Theſ.3.10.

Secondly, if they ſtande ſoſtifly vpon the order of the wordes, and will thereby gather, that becauſe it is ſaide. He that beleeueth and is baptized, therefore men muſt be preached vnto before they bee baptized: why may not wee alſo come vpon them, with the like reaſon to prooue that wee muſt firſt baptize, before wee teach to obſerue thoſe thinges which Chriſt hath commaunded, namely for that it is ſaide; *Baptiſe, teaching them to obſerue al things whatſoeuer I haue commanded you.*

Mat.28.19.

OF THE SVPPER OF THE LORD.

The Arg. The application of the former doctrine of Sacraments to the ſupper of the Lord. 2. A diſcription of the Spirituall ſupper: 3. The Confirmation thereof.

Queſtion.

28.Lordes day. 75. How art thou put in minde, and aſſured in the ſupper of the Lorde, that thou art partaker of that only ſacrifice of Chriſt offered vpō the croſſe and of all his benefits?

Anſwere.

Becauſe Chriſt hath cōmanded me & al the faithfull, to eat of this bread being broken, & to drinke of this cup being deuided among vs in remembrāce of him, & hath added this promiſe: firſt that his bodie was no leſſe aſſuredly offered and broken

broken for me vpon the crosse, and his blood shed for me: then with myne eyes I see that the breade of the Lorde is broken vnto me, and the cup reached vnto me. Secondly that my soule is no lesse assuredly fed vnto euerlasting life by him with his body that was crucified & his blood that was shed for vs, then I doe with my bodyly mouth receiue bread & wine, the tokēs of the body and blood of the Lorde, beeing deliuered vnto me by the hand of the minister.

The Exposition.

THe seconde Sacrament of the newe Testament is the supper of the Lorde, so called of the Author and substance thereof, as the Apostle witnesseth to the *Corin*, *Therefore when ye come togeither in one place, this is not to eate the Supper of the Lord*: better then of some it is called the *Sacrament of the Alter*: which tearme although it be ancient, yet was yet vnknowē to the Apostles, & brought in by the singular subtiltie of Satan: not that they who first vsed it, did thinke of any such matter, whereas it is most certen, that they called by the name of *Altar*, any table or high place, whereupon that was set, which was set apart to celebrate the supper of the Lord of their offerings, or loue-feastes and oblations.

Mat. 26, 27. Mar 14. 22. 1. Cor. 11. 20

What the Fathers ment by Altar.

Now, how by the vse of this Supper I am brought vnto Christ, and am put in minde, & assured by these outward signes, that he with all his benefits belongeth vnto me, that is very well and playnly layd open: first, by setting downe the definition of the sacramentall Supper: secondly, by opening the promise, by shewing the proportion betweene the bread broken, and the cuppe deuided, and the eating of that, and the drinking of this, that is, the cuppe or the wine, and the thinges hereby signified.

The diuision.

The definition of the holy Supper, may after a sorte be thus gathered out of the text of the *Catechisme*, namely, that it is an holy action ordeyned by Christ, wherein the bread broken, and the wine powred in the cuppe is deuided to all the faithfull, that they may eate of that bread & drink of that cup in remēbrāce of his death, &c.

The definition of the Lordes Supper.

In which definition of the Lordes Supper, are to bee considered: first the outward signes and ceremonies, or

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the holy
pper.

essentiall rites: 2. The promise.

Now there are two signes ordeyned by Christ, (as also our cōmon suppers vse to consist of these two) to wit, bread and wine, or the cup into which the wine is powred, which are necessarily required to signifie that which we receiue of Christ, and whereof if any one bee taken away, there is a corruption and prophanation of the Lords Supper, with robbery of God.

What this
read & this
ine signifie.

Secondly this bread & this wine differ in this respect from common bread & common wine, because they are the bread and wine of the Lorde, and therfore are taken to signifie a farre more excellent thing, then any thing that toucheth this present life: according to the common rule of Sacraments, which are one thing, & teach or signifie another thing.

Thirdly, this Supper hath these ceremonies or essentiall rites, whereto nothing may bee added, nor any thing taken away: as that the Minister is cōmanded to breake this breade, and hauing broken it, to deuide it in order to euery one, and in like manner afterwarde the cuppe.

And for the breaking of bread, that is so necessarie, that if it bee left out, the proportion between this Sacrament and the death of Christ is taken away, as the *Papistes* them selues beare witnes.

e Conse.
st, 2.

For hitherto belongeth that: *When the hoste is broken, and when the blood is powred out of the cup into the mouthes of the faithful, what else is hereby signified, but the offering of the Lords body vpon the Crosse, and the shedding of his blood out of his side?*

The ende of
breaking of
bread.

Moreouer, as the ende of breaking of bread is, that it may be deuided, and communicated to be meate for the hungrie: so also wee must make account in this Supper, namely, that the breaking of bread is no such thing, which ought to be done for it self, but for some other end: as in speaking of the proportion we wil afterward shew.

Breaking &
distributing
of bread dif-
fer.

Whereby is vnderstood, that seeing to breake & to distribute are two sundry things, although they alwaies go together, that by the name of breaking can not bee vnderstoode the distributing of bread, because the text

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it ſelfe witneſſeth of Chriſt, that *hee brake and gaue to his diſciples*, which is no vaine repetition, *he gaue & he gaue.* Mat. 26. 27. 1 Cor. 11. 23. 27.

And that which we haue ſaid of diſtributing of bread, muſt alſo be vnderſtoode of reaching or diſtributing the cup, to wit, that both muſt bee diſtributed to the communicantes and to them that come to this holy ſupper, according to the commandement of Chriſt and of the Apoſtle: *Drinke ye al of this*, although the *Counci*l of *Trent* decreed the contrarie. *That the lay people are not bound by the law of God to receiue the communion vnder both kinds.* Con. Trid. ſ. 21. cap. 1.

And as it is not ſufficient, that the Supper be furniſhed with thinges neceſſary, as with breade and wine, and that the good man of the houſe doe diſtribute his bread, vnles the meate and drinke be receiued alſo of the gueſts: ſo alſo we muſt thinke that in this Supper bread & wine are reached and diſtributed, that they that ſitte at table may eate breade, and drinke of the cup, that ſo the ſupper may attaine his perfection: for ſo the words of Chriſt doe import, *Doe this* wherein hee ſpeaketh not onely to the Apoſtles, but to all the faithfull, ſhewing what hee would haue ech of them to doe.

The end of his holy Supper is that the faithfull may celebrate the ſame in remembraunce of Chriſt vntill hee come: vnto which end they neuer attaine, who dare affirme, that ſo many as come vnto it, doe therein receiue the bodily preſence of the fleſh and bloode of Chriſt: Firſt, becauſe to this end the Lord would ordayne a memoriall of himſelfe in this Sacrament of the newe Teſtament, that he might call away our mindes from that bodily preſence, vnto heauenly things: & that hee might lift them vp and direct them from all the tribulations of this life, to himſelfe in heauen, whether hee was to aſcēd, wherupon that was ſaid, *Lift vp your harts*. Secondly, becauſe he hath ordained this Supper, not for euery one, but for the faithfull, that is, for them, who know how to trie themſelues, according to the commandement of the Apoſtle. 1 Cor. 11. 26. The end of the celebration of the ſupper of the Lord is in remembrance of him. Lift vp your hearts.

2. Now hauing laide downe and ſhewed the ceremonies, and eſſentiall rites of his holy Supper, and the very ende for which it was ordained the promiſe followeth 2 The promiſe 1 Cor. 11. 25.

which Christ addeth vnto it, whereof the faithfull must haue speciall regarde: because for the obtayning of the effect of this promise, the Lord commanded them to celebrace the same, & to be partakers thereof. That promise is very well expounded by the proportion of the signe and the thing signified.

The proportion of the signe & thing signified.

For example: as in the vse of the Supper bread is broke, so by this ceremonie is called to our remēbrance, ỹ our Lord Iesus Christ was broken with the paines & anguish of death, & of the Iudgement of God for our sinnes.

So when bread being broken for a token of Christes body is giuen vnto vs to be eaten, by and by this comparison is to be conceiued: as bread feedeth, maintaineth, & vpholdeth the life of our bodie: so the body of Christ being crucified, is the onely food to cherish & quicken our soule: yea it doth no lesse assuredly feed my soule vnto saluation, then the pledge thereof is by me receiued at the hands of the minister with my bodily mouth.

Againe: as in the same Supper, wine is openly shewed when it is powred into the cup: so by the same is represented vnto vs, how Christ did once shed his blood vpon the altar of the crosse for our sinnes: Secondly, when the same wine is offered in token of his blood, & is receiued and drunke of vs, then are we *put in mind*, that look what profite wine bringeth to the bodie, the same we beleeue and be certenly perswaded that the blood of Christ being shed vpon the crosse doth bringe vnto our soules: as to cherish, to refresh, to strengthen and to cheare our soules, & to feede them vnto euerlasting life.

The conclusion, with a repetition of of the drift of the Lords Supper.

Which being so it appeareth by this proportion to be most true, that the Supper of the Lorde leadeth mee to the onely sacrifice of Iesus Christ, once offered vpon the altar of the crosse, wherein by faith I obtaine forgiuenes of sinnes, righteousnes and life euerlasting.

Question.

76. What is it to eate the body of Christ crucified, and to drinke his bloode that was shedde?

Answere,

It is not onely with certen affiance of mind to lay holde of the whole passion and death of Christ, and thereby to obtain forgiuenes of sins, and life euerlasting: but also by the Spirit of Christ which dwelleth at one time both in Christ & in vs, in such sort more and more to be vnited vnto his holy body, that although he be in heaue, & we vpon earth, yet notwithstanding we are flesh of his flesh and bone of his bone: & as al the members of the bodie are quickened and gouerned by one soule: so are we all by one and the same spirit.

The Exposition.

BY those things which haue beene handled in the former question it is manifest that two sorts of meate & drinke are offered in the holy Supper: the one, namely bread and wine, which are giuen by the hand of the Minister, and are receiued of the communicant by the mouth of the body: the other, the body of Christ crucified, and his blood shed, which are giuen by Christ our Lord through his Spirite: and this is the spiritual supper, whereby God after hee hath once receiued vs into his housholde, doth feed our soules vnto true and blessed immortalitie, to which end he hath giuen the sacramentall supper as a pledge vnto vs by the hande of his onely begotten sonne: the meate of which supper being the flesh of Christ crucified, they drinke his blood shed for vs vpon the crosse, it was necessarie to expounde out of the word of God. 1. What it is to eate the bodie of Christ crucified, and to drinke his bloode shed, namely first stedfastly to beleeue in Christ, and with certen affiance to lay hold vpon him with all his merites: secondly to be more and more vnited vnto his most holy body, and so vnto whole Christ.

The spirituall supper of the Lord.

The order.

1

2. How or by whose power it commeth to passe, that although the bodie of Christ be now in heauen, and we in earth, that yet vnderstanding wee eate and drinke his bloode, and are truely and effectually vnited with him.

2

3. What effect there is of the spirituall eating of the bodie of Christ, & of so neere vniting with Christ, & what fruit or comfort redoundeth thereby vnto the faithfull.

3

And first it is to be marked, that these words, *to eate*

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and

and to drinke, are borrowed from the naturall & bodily vſage of eating & drinking to declare, and more cleerly to ſet before our eyes the maner of receiuing this ſpirituall meate, and this miſticall Supper.

Neither do we here thus ſpeake of our ſelues, but wee follow our Maiſter the Lord Ieſus Chriſt: who thus ſpeaketh: *Verily, verily I ſay vnto you, except ye eate the fleſh of the Sonne of man, and drinke his blood, yee haue no life in you.* Ioh. 6 51.

Whereby it appeareth, how hard a matter it is, both to vnderſtand this ſpeech, & to performe it: for the queſtion is not, what it is to eate bread, and to drinke wine whereof no man hauing the vſe of reaſon is ignorant, but to eate the bodie of the Lord, & to drinke his blood which is beyond the eyes and vnderſtanding of man, before he be inſtructed.

What it is to eate the crucified body of Chriſt.

Therefore to eate the crucified body of Chriſt, and to drinke his blood, doth ſignifie, firſt to lay hold vpon the whole paſſion & death of Chriſt, with certen affiance of minde, & thereby to obtaine forgiuenes of ſinnes, & life euerlaſting.

In which words, both the maner it ſelfe of eating & drinking Chriſt is expreſſed, namely, by faith, and the fruit & effect thereof, forgiuenes of ſinnes & life euerlaſting.

This promiſe is confirmed by Chriſt himſelfe in other wordes, to the ſame effect: *I am that bread of life, he that commeth to me, ſhal neuer hunger, & he that beleeueth in me ſhal neuer thirſt.* Iohn. 6. 35. Iohn 6. 40.

There Chriſt calleth his body, in reſpect of that it was crucified, the bread of life, giuing this interpretation of *eating and drinking*, that it is, to come vnto him, to beleeue in him, and afterward to ſee him, ſaying: *That euery one that ſeeth the Sonne, & beleeueth in him, may haue euerlaſting life.* For that theſe are words of one meaning, *to eate the crucified body of Chriſt, and to drinke his blood, to come vnto Chriſt, to ſee the Sonne, and to beleeue in him*, is hereby gathered, that the ſame effect is aſcribed to the doing of theſe things, & to the eating of his fleſh, namely, life euerlaſting.

So

So did *Augustine* also vnderstand this saying, *Except ye eate the flesh of the Sonne of man*: it is a figure, saith he, commaunding vs to bee partakers of the Supper of the Lord, & sweetely & profitably to lay vp in our memory, that his flesh was crucified, & wounded for vs. Lib. 3. de doct. Christ. hom. in. Ioh. 13. 40.

Againe, when he saith that the three thousande men, who were conuerted by *Peters* Sermon, did by beleeuing *drinke the bloode of Christ, which in fury they had shed.* Act. 2. 41. Hom. in Ioh. 46. Aug. de Ciuit. De. lib. 21. 25.

Last of all, when he writeth: *that he hath not the bodie of Christ, who is not in ỹ body of Christ: & that heritiks who are out of the Church, may indeed haue a Sacrament, but not the thing signified by the Sacrament.* Ioh. 6. 56.

The second thing that is signified by the wordes of eating the crucified body of Christ, & drinking his blood, the *Catechist* expoundeth to be, that we are more and more vnited to his holy body, which necessarily followeth the eating of the body of Christ. 2

Of which communion or vniting of vs with Christ, Christ himselfe speaketh in the same Sermon saying: *Hee that eateth my flesh & drinketh my blood, abideth in me and I in him.* Ioh. 6. 56.

Which dwelling and vniting of one within another is very well expounded by the proportion of naturall meat and drinke: because as that abiding without vs doth not nourish vs, but being takē abideth in vs & vpholdeth vs: so it is between vs & Christ, who being receiued by faith abideth in vs, & wee in him: although it is not changed into our substance as bread and wine are, but after a sort we are chāged into his nature, so that, that saying of Augustine may very well be brought to this purpose, where he bringeth in Christ speaking vnto him: *I am meate for mē: grow & thou shalt eate me, nether shalt thou change me, as thou doest the nourishment of thy flesh, but thou shalt bee changed into me.* Aug. li. 7. confe. cap. 10.

2 Moreouer how or by whose power it commeth to passe, that although the body of Christ (as hath beene before declared) bee now in heauen, and wee on earth, yet neuertheless wee doe truely and effectually eate it, and are vnited with him, this is shewed very well to bee wrought 2. Act. 1. 9. & 3. 21. 1. Cor. 11. 26. Gal. 4. 6. We are vnited to the body of Christ by the bond of the spirit.

wrought by his Spirite, who dwelleth at once in Christ as our head, and in vs as his members.

Iohn. 1.16, Heb.1.9. Eph.4.4. For the holy Ghost is the authour of this vnion, by whose bonde the flesh and blood of Christ, and euen Christ in the whole nature of his manhead is imparted vnto vs, and we vnited with him, whereupon this eating of the flesh of Christ, and our coniunction with Christ is commonly called spirituall, not as if this coniunction were in imagination alone, and in conceite, hauing no matter of substance in it neither as if in respect of agreement onely we were saide to be one with Christ, as Luke writeth, that the beleeuers wer of one heart & one mind: but becausse this whole matter of taking holde on Christ, belongeth to the minde and to faith, and dependeth of the onely almightie power of the holy Ghost, which is altogether secrete, and not to be comprehended by vs, which maketh things absent to be present.

Act.4.32. Ioh.6.63.

The same Iohn confirmeth: *By this we know that we abide in him, & he in vs, because he hath giuē vs of his spirit* When he saith, *his Spirit*, he meaneth, which is his and in him: when he saith, *he gaue vs his spirit*; he signifieth that his Spirite doeth also dwell in vs: and there is the same manner of dwelling of Christ, and of God the Father in vs by the same Spirite: according as Paul ioyneth them both togeither: For *the Spirite of God dwelleth in you.* And *If any man haue not the spirite of Christ, he is none of his:* to conclude, he that is fast tyed vnto the lord is one Spirite, that is, the Spirite which is in Christ dwelleth also in him, and so he hath one Spirit with Christ, and is by the same Spirite vnited vnto his most holy body.

1.Ioh.4.13. 1.Ioh.3.24. Rom.8.9. 1.Cor.6.16.

A similitude of Ireneus lib. 3. cap.16. And no otherwise did Irenæus vnderstande this mysterie when he writeth: *For as of drye wheate one lumpe can not bee made without moysture, nor one loafe: so neyther coulde wee that are many become one in Christ Iesus without water, which is from heauen, that is, without the Holy Ghost.*

Therefore thus wee must vnderstand it, that Christ is our Spirituall head, & we his members: & as the natural head is tyed to his members by ioynts, so are wee tyed with Christ our head, by the bond of the Spirite, (who is

Eph.4.2,3,14, 15.16.

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letted by no distance of place or time) and by the secret & incomprehensible power of the same Spirite are ingraffed vnto him, and are more and more vnited to his most holy bodie because the faithfull must daily grow in this vnion. 1. Cor. 12. 13.

Heerupon Paul saith, that *the faithfull haue been all made to drinke into one Spirit*, signifying that we do drinke the quickening blood of Christ, when hee liueth by his Spirite in vs.

3. The fruite of eating Christs bodie and of our vnion with him.

Last of al, for the effect of this spiritual eating of the bodie of Christ &c. & of our vniō with Christ, it followeth hereof: first that wee are flesh of his flesh & bone of his bone: next that as al the mēbers of the body are gouerned by one soule, so we are gouerned & quickned by one & the same spirit for euer. Of the first the Apostle, hauing before witnessed to the faithful Ephes. *that he bowerh his knees to the father of our Lord Iesus Christ for the that Christ may dwel by faith in their heartes*: a little after saith, that the *faithful are members of Christes bodie, that is, flesh of his flesh, and bone of his bone*, which he affirmeth to be a great mysterie, and gathereth and setteth downe thereof a double doctrine: 1. That because wee are his flesh, Christ doeth cherish, feede and loue his Church: for howe can a man hate his owne flesh. 2. From hence also writing to the Corinths, hee taketh occasion to exhort them to holinesse of life: *Knowe ye not (saith hee) that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.* Ephe. 3. 17. and 5. 29. 30. 1. Cor. 6. 15.

The latter, Christ repeateth and beateth vpon often: *I am the bread of lyfe that came downe from heauen, if any man eate of this bread, he shall liue for euer, and the bread which I wil giue is my flesh, which I wil giue for the lyfe of the worde: he that eateth my flesh and drinketh my blood, hath lyfe euerlasting, and I will rayse him vp at the last day. As the liuing Father sent me, and I liue by the Father: so he that eateth me shall also liue by me.*

Our quickening. Ioh. 6. 51. &c. and 6, 51. 1. 3. 4. 5. 6.

In which words he declareth, that as breade when it is taken to nourish, giueth strength vnto the bodie: so by this true communication of him selfe with vs, his life passeth

passeth into vs and becommeth ours.

Rom.8.20,21. Whereto belongeth that of Paul: *The Spirite is life for righteousnes sake.* Againe, *If the Spirite of him that raysed Iesus from the dead dwell in you, hee shall also quicken your mortall bodies by his Spirite that dwelleth in you.*

Gal.2.20. But specially in the Epistle to the Galat. *I liue, but not* I *now, but Christ liueth in me, and that I now liue in the flesh, I liue by faith in the Sonne of God, who hath loued mee, and giuen himselfe for me.*

With this our quickening is ioyned a continuall gouernment of vs by the same Spirite, aaccording to that

Rom.8.14. saying of the Apostle: *For so many as are led by the Spirite*
1.Iohn 2.6. *of God, they are the sons of God.* And that of Iohn, *He that saith he dwelleth in him, ought to walke as he hath walked.*

Last of all wee are mooued by the same coniunction, brotherly to affect and to loue one another, and to perfourme one towardes another all dueties of charitie:

1.Cor.10. Eph.4.4. *because we being many are one bread, and one bodie.* Againe, *we are one bodie and one Spirite.*

The false doctrine.

THe *Capernaites* of our time are deceiued, who when they heare that the faithfull are vnited with the holy bodie of Christ, do straight way imagine a grosse eating with the mouth, and a mingling of our substance, with the substance of Christ in vs: Whereas Christ is not the meate of the bellie, but of the minde, not of the bodie, that is, such as wee bodily receiue, but of the beleeuing soule: as Augustine verie well derideth such men. *Why preparest thou thy teeth, and thy bellie? this is no meate for the bellie, but for the minde: beleeue, and thou hast eaten,* and the holie Ghost is the onely bonde whereby our substances are spiritually ioyned with the substance of Christ, without any such mingling, which is directly contrarie both to the spirituall life, and to the trueth of Christes bodie, and to the very proportion of faith.

Decret.3.p.de consecr.dist.2. *Augu.in Ioh. tract.* 25.ad 6. cap.

A similitude. Moreouer not all thinges that are vnited one to the other, are straight way mingled. for so often as the light is ioyned with the ayre, and the sunneshine with the windowes, no wise man will therefore thinke they are mingled.

Againe although betweene the husband and the wife too and fro there is such a coniunction, that they are two in one flesh, yet doe they not cease to bee diuers persons, and to reteyne sundrie substances, although by couenant they are one flesh, and haue all thinges common betweene them: to which coniunction that Spirituall couenant and wedlocke is not vnlike, which is betweene Christ and vs, so that wee are indeede vnited with

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miſe is confirmed, it is taken out of the former epiſtle to the Corinth. wherein we muſt marke that the Apoſtle doeth there make mention of two ſorts of communion: the firſt is this: *The bread which we breake is the communion of the body of Chriſt:* And the cup *of thankeſgiuing is the communion of the blood of Chriſt.* Two kinde of coumunion in the ſupper. 1.Cor.10.1.

Of which words this is the meaning: The breade is a ſigne & ſeale, that they who lawfully vſe the holy ſupper of Chriſt, are ioyned or vnited vnto whole Chriſt: to wit, by the bread ſacramentally, & by the ſpirit effectuallie: by which ſpirit we are vnited vnto the moſt holy manhead of Chriſt.

The ſecond communion is contayned in theſe words, *Becauſe we, that are many, are one bread & one body: for we are all partakers of one bread:* this is to be vnderſtoode of that communion, which the members haue one with another, who receiue meat & drink from the ſame table, profeſſe them ſelues to be of one & the ſame houſhold, and in this ſolemne ceremonie promiſe their help one to another, of which communion one bread made of many cornes is a ſigne and teſtimony: as our coniunction with Chriſt is figured and ſealed by ceremoniall eating and drinking: whereupon *Auguſt.* ſo often calleth this ſacrament the bond of charity. 1.Cor.10.17. The communion of the faithfull one with another. *Auguſt. trac. 26. in Iohn.*

Each of theſe is ſpirituall, which the very meanes of the coniunction ſheweth: for as we are vnited vnto *Chriſt* our head by no meanes, but by the ſpirit of Chriſt: ſo alſo are we truely made one among our ſelues by the ſame Spirit, as Paul witneſſeth: *We are al made to drinke into one Spirit.* 1.Cor.12.13.

The Arg. Tranſubſtantiation of breade and wine in the vſe of the ſupper diſprooued, and the true expoſition and meaning of theſe wordes: bread is the body of Chriſt.

Queſtion.

78. What then, are bread and wine made the very body and blood of Chriſt? 26. Lordes day.

Answere.

No truly: but as the water of Baptisme is not turned into the blood of Christ, neither is the very washing away of sins, but only a token and pledge of those things which are sealed vnto vs in Baptisme: no more is the bread of the Lords Supper the very body of Christ, although after the nature of Sacraments, & the manner of speech which the holy Ghost vseth in speaking of these things, the bread is called the body of Christ.

The Exposition.

Catech. Rom. P. 2. Sect. 34. Conc. Trid. sess. 13. cap. 4.

THe *Catechist* now passeth to the popish doctrine of Transubstantiation, which they gather and frame out of the words of Christ. *This is my body, &c.* but how falslie hee now sheweth: 1. by an argument taken from Baptisme. 2. from the common manner of sacraments: And first hee saith, that there is no Transubstantiation of the bread & wine into the body and blood of Christ: which to be most true euen therby appeareth & is prooued, because in the scripture, euen after consecration (as the Romanistes them selues note in their Catechisme) the sacrament of the body of Christ is called bread: *The bread which we breake,* saith the Apostle, *is the communion of the bodie of Christ:* And: *whosoeuer shal eat this bread & drinke this cup of the Lord vnworthilie, shalbe guiltie of the bodie & blood of the Lord: Let a man examine himself, & so let him eate of that bread & drink of that cup:* to conclude *we are all partakers of one bread.*

Catech. Rom. P. 2. Sect. 34. Conc. Trid. sess. 13. cap. 4.

1. Cor. 10. 27.
1. Cor. 11. 27.
1. Cor. 10. 17.

Catech. Rom. pag. 189.

Hitherto add, that Christ calleth the wine after consecration, *the fruit of the vine: I say vnto you, I wil not drink henceforth of the fruit of the vine, vntil I drinke it new with you in my fathers kingdome.*

Mat. 26. 29.

Surely a more significant, and strong testimony could not be giuen & alleadged, both for the bread, that in the vse of the sacrament it abideth bread indeed, or for the wine that nothing decayeth of the substance thereof, or any of the substance of the body and blood of Christ is by miracle added to either.

The definition of a sacrament.

For this purpose it maketh, that the old writers haue defined a sacramēt to be a visible signe of inuisible grace: therefore it beeing set downe and graunted that the bread is turned into the body of Christ, the definition

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of a ſacrament ſhal be ouerthrowen, and the proportion or ſimilitude, which ought to leade vs from viſible or inviſible things ſhal be quite taken away.

For the Lorde ordeined bread wherewith the bodie is fed, to ſignifie that his fleſh is the true and holeſome meate of our ſoule, which when the ſubſtance of bread is gone, & the accidents only remaine, how can it be ſealed vnto vs by an empty appearance of bread? for our bodies muſt be nouriſhed not with accidents, but with ſubſtance: yea by this meanes the fleſh of Chriſt ſhall ſeeme to bee no true and ſound meat, but onely phantaſticall hauing no true nouriſhment in it.

Aceidents haue no ſubſtance of them ſelues.

Beſides howe ſhall the bodie and blood of Chriſt bee ſaide to bee vnder the ſhew of bread and wine, when as accidents haue no ſubſtance of them ſelues but be in another, how, I ſay, can the bodie of Chriſt be hid vnder them.

Neither did Chriſt ſay, vnder this appearance or ſhew is my bodie, vnder this appearance is my blood, *but this*, that is, bread, *is my body this*, that is wine, *is my blood of the new teſtament*.

But that the *Romaniſtes* conceiued this errour of a miraculous tranſubſtantiation of the bread into the body & blood of Chriſt came partely hereof, that they thought conſecration of the ſignes in the Supper to be a coniuring kinde of inchantment, whereof ſhould ſuddenly come a ſtrange and a ſecret change of the ſignes.

The word changing.

Partly alſo that reading ſometime in the fathers the worde, changing, to be vſed, they ſtraightway drew it to their groſſe imagination, as if the bread by this change were turned into the bodie of Chriſt, whereas the fathers vnderſtood this chāging after this ſort, to wit, that in the vſe of the ſupper bread and wine are nowe otherwiſe to bee accounted of then common meates which are appoynted onely to feede the bellie, whereas in thoſe ſignes the ſpiritual meat & drinke of the ſoule is offered.

2 Now that Tranſſubſtantiation is contrary to the naturall meaning of Chriſt is confirmed in the *Catechiſme* by reaſon of ſimilitude taken from Baptiſme: which it is a wonder that it could not deliuer the aduerſaries

saries from their errour.

For as there water is not turned into the blood of Christ, neither is the very washing away of sinnes, but onely a token and pledge of those thinges, which are sealed vnto vs in baptisme, so neither can the breade of the Lords supper bee called indeede the very essentiall body of Christ.

Mt.26.29, Cor.11.26

And yet in Baptisme the Fathers make also a maruelous change, when they say that of a corruptible element is made a spiritual water to wash the soule, and yet none of them euer denyed that water still remaineth,

For how can water be the very washing away, or forgiuenesse of sinnes, seeing that is in the minde and in the will of God, who forgiueth them to whome he will, and to whome hee hath promised? and secondly seeing forgiuenesse of sinnes is a gift or a qualitie imputed vnto vs, but water is a substance or corruptible element applied to our bodie.

Obiect. But there is no such thing, say they, read in Baptisme, as that is in the Supper, *This is my body, this is my bloode*: therefore the water is not transubstantiated, but they seeme not to remember that *Paul* saieth that those *who are baptized with the water doe put on Christ, and are graffed into him by baptisme, and are made flesh of his flesh & bone of his bone.*

Gal.3.27.

Secondly I would aske them this question, whether they thinke it a greater thing to regenerate and to make a member of him, or with the flesh & blood of Christ as it were with meate and drinke to feede to sustayne, as if Christ for the more worthinesse of the thing signified had so spoken in the Supper rather then in Baptisme.

For there is the same matter of both Sacraments, baptisme and the supper, and they differ one from another, partly in their proper elements and ceremonies, partly not in the very thing signified, but in the qualitie of it: because the same Christ is offered vnto vs, in Baptisme at our first entrance into the Church to wash vs, in the supper as the heauenly foode of those that are entred: that is in Baptisme wee are first ingraffed into Christ, in the supper wee are fed in him: therefore *Paul* ioyned both

1.Cor.12.13.

both togither, for he said, that *we haue beene baptized by one Spirite into one bodie, & made to drinke into one Spirit.*

3. Last of all that this manner of speaking, *Bread is the body of Christ*, is both agreeable to the nature of Sacraments, & vsed by the holy Ghost, whensoeuer the Scripture speaketh of Sacraments, is very well and truely saide by the *Catechist.* The names properties the things uen to the signes.

The common maner of Sacraments is this, that to declare the force & truth of the signification of Sacramēts, the names of the very thinges are giuen vnto the signes.

So in the olde Testament *Circumcision* is called the *Couenant*, that is, the signe or true pledge of the couenant, as *Moses* himselfe doth expound it: The sacrifices of the Lawe are called *Reconciliation*: the Sabbaoth, *the couenant of God:* the couer of the Arke, *the mercy seat:* the blood of sacrifices, *the blood of the couenant:* the Arke, *the king of glory and Iehoua*: the two tables of the Lawe, *the couenant of God*, the cloud, *the glory of Iehoua.* *Gen.17.10.* *Exod.12.27* *Act.7.8.* *Exod.29.36.* *Nom.28.30.* *Exod.31.16.* *Esay 6.67.* *Exod.24.8.* *Leuit.16.10.* *Psal.24.8.*

So the Lambe is called the *Passeouer*, where God forbid that any man should thinke that the *Passeouer* hath flesh and bones: therefore the Lamb is the *Passeouer* sacramentally, because it figureth, signifyeth, or representeth the passing ouer of him, who did slay the first borne. *Nomb.32.20.* *1 King.8.11.* *Titus 3.5.* *Act.22.16.* *1 Pet.3.21.* *1 Cor.10.1* *Exod.12.11.*

As the rocke in the wildernes is Christ, because it did truely and effectually represent Christ, although his flesh were not yet in nature, so certen is the presence euen of thinges that are absent, which resteth vpon the word of God & faith: which Paule hauing respect vnto saith: that *the fathers did ease the same meat, and drinke the same drinke, that is Christ:* & Christ himselfe saith: *Abraham saw my day & was glad:* & *Augustine* vpon the 77. Psalme writeth, that there was the *same meat and drinke in the mistery in the time of the Fathers and in our time, but the same in signification not in kind.* *1 Cor.10.3.* *Iohn 8.56.* *August. in Psal.77.*

So in the new Testament, the cuppe is called the new Testament, that is, a certen and true token of the newe Testament, that was confirmed by the shedding of the blood of Iesus Christ.

And in Paul, the bread is called the *cōmunio of the body of Christ*, & the cup *the cōmunio of the blood of Christ*, because

Sacramental phrases expounded.

they are certen tokens & seales of our communion with Christ: So to conclude in our daylye custome of speech there is nothing more common, then to call monumēts, tokens, or pledges by the name of those things, which they doe represent or confirme vnto vs, as when the day of the Passeouer or ascention, is called the Passeouer or ascention of Christ, or when we call the right hand, or a ring, or any other token of faith giuen, by the name of faith, or the writing that declareth the laste will of the Testator, by the name of his Testament, or his will: euidences or bills by the name of house, land, rent, debt, or summe of money due.

For whereas some doe obiect that the Supper of the Lorde hath a certen proper and essentiall forme of difference, which maketh that wee cannot thinke of it as of the rest of the Sacraments, & consequently, whereby it is distinguished from baptisme, & much more from those kinds of speech borrowed from common vse, that we do not deny: but wee say that essential forme hindreth not, but that the Supper may remaine a true Sacrament, and be vnder the Lawes of Sacraments: as that man hath an essentiall forme whereby hee differeth from other liuing things, this doth not exempt him from the common nature of liuing things.

Secondly if a difference or proper qualitie, did vtterly destroy the generall nature, how I pray you could the definition consist of the generall nature and the difference? how could the Supper be defined to be a Sacrament?

Which being so, this figuratiue interpretation, which we vse in the words of the Supper, is not deuised by vs or swaruing from the custome of the scripture, but altogither agreeing with the word of God, and with the nature of Sacramentes: as also the misterie of the Lordes Supper was neuer otherwise expounded of the ancient & sound writers of the Church.

Theodorite in deliuering of these misteries calleth the body bread, & the blood wine: *Our Sauiour hath changed the names to and fro, and hath giuen to the body the name of the signe, and to the signe the name of the body.*

Ioh. 6. 35. Matth. 26. 26.

And a little after: *He also hath honoured the signes that*

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we see with the name of his body and blood, not chaunging nature, but adding grace vnto nature. Hee also called breade the figure, & the body the patterne of that figure: & in his third Dialogue. *And if the flesh be changed into the nature of the Godhead, wherfore are they partakers of the signs that represent the body? for the figure is vaine, where the truth is denyed.* 2. Dialog. 3.

Macarius thus writeth: *In the Church is offered bread & wine seruing as a figure to represent that flesh and blood.*

The false doctrine.

TO this errour of the Transubstantiation of the breade into the body of Christ, the other errour of Consubstantiation commeth very neere, which was in vse euen in the time of *Peter Lombard*: for these are the words of *Lombard*: *that the bodie of Christ which in it selfe is visible, lyeth hid and is couered vnder the appearance of bread after consecration.* Againe, that *the eating of the flesh of Christ is a Sacrament, & that contained vnder bread.* Whereof in our time hath risen a false interpretation of sacramentall eating, and the same error is brought againe into the church of God, to wit, that the bread of the Supper abideth indeed the substance of a corruptible element, and earthly, but hath inclosed vnder it the body of Christ, and so is the Sacrament of eating Christes flesh vnto saluation: which being flat contrarie to the nature of Christes body, is of vs vtterly to be abandoned. Lib. 4. sentent. dist. 11. & 12. & lib. 4 dist. 8

For whereas the aduersaries say that it followeth of the words of Christ and the Apostle, whome wee must beleeue setting aside all scanning of the matter by Philosophy, we will grant it when they haue prooued that Christ setteth downe their meaning: which because they could hitherto neuer doe, but also doe ouerthrowe the articles of faith, and the truth of his body to maintaine this their opinion, we do iustly reiect and abhorre it as being against all reason.

And as for the transubstantiation of the Romanistes, their owne Canon doth disproue them, as when they sing.

Rei nulla fit sciſsura. that is *There is no renting of the thing.*
Tantum signi fit ruptura. *But onely of the signe breaking.*

If the signe, that is, the bread, the token of Christes body bee broken, there must needes be no transubstantiation.

Question.

79. Why then doeth Christ call the bread his bodie, and the cup his blood, or the newe Testament in his blood: & Paule calleth the bread and wine the communion of the bodie & blood of Christ?

Answere

Anſwere.

Chriſt not without great cauſe ſo ſpeaketh, to wit, not onely to teach vs, that as bread and wine ſuſtaineth the life of the body, ſo alſo his bodie crucified, & his blood ſhed is indeed the meate and drinke of our ſoule, whereby it may bee nouriſhed vnto life euerlaſting: but much more by this viſible ſigne & pledge to aſſure vs, that we are no leſſe truely made partakers of his body and blood by the working of the holy Ghoſt, then we doe with the mouth of the body receiue theſe holy ſignes, in remembrance of him. Secondly, that his paſsion & obedience is as certenly ours, as if we our ſelues had payed the puniſhment of our ſinnes, and made ſatisfaction vnto God.

The Expoſition.

TWo reaſons are here brought, wherefore Chriſt called the bread his bodie, and the cup his bloode, and likewiſe the Apoſtle called the breade and wine the communion of the bodie and blood of Chriſt.

The firſt is, becauſe this manner of ſpeaking is more plaine and more eaſie for teaching, then that plaine, naked and common kind of ſpeaking, as if Chriſt had ſaid: My fleſh being crucified and my blood being ſhed, ſhall truely be meate for your ſoule, whereby it may bee nouriſhed vnto euerlaſting life. *Iohn 6. 51. 55.*

For when Chriſt calleth the bread his body, hee doth by a notable proportion of things like, expreſſe his purpoſe and his meaning. For who is ignorant what bread perfourmeth to our bodie? therefore when any man heareth that it is called the body of Chriſt, ſoorthwith it maketh this to come into his minde, that as bread and wine doe ſuſtaine the preſent life, ſo the bodye of Chriſt crucified, and his blood ſhed are meate and drinke for our ſoules vnto euerlaſting life.

Wherefore Chriſt when hee had excellently diſputed of the eating of his fleſh and drinking of his blood, and ſaw that his ſermon being miſvnderſtoode was miſliked by ſome of his diſciples, hee woulde by the ſacramentall ſupper of bread and wine, more fully declare that ſpirituall banket of his fleſh and his blood, as hath beene before ſaid, in the 75. queſtion.

2. The ſecond reaſon why Chriſt did rather ſo ſpeake

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is this to wit, that he doeth much more by these visible signes and pledges assure vs, that wee are no lesse partakers of his bodie and blood, by the effectuall working of the holy Ghost, then wee doe with the mouth of the body receiue these holy signes in remembrance of him. Which kinde of signfication, Bernard expoundeth by a similitude of a ring, which the husband deliuereth to his spoused wife not onely for her to remember her husband who hath deliuered it, but that by this pledge of his promise he may as it were deliuer him selfe vnto her. *See quest. 71.* *Bernard. in Serm. de cœna Domini.*

After the same manner Christ, when wee take & eate bread and wine reacheth vnto vs by the Minister: doeth not onely as it were by these pledges promise him selfe vnto vs, but much more doth by the same seale vnto the faithfull, that hee doeth withall deliuer his body and his blood to be wholesome meate and drinke for the soule vnto life euerlasting, and therefore heedid not only say *this is my body*: but addeth also, *take eate*.

Therefore he assureth vs that both his passion and his obedience, which he performed to his Father euen to the death of his crosse, is as certenly ours, as if we our selues had paid the punishment of our sinnes, and made satisfaction vnto God, that so often as wee take vnto vs that bread broken, and that wine powred into the cup, & doe eate and drinke the same, we may euery one of vs truely say: This thing, that is, Christ the Sonne of God manifested in the flesh, who was crucified, and suffered death for many, is mine, by the gift and liberality of the Father, so that I may freely take it and vse it, whereupon also whatsoeuer he hath done and deserued, that is, his whole suffering and obedience, they are all become mine by imputation, so that I may freely boast with the Apostle: *He that spared not his owne Sonne, but gaue him for vs all, to death, how shal he not with him giue vs al things also?* *Phil. 2. 8.* *Esay 9. 5.* *Rom. 8. 32.*

And whereas it is here said, that these things are done by the working of the holy Ghost, here againe their opinion is met with all, of whome wee made mention a little before, who thinke that they can not bee made partakers of the body & blood of Christ, & euen be vnited with his flesh, vnles his body be giuē vnto vs shut vp in the bread, *Rom. 8. 9.*

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and vnder the bread, so that whosoeuer eate the bread, doe withall receiue in the bread the body of Christ, and doe eate it with their mouth, and convey it into their stomake. For the holy Ghost is the bond of this vnion, and as it were a conduite pipe, and wee drinke the visible signes, bread and wine with the hand and mouth of the bodie: but with the invisible meate and drinke, the bodie and blood of the Lord, the holy Ghost feedeth vs in our hearts, by true faith in Christ.

We receeiue the signe bodily, but the thing signified spiritually.

Secondly these kindes of speach differ much on from another: *This bread is my bodie:* and, *my bodie is indeede present with, or in, or vnder this bread:* for he that vseth this latter, declareth not, what is the bodie, but, where is the bodie, which he placeth in the bread, whereas it is truely taken vp into heauen, & there according to Peters wordes, *must be conteyned, vntill the time that all thinges be restored.*

Act. 3. 21.

Last ot all, if the bodie did lie hyd in the bread, or vnder the bread, euen the wicked eating that bread should eate the bodie of Christ, and because the flesh of Christ and his blood being eaten and receiued doe necessarily bring life and saluation, it would follow thereof, that euen the wicked and vnbeleeuers shall bee saued, then which nothing cā be imagined or said more against reason, and more contrary to the meaning of the Apostle.

1. Cor. 11. 27. 29.

The Arg. An opposition of the Masse and the Supper of the Lord, and who ought & may come vnto the Supper, and whome Christ would haue to be kept from the Supper.

Question.

30. Lords day.

80. What difference is there betweene the Supper of the Lord, and the popish Masse?

Answere.

The Supper of the Lorde doeth witnesse vnto vs, that wee haue perfit forgiueneese of all our sinnes, for that only sacrifice of Christ, which himselfe once offered vpon the Crosse: and then that wee are by the holy Ghost ingraffed into Christ, who now according to his humanitey is only in heauen at the right hand

hand of the Father; and will there be worshipped for vs.

But in the Masse it is denyed, that the quick & dead haue forgiuenesse of sinnes for the only suffering of Christ, vnlesse Christ be still euery day offered for them by the Priestes: And then it is taught, that Christ is bodily vnder the appearāce of bread and wine, and therefore ought to be worshipped in the. And so the very foundation of the Masse is nothing else, but a denying of that only Sacrifice, and suffering of Iesus Christ, & a most cursed idolatrie.

The Exposition.

THe refutation of the false doctrine, or transubstantiation is still continued, the absurdity whereof that it may the more appeare, it is compared with the true doctrine of the Lordes Supper, or rather is set directlie against it.

The orignal of the word Masse.

And for the worde *Masse*, the *Romanistes* as yet could neuer finde any fitte signification for it, although it maruelously pleaseth them, when some of them say, that it commeth of the Hebrew word *Masse*, which signifieth tribute, happily for that cause, (and not amisse) because by the benefite of the Masse they haue made both quicke and dead tributaries vnto them, which no tyrant euer durst to doe: or becaus the worde *Masse* commeth of *Masas* which signifieth to melt or dissolue, therof the *Masse* also may haue the beginning, to wit, because by it all sound religion in the Church may seeme to be melted and disolued.

But this is a neerer signification and better liked, that the word *Missa*, or *Missæ* or *Missa* in the plurall number and neuter gender, all which signifie the *Masse*, doeth signifie sendings, or things sent and offered, which were bestowed to the glorie of God, for the celebration of that publike action, or last of all the saide worde came from hence: that the *Priestes* hauing ended the action vsed in these wordes, *Ite, missa est*, that is, depart, for you are dismissed: in stead of which words the Greekes did vse λαοῖς ἀφεσις ἐςω that is, the people may depart. Howsoeuer it bee, all these fitte it better, then that interpretation, which *Innocentius* the thirde *Pope* of that name giueth of these wordes *Ite missa est*, for *Ite dimissa est*.

Ite, missa est.

est, that is, go, for it is sent away, to wit, their sacrifice, or hoste: but whither I pray you? they say into heauen, but we say into their belly, because their Pope will needes haue it sensually to be chammed with their teeth.

But that it may bee vnderstood what difference there is betweene the supper of the Lord, and the Popish Masse, the *Catechist* setteth down an opposition between them in manner as followeth.

The diuision.

First he declareth and knitteth vp in few wordes all those thinges, of which the supper beareth witnes vnto vs: Secondly he sheweth how these things are denied in the Masse, and finally concludeth these things beeing set downe, what we are to thinke of the sacrifice of the Masse, & what account to make of it.

The vse of the Supper.

The principall vse of the Supper is declared to bee that one, namely to put vs in minde, & assure vnto vs, that wee haue perfite remission of all our sinnes, for that onely sacrifice of Christ, which himselfe hath once offered vpon the crosse: For so the holy Ghost in the Epistle to the Hebrews comparing Christ to the high Priestes of *Aarons* order, saith that hee was a farre other manner of Priest then they were, because *he needeth not daily, as those high Priests, to offer vp sacrifice first for his owne sinnes, and then for the sinnes of the people: for that* (saith he) *did he once when he offered vp himselfe:* which hee repeateth in many places, that, *Christ did once appeare in the end of the world to take away sinne by offering vp of himselfe: & was once offered to take away sinnes of many*: to conclude, that, *after hee had offered one sacrifice for sinnes, he sitteth for euer at the right hand of God*, as he himselfe also had confirmed this vpon the crosse, when hauing receiued the vineger, hee said, *It is finished.*

Heb. 5. 1. 3. & 7. 27. & 9. 12. 26. 28. & 10. 10. 12. 14.

Heb. 10. 10. 12. 14.

Ioh. 19. 30.

Of this onely and perfite, and once offered sacrifice of Christ, the testimony and seale is the holy Supper of the Lord, as the words spoken of the broken bread distributed by Christ vnto his disciples doe shew, *this is my body which is broken for you*, and of the cuppe, *this is my blood.*

Contrariwise the Masse denyeth that the quicke and dead haue forgiuenesse of sinnes for the onely sacrifice of Christ

Christ, vnlesse still Christ be dayly offred for them by the priestes.

By which opposition it may easily bee gathered, what the Masse of the Romanistes is and how great is the abomination thereof. Therefore the Masse is such a manner of action ordained by the *P*opes themselues to that end, that it might be a kind of pacification or oblation, whereby satisfaction may be made to God, for the quick and the dead, the onely sacrifice of Christ, being often & againe repeated by the Priestes.

The definition of the popish Masse.

In which definition there are many errours met together: for the first errour, and the first absurdity is that they make the Masse a sacrifice, so confounding Sacraments, and sacrifices, and making no difference between the one and the other, whereby it is manifest, that they haue scarce euer had any smattering in the doctrine of the Sacraments.

Conc. Trid. sess. 22. 1. *can.* 23.

For Sacraments and sacrifices differ, because in sacraments we our selues receiue some thing, and God giueth vs and bestoweth vpon vs Christ with all his benefits, & merites, as the very words of the supper do sound: *Take, eate:* he saith not, *offer:* But the sacrifice of the Masse is imagined to pay a price vnto God, which hee receiueth for satisfaction: so that looke what ods there is betweene giuing and taking, so much differeth the sacrifice of the Masse from the Sacrament of the Supper.

Wherein Sacraments and sacrifices doe differ.

For whereas the ancient writers (as they saie) haue often vsed the word sacrifice, & haue called the holy supper of the Lord by ỹ name, they did it in no other respect, but as it was a memorial of that true and only sacrifice which Christ himself wrought vppon the crosse, who is (as they themselues euery where say our onely Priest: and that euen in this respect they called the holy supper a sacrifice of thankesgiuing, it is euerie where to bee seene out of their writings,

Chrysost. homil. 24. 1. *Cor. super illud Calix benedi.*

The second errour and absurdity is, that they make the Masse to be a sacrifice for the quick & the dead: the supper only serueth for the liuing, and the faithfull are commaunded while they liue, to keepe this supper in remembraunce of the death of the Lorde: for who

Con. Trid. sess. 22. *can.* 2.

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atech. Rom. ar. 2. p. 206. ap. 4. sess. 63. Psal. 6. 6. Psal. 95. 7 Heb. 9. 27. Heb. 4. 7.

can praise God in the graue, saith the Prophet? Secondly as the word, so also the Sacraments, and all admonitions belong onely to this present life: to the intent that in this time a man may bee stirred vp by them vnto repentance and faith: for it is written, *To day if yee will heare his voice*: and, *it is appointed to men once to die, & after that commeth the iudgement*. but this errour of theirs came of this, that like wretched Idolaters they gaue so much the worthines of the very worke wrought, that they imagined that faithles worke of theirs was able to helpe the deade, and to saue the soules in Purgatory (which inuention of their owne pleaseth them well.)

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Con. Trid. sess. 22. can.

The third errour is, that whereas in the Supper we are tought that Christ once offred himselfe for the sinnes of mākind, & that once vpō the altar of the crosse, by which offering hee deserued for vs full forgiuenesse of all our sinnes: the *Romanistes* teach, that euen at this day Christ doth not indeede offer himselfe, but is offered by the Priests vnto God his Father: not that he offered himselfe once by his euerlastinge Spirite, but that hee must daily be offered of them, to the end that wee may obtaine forgiuenes of sinnes, then which what can be deuised or spoken more grosse?

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Heb. 7. 27 26. 2 0: 1:

For what is it to crucifie Christ with the furious Iewes, and to call in question and ouerthrow his passion, if this bee not? or rather to blot and beate out of the remembrance of men his true and onely death? and not onely his death, but also the fruit, which was comming to vs by the death of Christ, which is altogether taken from vs by this sacrifice of the Masse? For who can thinke that he is redeemed by the death of Christ, when he findeth a new redemption in the Masse?

Heb. 19. 12.

Heb. 14. Heb.

Psal. 110. 4. Heb. 7. 21. 24.

Moreouer when they call their vnbloodie sacrifice, they are contrary both to the scripture and to themselues, whereas that principle standeth sure, that vnto forgiuenes of sinnes is required shedding of blood. Besides they take away that honour from Christ, which the scripture hath giuen vnto him, namely that hee is a Priest for euer according to the order of Melchisedech, that he hath a Priesthood *wherein none can succeed him*, that is,

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whose onely offring once made, and his continual intercession for vs vnto God, can be translated to no other.

Adde to these the fourth blasphemy, that they giue Christ to the Father, whereas the Father hath giuen him to vs: which is so manifest, that it scarsely seemeth to neede any refutation: although those wretches beeing more sensles then the very bruit beasts, doe set their first & last stay of their saluation in this onely dãnable gulfe. *Esa. 9. 5.*

The seconde part of the opposition consisteth in this, that in the Supper it is declared that wee are made partakers of Christ, and are ingraffed into him by faith and the holy Ghost. What doeth the Masse? It teacheth that Iesus Christ our Lorde true God, and true man, is truely and really, and substantially contayned vnder the appearance of sensible thinges, that is in bodie vnder shewe of breade and wine, and whosoeuer take vnto themselues those outwarde appearances, are made one with Christ and incorporated into him. 2. *1 Cor. 6. 18. and 10. 16. and 12. 13. Ephes. 3. 17. Conc. Trid. sess. 13. cap. 2. 3. Catech. Rom. par. sect. 38.*

And here againe first they are deceiued, in that they thinke the appearance onely, or shew of bread and wine to bee in the vse of the Supper, and not true breade and wine, so taking away the proportion betweene the signes and the thing signifyed, because there can bee no agreement betweene accidentes and substaunces, neither can whitenesse, rednesse, and roundnesse represent vnto vs thinges that haue substance, as the body and bloode of the Lord. Secondly, in that the Canon of their Masse doeth teach that Christ is bodily vnder these accidentes, and whitenesse of bread, and the tast of wine: which is not onely contrary to the trueth of Christes manheade, (for it is the propertie of a bodie, to be seene, to be felt, to be contained in place, which essentiall propertie, they who take away: doe take away the thing it selfe) but it is also contrarye to the Sacramentall coniunction of the thing with the signes, which resteth in the ordinance of God, and medleth not to declare any bodily or naturall situation, but onely hath respect hereunto, that we may know that after a spirituall manner, that is truely giuen vnto vs to be taken hold of by faith, which the signes doe truely signifie, that is, the bodie and blood of the Lord.

The thirde pointe wherein the holy Supper and the Masse are one set against the other is, that whereas the supper putteth vs in minde to lift vp our hearts by faith into heauen, whether also the articles of faith doe leade vs, that from thence Christ may feede vs with his flesh and with his body vnto life euerlasting, and that there we may worship him according to that saying. *Lift vp your hearts.* Contrariwise the Masse laying this false foundation that he is bodily vnder the appearance of bread & wine. 1. Doth shamefully enforce and faigne by a cursed forgerie, that the body of Christ goeth downe into our bodies. 2. will haue him there to bee worshipped, as he is offered by the Priest vpon the altar, contrary to the doctrine of Christ, and of the Apostles.

To which abuses other also may be added, as that whereas the bread and wine are Sacraments onely when they are vsed: the popish sort do carrie about their idole to bee worshipped. Secondly, whereas in the Supper the cuppe is commanded to bee reached to all that come to receiue, the Priestes deny it to the lay people. Thirdly, that whereas the holy supper is a Sacrament of the Communion or fellowship of the faithfull with Christ, and one with another, they haue turned this action into priuate Masses.

Which being so, what else can be thought of the Masse, then that as the holy Supper of the Lorde wee are led to the onely sacrifice of Iesus Christ once wrought vpon the crosse, wherein we haue forgiuenes of sinnes and life euerlasting: so the ground of that quite contrary is the denying of that onely sacrifice and passion of Iesus Christ, and consequently of saluation purchased by him: and therefore the masse is a most cursed Idolatrie.

The vse.

THe vse of these things is, that whereseuer this horrible Idolatrie is exercised, wee auoide that assemblie, remembring this saying of the Prophet and of the Apostle: *Come forth from the midst of them*: forasmuch as *Antichrist* doeth there openly rule & holde his kingdome.

Question.

81. Who ought to come to the supper of the Lord? Answere

Anſwere

Onely they who are truly ſorie that they haue offended God by their ſinnes: and do beleeue that they are forgiuen thē for Chriſts ſake: & that whatſoeuer other infirmities they haue, they are couered by his paſsion and death, & who deſire more & more to go forward in faith, and ſprightnes of life. But hypocrites, & they that doe truly repent, doe eate & drinke vnto themſelues condemnation.

The Expoſition.

VVHat the ſupper of the Lord is, what it is to eate the body, & drink the blood of Chriſt, alſo what is the meaning of the words of Chriſt, *this is my body*, and why Chriſt did ſo ſpeake, laſt of all howe the *Maſſe* is flat contrary to the ſupper of the Lorde, hath been hitherto ſpoken: it followeth to know who ought to come to the holy ſupper of the Lord, the reaſon of which queſtion is not ordinarie: for ſeeing a houſekeeper will not at his own houſe admit of euery one that vaunteth him ſelfe to bee of the houſholde, which euen the very idolaters did not ſuffer, crying out in their ſacrifices: *Hence, hence away ye profane people*, therefore the ſhephards ought much more to know their ſheep, by that order which the Lorde hath appoynted in his word. The reaſon.

There are two parts of this anſwere: the one ſpeaketh of them that are truely conuerted, & penitent, that onely they ought, and may worthily come: the other is of hypocrites & ſuch as doe not truly repent, who lye cloſe in the Church and are hid, and therefore are ſuffered and doe come, but vnworthily, and therefore eate and drinke vnto themſelues condemnation.

The firſt part belongeth that rule of the Apoſtle touching examination: *Let a man examine himſelfe, and ſo let him eate of that bread and drink of that cup.* 1. Cor. 11. 28.

Now that we may worthely come to the Lords table, aboue all things it is required, that we be truely, that is, from the heart ſory that we haue offended God with our ſinnes, which is the firſt degree in examining our ſelues, to wit, an earneſt feeling of our ſinnes, or ſorrow according to God: from whence beginneth true repentance, wherof we haue example in the publican, in the ſinnefull

1 Rule of examining a mans ſelfe. 2. Cor. 7. 9. Luk. 18. 3. Luke 3. 8.

.38.13. 31.19. woman in King *Ezechias* ſaying: *As a lyon he hath bruſed all my bones*: and in *Ieremy*: *after I am conuerted I will repent.*

2 Cor.13.5 Secondly that euery man doe examine himſelfe in his owne hart, whether hee doe alſo beleeue, and agree vnto this moſt certen and true promiſe of God, to wit, that all his ſinnes are forgiuen him, for the death of Chriſt alone, and for his ſuffering, and that whatſoeuer infirmities hee hath left, they are couered by the paſſion and death of Chriſt, and that his perfite righteouſnes is imputed vnto him, as his own, as if he himſelfe had fulfilled all righteouſnes, and made ſatisfaction for his ſinnes, ſo that he may ſay with *Dauid, Bleſſed is he whoſe iniquities are forgiuen, and whoſe ſinne is couered: bleſſed is the man to whome the Lorde imputeth no ſin*, & with the Apoſtle: *Abba father*: which worde is an argument of affiance & peace of conſcience: ſuch faith whoſoeuer hath, hath Chriſt, & therefore hath life euerlaſting: ſo that we muſt firſt haue right and title, as they ſay, to the kingdome of heauen, before we can worthely receiue the Sacraments.

Pſal.32.1.2. Rom.8.35.

Heb. 3 The third thing that is required to the true examining of our ſelues is this, to wit, that whoſoeuer will come worthely to the Lords Table, bee certenly reſolued in his minde daily more & more to profite in this faith, which hath alwaies ioyned with it vprightneſſe of life, to heare the word of God, to vſe the ſacraments, from his heart to make much of that vnitie, & loue which is commended by Chriſt, to beware of ſlyding backe to his former manners, and leaſt that happen vnto him which *Peter* ſpeaketh of the dog and of the ſow: *The dog returneth to his vomite, and the ſow to her waſhing in the mire.*

Heb. 14. Heb. 3.Pet.2.22.

Now as the hypocrites, & ſuch as do not truely repent, but ſet out themſelues to other with an outwarde maske or holines, foraſmuch as the ſtate of the Church of God in this worlde is ſuch, that the bad are mingled among the good, and it cannot otherwiſe be, but that they muſt oftentimes lye hidden among the reſt, & put themſelues forwarde to bee made partakers of the ſupper, although they may deceiue men, and doe breake the ordinance of *Chriſt*, as much as in them lyeth, yet they come to the

Lords

Lords table, not with like successe as others doe, but eate and drinke vnto themselues condemnation, according to the saying of the Apostle: *For he that eateth & drinketh vnworthely, eateth and drinketh vnto himselfe condemnatiõ, not discerning the Lords body*: that is to say, as if it were a matter of nothing, such a man thinketh not howe pretious it is, but rather seemeth to mocke God, when hee will seeme to receiue and lay holde on the benefites of Christ, whereas he is an hypocrite, and meneth nothing lesse. 2. Cor. 10. 22 & 11. 29.

For so, *not to discerne the Lords bodie, must be expounded*, not that whosoeuer doeth it not, receiueth the vety body, & therefore is guiltie: which consequence is false; for although the vnworthy refuse it, yet because he profaneth & dishonoreth it beeing offered vnto him, he is vpon his desert guilty: for he doth all one, as if throwing it vpon the earth he should tread vpon it, then which there can be no greater robbery of God. What it is not to discern the Lordes bodie.

The false doctrine.

THis rule of examining a mans selfe, and the reason drawne out of Paul, is contrarie to that which some will haue, who say that they doe eate worthily, who are in the state of grace, which they haue expounded to bee cleane and purged from all sinne: but they doe not know that the supper was ordeyned not for perfite men, but for weake men, and such as want strength to stirre vp the affection of faith and charitie, and to amende the want of both: And it is farre vnlike to that opinion of the Papistes touching examination, who place it in auricular confession, and commaund all that will receiue the supper, diligently and streightly to sift their life, that they may vnload all their sinnes in the eare of the priest: whereas the holy manner of examination set downe by the Apostle farre differeth from this kinde of torment, as if men had then well discharged their duety, when they haue tormented themselues with calling to minde all their sinnes, and haue made the priest priuie to their filthinesse. Last of all this rule of the Apostle reproueth them also of errour, who teacheth the supper without any examination to the yonger sort, and such as are lately come to yeares of discretion beeing not yet fully instructed in the knowledge of Christian religion, whereas such are not capable of examination, which the holy Ghost requireth at their hands who take part at the supper. 1. I. C. lib. 4. c. 18. 17. 41. & c. 2. Con. Trid. sess. 13. c. 7. de Preparat. Cat. Rom. p. 197.

Question.

82 May they also be admitted to this sup-

per, who declare themselues by their confessiō & life to be vnbeleeuers and vngodly men?

Answere.

No, in no wise. For by that meanes the couenant of God is profaned, and the wrath of God is prouoked against the whole congregation: Wherefore the Church, by the commandement of Christ and of his Apostles, vsing the keyes of the kingdom of heauen, ought to keepe backe such from the supper, vntil they repent, and amend their manners.

The Exposition.

WHerein the examination of our selues consisteth, & what is the vse thereof we haue declared. Nowe we are to intreat of another sort of men, and that double, and differing from hypocrites, namely of such as by their confession, that is, by their doctrine declare themselues to bee vnbeleeuers and heritikes, and by their life, that is, by their manners to be vngodly, as whoremōgers, drunkards, adulterers, theeues, diuers, and such like, whose either vnbeleefe, or wicked life is notoriously knowne, & the question is asked, whether such may bee admitted by the Church vnto the Supper of the Lord: which by no meanes to be lawfull, both is shewed by certen reasons: and also is declared by the commaundement of Christ, and of his Apostles, what the Ministers ought to doe against such persons.

And first, that such are not to be admitted, this is one reason, to wit, least the couenant of God be profaned. For the vnderstanding of this reason wee must call to mind that God hath made a couenant with his Elect and faithfull, & hath promised vnto them Iesus Christ, and in him forgiuenes of sinnes, saluation and life euerlasting, which most holy couenant of his that we might beleeue, he hath giuen and hanged at it the seales of his will and vndoubted promise.

Whereby it appeareth that two parts of the couenant are placed in the lawfull vse of the supper, the one on Gods part, the other on mans part lawfully vsing the sacrament: God promiseth forgiuenes to him that vseth it well, with which forgiuenes all the benefites of the

Gospell

Goſpell go togither: Man on the other ſide is bound by God, to rely by faith vpon the promiſe; & to thinke himſelfe tied to continue in faith & in a good conſcience. Gen.17.1.2 Gen.15.1.6

Now if vnbeleeuers and vngodly men come; and bee wittingly admitted to the ſupper: firſt God ſhall ſeeme to ſet at large himſelfe and his Sonne, and all his merites to theſe moſt vnworthie men, as if hee were delighted with their companie, manners, vngodlines, & vnbeliefe.

Secondly foraſmuch as he promiſeth his Sonne, & all treaſures in him onely to them that beleeue, and are truely repentant, and woulde haue this Supper to bee celebrated onely by the faithfull for confirmation of his couenant: if the wicked alſo ſhould haue acceſſe vnto it as well as the godly, the ſeales of grace, and of the couenant ſhould be as it were troden vnder foot, and laid open to be diſpiſed of prophane men, and ſo the Church ſhoulde become a treacherous Church, in admitting thoſe, whom God hath ſhut out.

Laſt of all, ſeeing the Church is the communion of Saintes, and of thoſe who follow after faith and repentance: if euery man without choiſe bee receiued to the ſupper, the Church ſhalbe as it were a ſtable or hogſtie, whereas the Apoſtle expreſſely proteſteth, that there is no fellowſhip betweene light and darkenes, *no agreement betweene Chriſt and Belial*, wherefore God in times paſt ſhut out from his ſanctuarie, euery ſtranger vncircumciſed in hart, and vncircumciſed in fleſh. 2.Cor.6.14. Ezeck.44.9.

Hitherto belongeth that ſaying of Chriſt: *Giue not that which is holy to dogs:* for if this be ſpoken of the outward preaching of the word, which was ordained indifferently both for thoſe that were alreadie conuerted, and for thoſe that ſhould in their time be conuerted: much more is it to be vnderſtood of the ſacraments, that wicked and churliſh dogs ought to be barred from the vſe of them. Mat.7.6.

2. The ſecond reaſon is, leaſt the wrath of God for ſuch profanation be prouoked againſt the whole congregation: this is taken out of Paule, writing thus to the *Corinths*, concerning ſuch abuſe: *For this cauſe*, that is, 1Cor.11.30.

.11. 30 .for the prophanation of the holy Supper, *there are many weake among you, and sicke, and many do fall asleepe: for if we would iudge our selues we shold not be iudged of the Lord.* And if they prouoke the wrath of God, who without examining themselues, (although they be not so notably infamous for any vice & grosse sinne, as adulterie, fornication, drunkennes, as those that are manifestly wicked and vngodly) doe come to the holy supper of the Lord: how much more shal God be prouoked & stirred vp to wrath? if the Church it selfe doe winke at such grosse sinnes, in them that doe receiue the Supper?

he abuse of he Sacra- nents reuen- ged by God. Sam. 4. 5. 6. Sam 6. 19. Sam. 5. 1. Isa 1. 11. Ier. 7. 21. Psal. 50. 16. Ezech. 44. 16.

Moreouer the Lord neuer suffered the abuse of his Sacramentes to goe vnpunished. For what happened to the *Israelites* for carrying the Arke of the couenant, the token of Gods presence, vpon their owne heade into the campe, it appeareth out of the historie of *Samuel*, wherin is reported that for that cause were slaine of the *Israelits*, God auenging himselfe of them, thirtie thousand footmen. And what the *Philistines* suffered, who when they had taken it in warre, set it in *Dagons* temple, is at large described in the same book, which also is not concealed in the sermons of the Prophets, wherein it is euidently enough declared, how grieuously God did take it, if at any time the *Iews* abused vnto liberty of sinning, the temple & the sacrifices ordained by himselfe, therein to seeke a pretence for their owne wickednes: what then doe wee meruelle at the calamities of our age, seeing the horrible abuse of all Sacraments, togither with a profane contempt of the worde of God beareth swaye euerye where?

Which being so, if notwithstanding it fall out, that such do offer themselues to communicate with the rest of the members of the Church, it shalbe the duetie of the Pastors (as it is well noted in the Catechisme) to vse the keyes giuen by Christ to that end, and by the authoritie of them to barre such men from the Supper, vntill there appeare in them testimonies of repentance, and change of manners.

Which is the true and onely remedy both against such kinde of men, and also to take away the offences of the

Church

Church, and to keep out all abuſes of the holy ſupper, & finally to eſcape the iuſt vengeance of God, vpon the contempt of the Goſpell, and ſacraments, which manner of diſcerning prophane men from holy, it is certaine hath beene continually obſerued from the beginning of the Church, euen vnto theſe times, & the more diligently it hath been obſerued, the more pure the Church hath bin.

How grieuouſly *Chryſoſtom* inueigheth againſt Prieſts, who fearing the power of great men dare barre no man, is knowne by his homilie vpon *Mathew: No ſmall puniſhment hangeth ouer your heads, if knowing any man to be take in wickednes, you ſuffer him to be partaker herof, for his blood ſhalbe required at your hãds. Therfore if any Captain, if the conſul himſelfe, if hee that weareth the Crowne come vnworthily, barre him, and keepe him backe: thou haſt greater authority then he. Therefore if a moſt cleer ſpring of water were committed vnto thee, to keep it onely to ſerue the flock, when thou didſt ſee beaſtes vſed to ſtrike and gore, & moſt filthie ſwine come towarde it, thou wouldſt not ſuffer them to goe downe into the water, nor to trouble the ſpring. And nowe when as the moſt halowed ſpring, not of water, but of blood & of the holy Ghoſt is committed vnto thee, if thou ſhalt ſee men notoriouſly defiled with ſinne come vnto it, wilt thou not bee angrie nor forbid them? &c.* And afterward: *If you feare men, he will laugh at you: If God, yee ſhalbe reuerenced euen of men. Surely I will rather yeeld my body to death, and ſuffer my blood to be ſhed then to be partaker of this pollution.* *Homil. 83. in Mat. ca. 27.*

The Arg. *Of the Keyes, and their nomber, to wit, of the vſe and authority of the keye of the Goſpel & of diſcipline, in opening and ſhutting the kingdome of God.*

Queſtion.

83. What are the keyes of the kingdome of heauen? 31. Lords day.

Anſwere.

The preaching of the Goſpell, and Eccleſiaſticall diſcipline, whereby heauen is opened to them that beleeue, and ſhut againſt vnbeleeuers.

The

The Exposition.

OCcasion was giuen to intreate of the Keyes by thinking of a remedy against the prophaning of the supper of the Lorde by wicked men & vnbeleeuers: which are found to bee two in the Scriptures, the preaching of the Gospell and Ecclesiasticall discipline: the vse of both which is there shewed.

Now that the Lorde did leaue vnto his Church certaine keyes, not the very popish sort, who bragge much of the authoritie of the keyes dare deny, seeing Christ him selfe confirmeth it, and speaketh vnto Peter (in the name of the Apostles: *And I will giue thee the keyes of the kingdome of heauen.* Mat. 16. 19.

Each of these is called the kingdome of heauen, of their office, or vse, because that, as vnto them, who are appointed stewards in any houshold, their vse to bee giuen keies, whereby they may open and shut and haue the rule of all things: so also Christ wold describe the authority of his Ecclesiasticall discipline by the name of keyes.

So we reade that God himselfe did vse the Metaphor of key in Esa. *And it shalbe in that day, I will call my seruant Eliakim the Son of Chilkia, & I will lay the key of the house of Dauid vpon his shoulder, & he shal open, no man shal shut, & he shal shut & no man shal open.* Esa. 22. 20. By which borowed speeches, he sheweth, that the gouernment of the kingdome shalbe committed vnto him, to commande, to forbid, to forgiue, to punish, and to do whatsoeuer is iust, and to hinder whatsoeuer is vniust.

The preaching of the Gospel one key, and in what respect. Con. 3. 15.

And first that the preaching of the Gospell is rightly termed by the name of a keye, because the kingdome of heauen is by it opened vnto the beleeuers, appeareth hereby, that when our parentes had worthily lost the kingdome of heauen for their transgression, the way was opened againe by the preaching of the Gospell, and an entrance made for them by faith into it.

Secondly, whereas it is said on the other side, that by the same Gospell the kingdome of heauen is shut against the vnbeleeuers, this although it be very true, yet is not to be ascribed vnto it as proper, but by accident, namely because it borroweth it from the Lawe, which condem-

neth vnbeleeuing men: yea rather this is to be imputed to the corrupt nature of men, by whose fault it commeth to passe, that, that which was giuen for their saluation, turneth to their destruction, because they will not beleeue the Gospell. 2.Cor.2.16.

And there is no other reason of the other key, to wit, ecclesiasticall discipline, by which as also by preaching of the Gospel the kingdome of heauen is opened vnto the repentant, & shut against the stubborne & disobedient.

The practise of both these keies we may see in the old & new Testament, as *Gen.3.23. & 4.11. Num.12.14.15. Ioh.9.12.22.1, Cor.5.1.1. Tim.5.24.2. Cor.2.6.7.8.10.11*

They differ because the one, that is, the preaching of the Gospel is permitted onely to the Pastors, or ministers of the word: the other is administred togeither with the colledge of Seniors, or Gouernors, as Paul calleth them, whom Christ signifieth by the name of the Church, as we shall afterward teach. *Mat.16.19.* 1.Cor.12.28. *Mat.18.17. Quæst.85.*

And againe they agree very fitly in this, that both of them are meerely ecclesiasticall, because they correct sinne only by the worde of God, & that to bring them to repentance: because all the Iurisdiction of the Church is spirituall, directly respecting the edifying of the consciences.

The Vse.

THe vse of the doctrine of the keyes is double; for wee are first put in minde by them of our miserie, before the Lorde call vs by his gospell, namely that we are banished from the kingdome of God, and consequently excluded from righteousnes and saluation, last of all that wee are fast boun d as it were with the bonds & fetters of Satan.

Secondly howe great good God doeth bestowe vpon vs and offer vnto vs, when hee blesseth vs with the preaching of the Gospell, putting vs in hope that if wee beleeue in Christ, hee will deliuer vs from the power of darkenesse, and translate vs into the kingdome of his beloued Sonne, whereto belongeth that of the Apostle, that life and immortalitie were brought to light by the Gospell. 2.Tim.1.10.

For Christ is the doore and gate of saluation, and euen the only way which wee must enter into, to come vnto the kingdome of heauen. Ioh.14.6. Act.10.45.

Whereby it appeareth that they are deceiued, who thinke that

that euery one, whether hee be Turke or Iewe may be saued in his owne superstition, so he keepe some outward shadow and shewe of Iustice: for God hath ordeyned the preaching of the Gospell to bee the key, whereby hee will haue the kingdome of heauen to be opened, and the faithfull to bee let into it, and whome in Christ his Sonne he hath chosen vnto saluation.

Question.

84. How is the kingdome of heauen opened and shut by the preaching of the Gospell?

Answere.

When by the commaundement of Christ it is openly preached to all & euery one that beleeueth, that all their sins are forgiuen them by God, so often as they lay hold vpon the promise of the Gospel, by a true faith. Contrariwise vnto al vnbeleeuers & hypocrites it is denounced, that the wrath of God, & euerlasting condemnation lyeth vpon them, so long as they continue in their sinnes: According to which testimony of the Gospel, God will iudge aswel in this present life, as in the life to come.

The Exposition.

IN this answere is declared howe the kingdome of heauen is opened & shut by the preaching of the Gospell: and it standeth of two partes: in the first the keye of the Gospel is defined, in the second the vse thereof is shewed.

In the definition, that commeth first worthy to be noted, that Christ is the ordeyner of this Keye, and hath committed the administration thereof vnto the Pastors and ministers of his Church, & therefore it ought not to bee vsed, but according as he hath commanded: for as for the pastors and ministers, although it be their dutie to apply it to vse, yet are they onely seruants to this key and not Lordes of it. And Christ alone is he whose seruants they are, & by whose commandement they may and ought to vse the authority thereof, & when both the one key and the other is thus vsed by them, it is certen that neither of the keyes can erre, because his worde is the most certen rule and direction for truth, whereupon dependeth the execution of the keies.

Iob.20.21.22.23.
Mat.16.19.

In what respect the keis can not erre.

Wherein the true administration of the keye of the gospell doth consist.

Secondly it is to bee obserued that this key of the Gospell is then rightly administred, when the Gospell, that

is, forgiueneſſe of ſinnes for the merite of Chriſt, is preached to all and euery one that beleeueth.

For whereas by nature we are all bound as it were with thongs, & held priſoners, & euer intangled in the ſnares of the deuill: we can be deliuered from theſe bonds, only by forgiuenes & pardon of our ſinnes, as it is offered in the preaching of the Goſpell. *Rom.* 3,20.

Which that it may bee duely done, and that wee may perfitlie attaine vnto it, theſe three thinges are neceſſarilie before to bee required. 1. That the Lawe of God be preached, whereby wee may know our ſinnes, that is our debts which wee are not able to pay. Secondly, that the promiſe of the Goſpell concerning Chriſt bee forthwith added: Laſt of al, that hereof doe follow faith & obedience due to the Goſpell, and then vnto a ſinner beleeuing abſolution be pronounced by the commaundement of Chriſt, & ſo the kingdom of heauen be opened. *Luk.* 3.31.32. *Mat.* 11.28. *Ioh.* 3,6.

For this abſolution is with condition, that the ſinner doe beleeue, that God will bee mercifull vnto him if he beleeue in Chriſt, and that according to that generall rule of our Maſter which was wickedly deſpiſed in popery, *Be it vnto thee according to thy faith: & becauſe only Chriſt is the way, the trueth, and the life.* *Mat.* 9.29. *Ioh.* 14.6.

Beſides this, preaching of forgiuenes of ſinnes ought onely to bee pronounced, and to be applied to all & euery one, who by true faith lay hold vpon the promiſe of the Goſpell, neither is it required to the key of forgiuenes or pardon, that a man confeſſe all his ſinnes to his owne Prieſt, as in *P*opery, & that the vow of confeſsion be ſurely performed. *Act.* 2,36. *Catech. Rom. p.* 229. *ſect.* 40

For what man is there that can recken vp al his ſinnes, ſeeing he nether marketh not, or forgetteth, or vnderſtandeth not the thouſand part of them: according to that ſaying of the *P*rophet: *Who vnderſtandeth his faults? O* *cleanſe thou me from my ſecret ſinnes.* Whether cõfeſsion of all our ſinnes to be made vnto the prieſt, be commanded by Gods law, and neceſſary to he obſerued.

Secondly in confeſſion of ſinnes, we muſt principally conſider: that wee haue to doe with God, who knoweth our life, our counſels, or deeds, our words, and our thoughtes, and who is onely hee that by his owne authoritie doth forgiue, and at whoſe handes wee muſt aske,

and

and looke for pardon.

Thirdly, it is no where found in the Scriptures, that we ought to confesse all our sinnes to our owne Priest, of whose iudgement forgiuenes of sinnes should depēd, and to whose examination pardon & absolution should be restrayned, and vpon whose discretion the confessed must needes rely him selfe, by which meanes a sinner could neuer be sure of absolution, because the priest according to the matters brought vnto him, inquired and found, cannot send away his confessed, but in wauering and doubt.

But when the Minister by the preaching of the Gospell pronounceth forgiuenesse vnto the beleeuer, then a sinner doeth not put him selfe vpon the discretion of the Minister, but flieth vnto God, and beleeueth in him, as being true in his wordes and promise, and becommeth sure of pardon.

This manner of loosing and opening the kingdome of heauen, both the whole Scripture doeth euery where shew, and *Paul*, very well declareth, saying, that the Ministers of the Gospell haue a *commission to reconcile men vnto God*, and addeth: *Therefore we are embassadours for Christ, as though Christ did beseech you, we pray you in Christs steed, be ye reconciled vnto God*,

2. Cor. 5. 18. 20

Now as we haue vnderstood howe the kingdō of heauen is opened by the preaching of the Gospell, so must we know the other office of this key, that is, how and against whom the kingdom of heauen is shut, whē according to this key the wrath of God, & euerlasting condēnation is denounced to the vnbeleeuers, and hypocrites (who are here linked with them, because in the iudgement of Christ they are worse then they) so long as they continue in their sinnes.

The vse of the key of the Gospell in shutting. *Luke* 12. 46. *Mat.* 25. 51. *Leb.* 9. 41.

Therefore Christ, whē he foresaw what would bee the issue of the preaching of the Gospel, & that the greatest part of men would rebelliously and stubbornely set them selues against the Apostles, very well deuised to arme, & furnish them with full power to loose, and to binde, to comfort, and to terrifie.

Whereto belongeth that of *Paul*: *The weapons of our warfare*

warfare are not carnall, but mightie through Christ to cast downe holdes, casting down the imaginations and a very high thing, that is exalted against the knowledge of God. 2. Cor. 10. 4. 6.

In which words the Apostle teacheth, that ministers haue also vengeance prepared against those, who will not giue place to godly admonitions and reproofes, which when he calleth *Spirituall*, hee thereby distinguisheth this Ecclesiasticall iurisdiction from ciuill, because the one vseth the outward sworde for the defence of the good, and punnishmente of the euill, the other vseth the Spirituall swerde, that is, the worde of God alone. With the same key Christ had furnished his Apostles before, when he was to sende them into the whole worlde, saying: *Goe, and preach the Gospel to euery creature, hee that beleeueth, and is baptized, shalbe saued: he that beleeueth not shalbe condemned.* Mat. 28. 19.

Hitherto belongeth that threatning so often repeated in Paul: *Neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeues, nor couetous persons, nor drunkards, nor backbiters shal inherite the kingdome of God;* which threatning notwithstanding must so bee vnderstood, that euen as so often as sinners doe by a true faith lay hold vpon the promise of the Gospel, they are foorthwith absolued: so also wee are to thinke that condemnation is denounced to such men, so long as they goe in their sinnes, and haue no purpose to amend their life, & by *reason of their hardnes and heart that cannot repent, doe lay vp in store wrath for themselues.* Rom. 2. 5

2

2. The vse and power in the Church of God, of this doctrine of the keye of the Gospell is very notable: for according to the witnesse thereof God will iudge as wel in the present life as in the life to come. The efficacy & vse of the key of the Gospel.

How true this is Christ in the person of Peter doeth assure his Apostles & al ministers lawfully called: *Whatsoeuer ye bind in earth, shalbe bound in heauen,* & contrary. Mat. 16. 19.

But more openly and significantly in Iohn where hee speaketh to all: *If you forgiue to any man their sinnes, they shalbe forgiuen them, if you receiue any mans sins, they shall be retained.* Ioh. 20. 23.

With which so excellent a testimonie not without

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cauſe he doeth grace the office of Miniſters: 1. That they may knowe they doe Gods buſineſſe, and therefore may be ſure that God ſtandeth on their ſide, ſo long as they do faithfully diſcharge their duetie. 2. That the hearers may know for a certainetie, that the doctrine of the Goſpell is not the word or doctrine of men, but the voice of God which came downe from heauen.

Which that all might knowe, the Lord woulde giue witneſſe vnto it by ſome extraordinarie examples in the Primitiue Church, as when *Ananias* and *Sapphira* dyed ſuddenly: and *Barieſus* the ſorcerer was ſuddenly ſtriken with blindneſſe, by theſe puniſhmentes reuenging the contempt of his worde, and ſignifying that hee did confirme that, which the Apoſtles by his commandemente had then pronounced both of the guiltines of thoſe perſons and of their puniſhment.

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Act. 5.6.9.10

Act. 13.11.

The falſe doctrine.

The abuſe of the Keyes in Popery.

THe Pope of Rome doeth many waies abuſe the power of the Keyes; firſt, that caſting aſide the word of God, he challengeth to himſelfe power to bind and looſe. Secondly that hee thinketh binding and looſing to be nothing elſe, but to be ouer the whole world, whereas this adminiſtration hath nothing to do with that, but is altogether Spirituall, and belonging to the kingdome of Chriſt, which is not of this worlde. Bernard hath better conſidered of theſe things writing to Pope Eugenius himſelfe: *By what right* (ſpeaking of the temporall ſword) *doth the Pope challenge theſe things to himſelfe: for Peter could not giue that which himſelfe had not, but he gaue to his ſucceſſors that which hee had, that is, care for the Churches.* Againe: *Your power is in ſinnes, not in poſſeſſions, becauſe for them and not for theſe you haue receiued the keyes of the kingdome of heauen. Which ſeemeth the greater dignitie, to forgiue ſinnes, or to deuide landes, there is no compariſon: thoſe baſe and earthly things haue for their Iudge, Kings and princes of the earth: why doe you breake into other mens bonds.* Againe. *Learne that thou needeſt a ſcrip, and not a ſcepter to the work of a Prophet.* Againe, *It is plaine: Lordſhip forbidden to the Apoſtles: Therefore goe thou, and dare to take vpon thee, either being a Lord, an Apoſtleſhippe, or being an Apoſtolike man, a Lordſhip.*

Bernard lib. de conſiderat.

Queſtion.

85. How is the kingdome of heauen ſhutte & opened by Eccleſiaſticall diſcipline?

Anſwere.

When by the commaundement of Chriſt, they who are in

name

name Christiās, but in doctrine or life shew themseleus strangers from Christ, after they haue beene once or twice admonished, & wil not depart from their errours, or sinnefull liuing: are presented to the Church, or to those who are appointed to that office by the Church, and if they obey not their admonition, are by forbidding them the Sacraments, by them shut out from the assemblie of the Church, and by God himselfe from the kingdome of Christ: and again, and if they professe amendment, and doe indeede declare it, are receiued as members of Christ and of the Church.

The Exposition.

OF the former keye, to wit, of the Gospell, wee haue spoken in the former question: the other remaineth which they call the keye of discipline, or Ecclesiasticall correction, which is commonly called *Excommunication* or *Banning*: the definition whereof is laide downe in the text of the *Catechisme*, and the vse thereof both in shutting the kingdome of heauen against obstinate sinners, & again in opening it vnto the beleeuers that do repent.

Christ himselfe is declared to be the authour of this keye, as wel as of the former (wherupon it is called Christian, or Ecclesiasticall discipline) who ordained this key of the power to bind, and to loose, as *Matthew* reporteth it from the mouth of Christ, so that this is common to it with the former, that it hath the same commission and the same promise: but herein it differeth from the other that the other was of the preaching the Gospell, which the ministers haue committed vnto them, this because it perteineth to the discipline of excommunication, is also permitted to the whole Church. *Mat.* 18. 15.

Ecclesiasticall discipline is defined to bee a censure, whereby a brother that hath grieuously & opēly sinned, & hauing once or twise bene brotherly admonished, yet notwithstanding goeth obstinately forward, is not onely suspended from the vse of the Sacraments, that is, from the holy supper of the Lord, but also is solemnely pronounced worthy to be accounted as an heathen or a publicane, & vnworthie the company of the godly, as Christ and the Apostles witnesse, vntil he shew tokens of true repentance.

The definition of Ecclesiasticall discipline, wherof excommunication is a part. *Mat.* 18. 17. 2. *Thess.* 3. 14. 2. *Ioh.* 20.

With which outward excommunication is also ioyned an inward, whereby such a one is withall shut out from the kingdome of God, by God himselfe, according to the threatning and sentence of Christ: *Whatsoeuer ye bind on earth, shalbe bound in heauen*: In which respect he is saide to be deliuered to *Satan* by the Apostle, who was excluded by the assemblie of the Church.

Mat. 18. 18.

1 Cor. 5. 4, 5.

Against whō the keye of discipline ought to bee vsed.

Now, the definition it selfe standeth of meere circumstances, whereof the first is against whome Christ commaunded Ecclesiasticall discipline to be vsed, to wit, against thē, who in name & title are Christians, but partly for doctrine, partly for manners, liue wickedly: for this discipline belongeth onely to those that be of the housshold of God, according to the vse of the Apostle: *If any that is called a brother, be an whoremonger, or couetous person, with such a one eate not.*

2 Cor. 5. 12.

Whereby appeareth the difference betweene the manner of shutting & opening heauen, or the kingdome of God by Ecclesiasticall discipline, and that which is by the preaching of the Gospell, because this is more generall, and comprehendeth the whole body, or assembly of the hearers: that onely stretcheth to the verye members of the Church.

There are set down & alledged two sinnes, for correcting whereof this more sharpe remedie is to be vsed, the one is false doctrine, the other vngodlines of life.

And of false doctrine, that is, against the foundation, the Apostle speaketh: *He that preacheth another Gospel, let him be accursed*, where he shutteth out an hereticke, who bringeth erronious doctrine: & to Titus: *Him that is an hereticke after one or two warnings auoid*: And Iohn, *If any man come to you and bringeth not this doctrine, receiue him not, neither bid him, God speed.*

Gal. 1. 8. 9.

Tit. 3. 10.

2. Ioh. 10.

Of wicked life Paul speaketh to the *Corinthes*: *But now I haue written vnto you, that ye companie not togither, if any that is called a brother be a fornicator, or a couetous person, or an idolater, or railer, or a drunkard, or extortioner, with such a one, I say, eate not.*

1 Cor. 5. 11.

And to the Thess. *If any man obey not our saying by our Epistle, note him, & haue no cōpany with him, that hee may*

2. Thes. 3. 12.

be

be ashamed.

Yet must we not proceede alike in the one & in the other, but must vse a singular wisedome, & put a difference betweene those who erre in doctrine onely vpon ignorance, and that doe it onely of malice and wicked purpose to blaspheme sounde doctrine: Secondly, priuate sinnes are of one kind, and after one sort to be corrected, publike sinnes of another kinde, & after another sort to be dealt withall: according to the circumstances of one and the same sinne, as our chief Master *Iesus Christ* commaundeth in the Gospell, and as Paul hath very well made a difference of them in his former Epistle to *Tymothy*. *Mat.18.15.* *1.Tim.2.25.*

The seconde circumstance is of the degrees, which are earnestly and diligently to bee obserued before this part of discipline, that is, before the very act of excommunication, whereof one is, that he that is such a one in doctrine and in manners, bee first admonished brotherly, that is, with a zealous affection & with the Spirite of meekenes. And if neuertheless he abide as obstinate as before, and be not desirous to depart from his errours, & sinnefull life, then that hee bee presented vnto the whole Church, according to the same rule of Christ himselfe: *And if hee refuse to heare thee, tell the Church:* from whence Paul fetcheth this rule: *If any man obey not our saying by our Epistle note him.* *Gal.6.12.* *2.Thess.3.14.*

2 The degree of exercising discipline.

Another degree of discipline is, that hee be admonished by the Church, or by the Elders appoynted by the Church, & that once or twise: for that Christ ment, when he said: *And if ye refuse to heare the Church*, that is to say, beeing once or twise admonished by it, signifying that after all these remedies vsed, at the length such a brother beeing so obstinate, is to bee accounted as an heathen, or a publicane, that is, both a straunger from doctrine & faith, and of most wicked life and vnworthy the profession of a Christian man, such as in times past publicanes were accounted, who therefore did not belong to the Church of God, and tooke no part at the sacrifices. *Mat.18.15.* *16.17.18.* *1.Cor.5.5.* *2.Ioh.10.11.*

VVhereof wee conclude that Ecclesiasticall discipline hath two degrees, whereof the first is, admonition fitted

degrees
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according to the greatnes of that ſinne, & the edification of the ſinner: the ſeconde is excommunication, when neede ſo requireth, wherein theſe things ſeeme principally to be obſerued.

whome
degrees
diſcipline
ght to be
niniſtred.
or.12.21.

The thirde circumſtance is, by whome Eccleſiaſticall diſcipline, and excommnnication itſelfe ought to be adminiſtred, to wit, by them, who are ordeyned thereunto by the Church; ſuch as are miniſters of the word, and Elders, the reſt of the Church conſenting thereunto; yet with this correction, that the multitude of the people doe not rule the action, but prouide as watchmen that nothing be done by a few, as they liſt themſelues.

at.18.17.
Cor.5.4.
om.12.8.
Tim.5,27.
rtul.in
pologes.

So Chriſt commaundeth to tell the Church and not onely the Miniſter, & Paul would not by his owne onely authority excommunicat the inceſtuous man, but by gathering the whole Church of *Corinth* togeither.

Hereupon Tertullian writeth; That, *Cenſures are exerciſed in the Church with great authority, as before them who are ſure of the preſence of God, & that the preiudice of Gods iudgement is very great there, where the Seniors or Elders ſit as chief, who haue obteyned this degree & honour, not by monie, but by good report,* namely beeing approued both for their manners and for their life.

Whereby it is eaſie to ſee, that the right of excommunication neither is to bee giuen to any one certen man, neither belongeth to the falſe and Apoſtolike Church, ſuch as is the Romiſh or Popiſh Church, but to the Elderſhip regularly and lawfully called.

And according to this order, if this whole action bee gouerned, it is moſt certen that the ratification of Ieſus Chriſt is truely fulfilled: that what ſentence ſoeuer is ſo pronounced vpon earth, the ſame is ratified in heauen.

Mat.18.17.

4
When the excommunicate are to be receiued againſt.

The fourth and laſt circumſtance is, when they may and ought againe to be receiued, who were before rightly and vpon iuſt cauſe excommunicated, namely when they do again profeſſe their amendment, & do confirme it by their deedes; that then they bee agayne receiued as members of Chriſt, and of the Church.

For this excommunication is not exerciſed to that end, to barre the offenders for euer frō the vſe of the Sacraments

craments: but that both they are to be kept from the Supper, and their familiar company to bee auoyded vntill they doe repent, and shewe true fruites of repentance. 1.Cor.5.5.

For this being onely sought in excommunication, that a sinner may bee brought vnto repentance, and euil examples taken out of the way, least either the name of Christ bee euill spoken of, or others prouoked to doe the like: Now when a sinner giueth testimonie of his repentance, & by this testimonie as much as in him lieth, blotteth out the offence that was giuen, he is no further to be vrged, the Apostle so aduising: *It is sufficient to the same man that he was rebuked of many: so that now cõtrarywise we ought rather to forgiue him, & confirm him, least ỹ same should be swallowed vp with ouer much heauines*: for the end of excommunication is not the destruction, but the saluation of a sinner, that at the least he being ouercome with shame may repent, and his flesh beeing tamed by this remedie may learne to liue by the Spirit. 2.Cor.2.6. 2.Thes.3.14. 1.Cor.5.5. Ioh.6.37.

Wherefore they sinne against the Law of charitie, who straight wayes blot them out of the number of the Elect, who are driuen out of the Church, or doe dispayre of them, as alreadie cast away: for it is a farre other thing to bee bound in heauen, then to be cast out of that true kingdome of heauen, which neuer happneth to anie of the elect: for that principle of Christ standeth sure, that he shall neuer be cast out of doores, whome the Father hath giuen vnto the Sonne.

Wee may indeede account them straungers from the Church, and therefore from Christ, but onely for that time, wherein they continue in the diuorcement But after they haue truely repented, then ought they to be receiued againe, and admitted to the communion of the Church, and to be accounted as members thereof, and thankes are to bee giuen to God for them: that so they may feele in their soules and in their mindes, that they are againe restored and reconciled to God and to the Church.

The

The falſe doctrine.

The vnlikedies betweene the eccleſiaſticall & ciuil power.

WHereas ſome imagine that Iuriſdiction of the Church to haue been appoynted to continue but for a time, while the Magiſtrates were yet eſtranged from the profeſsion of our religion, they are therein deceiued, that they doe not marke how great a difference and vnlikeneſſe there is, betweene the Eccleſiaſticall and ciuill power. For the Church hath not the right of the ſword to puniſh or to correct, nor authoritie to compell, or priſon, nor any ſuch other puniſhments, which vſe to be awarded by the Magiſtrate. Secondly it doeth not intende that hee who hath ſinned, ſhould be puniſhed againſt his will: but that by voluntary chaſtiſement he ſhould profeſſe repentance. Therefore the caſe is farre diuerſe, becauſe neither the Church taketh any thing vpon it, which is properly belonging to the Magiſtrate, neither can the magiſtrate doe that which is done by the Church.

Whereby againe the Romaniſtes may bee refuted, who by the example of Moyſes challenge vnto themſelues the right of both ſwordes togeither. For firſt they were to conſider: that for Moyſes to beare both at once, it was done by a rare miracle. Secondly that it was but for a time till thinges were better ſet in order, Laſtly that Chriſt would bare the miniſters of the word from ciuil Lordſhip and earthly authority: for ſo he ſpeaketh to his diſciples being ambitious and deſirous of rule. *The Kings of the nations beare rule ouer them, but you ſhall not doe ſo*: So that Ambroſe ſaid very well. *To the Emperour* belongeth *his Court, to the Prieſt his Churche.*

The end of the Commentary vpon the ſecond parte of the Catechiſme, which is of mans deliuerance out of miſery.

THE THIRD PART:

Of thankefulnes.

The Arg. *Of the neceſſitie of good works, & the puniſhment of them, who goe on careleſly in their ſinnes.*

Queſtion.

32. Lords day.

86. Seeing we are deliuered from all ſinnes & miſeries without any deſart of our own, by the onely mercy of God for Chriſtes ſake, to what end ſhould we do good workes?

Anſwere

Answere.

Because after that Christ hath redeemed vs by his blood, he doth also renew vs by his Spirite acording to his owne image, to the end that hauing receiued so great benefits, we should all our life long shew our selues thankefull towardes God, and that he might be glorified by vs. Secondly that wee also euery one of vs may be assured of our faith by the fruits therof. Last of all that by the vprightnes of our life we may gaine others vnto Christ.

The Exposition.

THe first part of the Catechisme was of mans misery: the second of deliuerance frō that misery by Christ: the summe whereof is prepared in these fewe wordes, namely, *that we are deliuered from all our sinnes without any desart of our owne, by the onely mercy of God:* Whereupon some man might thus gather, that all indeuoure to doe good workes may now seeme in a manner superfluous, because Christ by his suffering and obedience hath purchased, whatsoeuer was necessarie for vs vnto saluation: which obiection is met withall in the verie title of this third parte *Of Thankefulnes*, thereby to signifie, that by studying to doe good workes wee seeke not to deserue any thing at Gods hand, which Christ perfourmed to the full: but that for this ende it is required of all Christians and faithfull men, that euery one may vnderstand that hee is bounde all the dayes of his life, to perfourme due thankes vnto God for his free deliuerance.

The end of doing good workes.

And therefore the necessitie of good workes is verye fitly reduced principally to three endes, the first and the most worthy is the glorie and praise of God: the second is more speciall and concerneth our selues: the third is more generall and respecteth the edifying and profite of our neighbour.

Nowe in the beginning two excellent benefites are repeated, partly as causes prouoking vs vnto thankesgiuing, partly as causes bringing forth in vs good workes, as redemption wrought by the blood of Christ, and renewing of vs by the holy Ghost according to his image.

For so often as we remember in what case Christ found

vs, to wit, bondslaues of sinne, and Satan, by nature the sonnes of wrath, and that he purchased vs not with gold, nor siluer, but with his most precious blood, who would not cry out with the Prophet. *What shall I render vnto the Lord, for all the benefites he hath done vnto me? I wil receiue the cup of saluation, & cal vpon the name of the Lord: I will pay my vowes vnto the Lord, now in the presence of all his people.* Psal. 116. 12.

Besides that the same Christ through his spirit restored in vs the image of God which wee lost by sinne, this also will driue & prickevs forward, al our life long to be thankefull vnto God, vntill we obtaine the perfection of this benefite in heauen in the same Christ, by the meanes of his spirit.

For if we were hereunto created, and Satan by bringing in sinne hath peruerted this end of our creation: & Christ hath now restored the same, being for that purpose sent into the world, *that he might destroy the works of the Deuill:* and for that end made vnto vs of the father *sanctification:* what is more equall and more agreeable vnto reason, then that we referre all our life, that is, all our actions so longe as we liue to the glory of God, and consecrate our selues wholly both in soule and body vnto God, by whose mercy wee are made a new creature, and fertile in bringing foorth good workes as it were fruites? 1. Ioh. 3. 8. 1. Cor. 1. 30.

Hitherto belongeth that of Peter: *Therefore if ye cal him father, which without respect of persons iudgeth according to euery mans work, passe the time of your dwelling here in fear, knowing that ye were not redeemed with corruptible things, as siluer & gold, from your vaine conuersation: but with the precious blood of Christ, as of a Lambe vndefiled and without spot.* 1 Pet. 1. 17. 18 & 2. 5. 9. 10. 11.

Hereupon also saith Paule: *We are his workemanshippe created vnto good workes, which God hath prepared for vs to walke in them.* Eph. 2. 10.

To this did Christ exhort his disciples. *So let your light shine before men, that they may see your good works and glorifie your father which is in heauen.* Mat. 5. 16.

Neither is there any sinne more foule then vnthankefulnes

fulnes, which how God deteſteth, he himſelfe witneſſeth in Eſay. *The Oxe knoweth his owner, & the Aſſe his maſters crib, but Iſrael hath not knowne, my people hath not vnderſtoode: Ah ſinfull nation.* Eſay 1.3.4.

Chriſt meant to declare the ſame, when he alledged the example of nine leapers, of whome, when as ten had beene cleanſed by him from their leproſie, onelie one of them returning backe agayne gaue glorie to God. Luk. 17.89.

Therefore all the godly haue alwaies abhorred this ſinne, and haue ſtirred vp themſelues & others to thankfulneſſe toward God. To this effect ſpeaketh the people vnto God, & bindeth all Iſraell to thankefulnes: *Take away all iniquitie, & receiue vs graciouſly, and we wil render the calues of our lips.* Hoſe 14.3.

Hereupon Paul ſaith to the Rom. *I beſeech you therefore brethren by the mercy of God, that you preſent your bodies a liuing ſacrifice, holy and acceptable vnto God, which is your reaſonable ſeruice of God:* And in another place, *you are bought with a price, glorifie God therefore in your body, and in your ſpirit, for they are Gods.* And agayne, *Whether you eate or drinke, or whatſoeuer ye doe, do al to the glory of God,* Ioh. 15.8. *Herein is my father glorified, that ye bring forth much fruit.* So the Apoſtle to the Hebrewes: *Let vs therfore by him offer the ſacrifice of praiſe alwaies to God, is that the fruite of the lips which confeſſe vnto his name.* Rom. 12.1. 1. Cor. 6.20. 1. Cor. 10.31. Heb. 13.15. Pſal. 16.2.

Laſt of all God looketh for this thankefulneſſe at our hands, as the onely thing, that wee are able, and ought to performe and render vnto him for all the benefites wee haue receiued: euen as the husbandman, who, after hee hath planted a tree and digged about with rootes thereof, hopeth to haue it bring forth good fruite, and he that hath planted a vine, looketh for ſweete grapes at the due ſeaſon, which compariſon God often vſeth in the ſcriptures. Eſa. 4. 5. Ierem. 4.3. Luke. 13. 6, 7.

2 The ſecond end of good workes is, that we alſo may by the fruites, euery one bee aſſured of our faith: Hereof Peter doeth very diligentlie put the faithfull in minde to make *ſure their owne calling, and election, by good workes,* not as if thoſe things did reſt vpon good workes, but 2. Pet. 1.10.

be-

because good workes do assuredly beare witnes vnto our conscience, that Iesus Christ doeth by his spirit dwell in vs, and that we cannot perish, because we are chosen vnto saluation.

Rom. 8.14. Gal. 5. 24. Gal. 5.6.22. And Paul saith: *that as many as are led by the Spirit of Christ, they are the sonnes of God, & they that are Christes haue crucified the flesh with the affections & lusts.* And the same Apostle to the Corinthes saith: *Proue your selues, whether you be in the faith or no, examine your selues.* 2. Cor. 13. 5.

And Christ himselfe meant to teach no other thing, fetching his reason from contrary causes, working contrary effects: *Doe men gather grapes of thornes, or figges of thistles, euen so euery good tree bringeth forth good fruits, & a corrupt tree bringeth forth euill fruites.* Mat. 7.17.

After which manner that also is to bee vnderstoode, which the Scripture testifyeth, saying, that *God will reward euery one according to his workes:* & when it saith that *Abraham was iustified by workes, not as causes, but as witnesses & effects* of the instrumentall cause, that is, faith in Christ whereby we obtaine saluation. 1 Pet. 1. 17. Iam. 2. 18. 19. 20. 21.

Wherefore this ende maketh for our exceeding great comfort: for if either we doe no good workes, that is, if we be altogether barren: or if we doe euill workes how can we bee sure of our faith? so that they truely deceiue themselues, and are greatly beguiled, who affirme that they believe in Christ, & yet bring not forth, nor shew any fruits of their faith.

Then whereas there are two ankers as it were, whereby the elect stay themselues in temptations, to wit, the gift of sanctification, & the testimonie of the holy ghost: how can we be sure of the stedfastnes of our election, if wee bee destitute of these, as it were the certaine fruites thereof? especially seeing that sanctification is a certen effect of faith, & of Christ dwelling in vs by faith, & as it were the first degree, and from whence wee beginne to proceede to the declaration of the first cause of our saluation, that is, of that our eternall and free election.

3. The third end & vse of good works is the profit & edifying of our neighbour, that is, that by the vprightnes

of

of our life we may gaine others, and that by our good workes our neighbour may be stirred, and set on fire to seeke after godlinesse, and may behold in vs such an example of life and manners, to the paterne whereof hee may frame him selfe.

This fruite the Apostle commendeth to the Corinthians, when they contributed liberally for the vse of the poore: *Your zeale hath prouoked many*, and the holy Ghost in the Epistle to the Hebr. *And let vs consider one another to prouoke vnto loue: & vnto good workes*, which is ment of wordes alone, but also of example of good workes. 2. Cor. 9. 2. Galat. 6. 10.

So Peter putteth wiues in minde to be subiect to their husbands, *that if any be not obedient to the worde, they may be gained by the conuersation of the wiues without the worde*, when they beholde their conuersation ioyned with reuerence. 1. Pet. 3. 1. 2. Rom. 4. 19. 1. Cor. 7. 16.

Let no corrupt communication, saith Paul, *proceed out of your mouth, but such as is profitable to edifie withall, that it may bring grace vnto the hearers.* Eph. 4. 29.

Whereto also belongeth that generall admonition of Peter exhorting the faithfull, that their *conuersation be honest among the Gentiles, that whereas they speake euill of them as of euil doers, they seeing their good works may glorifie God in the day of his visitation*: as on the other side by wicked life and dishonest manners, the name of God is *euill spoken of and blasphemed among the Gentiles.* 1. Pet. 2. 12. Rom. 2. 24. Phil. 2. 15.

Which beeing so, it followeth that the studie of good workes is necessarie: 1. To honour God by our life: 2. To worke out our owne saluation in feare and trembling: 3. To edifie our neighbour by good examples, which is indeed to liue worthy of the Gospell.

Question.

87. Can not they then be saued, who being vnthankefull, & continuing securely in their sinnes, and not returne from their wickednesse vnto God?

Answere.

By no meanes. For as the Scripture witnesseth, neither vn-

cleane

cleane persõs, nor idolaters, nor adulterers, not theeues, nor couetuous persons, nor drunkerdes, nor railers, nor oppressours, shal inherite the kingdome of God.

The Exposition.

HAuing declared the three endes of the studie of good workes seruing to that purpose, that wee may here testifie our thankefulnesse towardes God, it is nowe demaunded: what shall become of vnthankefull persons, and such as doe securely continue in their sinnes and are vnrepentant, by which occasion hee meeteth with the swine of *Epicures* rable, hypocrites and wicked men, who professe that they know God, but deny him in their deeds: and we are taught that for this cause also wee are also to followe after good workes, because vnthankeful persons, & so many as continue syncerely in sinnes, ca n not be saued, which is prooued by this syllogisme.

Titus 1.16.

Those whome the Scripture condemneth can not bee saued: but the Scripture shutteth out of the kingedome of God, stubborne, vnthankefull, and wicked persons; therefore such cannot be saued; and consequently, that wee may avoyde euerlasting paines, we must doe good workes.

The assumption or seconde part of this reason is proued by expresse testimonie of the Scripture: *Be not deceiued, neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor abusers of themselues with mãkind nor theeues, nor couetous persons, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of* God.

1. Cor. 6. 9. 10. 11. Eph. 5. 6.

Last of all verie fitlie to the purpose is added, that this threatning against vnthankefull and vngodly persons is thus farre to be vnderstood, if they continue still in their sinnes, and doe not turne vnto God, which is a preparation to the next place, which is a repentance, or true turning vnto God.

The false doctrine.

IF the beginning of that thankefulnesse which wee owe vnto God must bee the studie of good workes, the slaunder of the Romanistes is false, who accuse vs, as if (because wee denie vnto workes all power to merite, because righteousnes and life is onely purchased vnto vs by faith in Iesus Christ) wee did condemne them as altogeither superfluous, whereas contrariwise

wee

we make the thirde head of Christian religion to be thanke fulnes, which standeth in a care to doe good workes.

The Arg. Of *repentance and the fruites thereof, to wit good workes.*

Question.

88 Of what partes consisteth true repen- 33. Lords. day.
tance, or turning vnto God?

Answere.

Of the mortifying or killing of the old man, and quickning of the newe man.

The Exposition,

THe matter of the former question did include a condition, to wit, that vnthankefull and stubburne persons can not be saued, vnlesse they bee turned from their wickednesse vnto God, by which occasion followeth the common place of repentance, which may thus briefly & plainely be defined.

Repentance is the true turning of man vnto God, which consisteth of mortifying the olde and quickning the newe man, which are seuerally handled in the *Catechisme*, both for the comfort of the Elect and godly, and for the confusion of them, who by fained and counterfaite repentance (such as hypocrites haue) thinke they haue discharged their duty to God. The definition of repentance.

And first the name of repentance is defined to bee a true turning vnto God, how well, may appeare to them, who can vnderstande and iudge what it meaneth in *Hebrew*.

For it is called *Tuschuuah*, that is, returning, to wit, vnto God) whereunto the matter it selfe answereth not amisse, the summe whereof is, that departing out of our selues, we may be conuerted and returne vnto God.

The Grecians doe expresse repentance by a more special worde, calling it μετανοια taken from the chaunging of the mind or purpose, as when either Christ, or the Apostles bid vs repent, the end of this admonition or precept is this, that we be transformed by the renewing of our minde, as Paul teacheth to the Romanes.

Which

Rom.12.1. Which when the Prophet would expresse, they bad them *make vnto themselues new hearts*, whom they called vnto repentance: whereupon Moyses oftentimes going about to shew, how the Israelites led by repentance might duly turne vnto God, teacheth that it must be done with all the heart, and with all the soule.

Whereto also it belongeth that Repentance is defined a turning of man vnto God, that when we speake of true conuersion or turning, we may know we haue to do with God, with whom wee can doe no good by shifting, and therefore wee must endeuour, that all wickednesse may be pulled out of the deapth of our heart, because God hateth a double heart: which to be the property of true repentance the holy Ghost will teach in the Prophet: *If thou returne, returne vnto me*: and, *sowe not vpon the thornes*.

Ezech.18.31.
Deut.4.29.
Deut.6.5.
Deut.10.12.
Ierem.4.1.3.

Nowe there are two parts of true repentance, the one is the mortifying of the olde man, the other is the quickning of the newe man: by the words, *olde man*, is ment the flesh, the corruption of nature, sinne, wherein wee were conceiued and borne: as on the other side, the new man, is called that part of man, which is regenerate by the holy Ghost, and hath receiued new qualities to worke that which is good.

1.Cor.5.7.
What is ment by the olde & new man.

And when the old man is commanded to bee mortified, and the newe man to be quickened, we are taught by that borrowed speech, first how hard a thing it is to forget our former nature, which must be violently slaine by the sword of the Spirite, and brought to nothing, before wee can be framed to the feare of God, and learne the first point of godlinesse, and be reckoned among the sonnes of God, so that the life of a Christian may rightly bee called a continuall meditation of death. Secondly by the resurrection or quickening of the newe man, we are admonished what we are before our conuersion, to wit, that not onely being ouertaken as it were with a certen sleepinesse and drowsines, wee are fast asleepe in sinnes, but are as it were hide in the graue and dead, and afterwarde are raysed againe by the mercie of God from spiritual death vnto new life.

Rom.7.7.
Galath.5.17.
Eph.2.1.4.5.
Coloss.2.12.13.

So

So by the fruites the olde and newe man is described in Paule: *Mortifie therefore your earthly members, fornication, vncleanneſſe, wantonnes, euill concupiſcences and couetouſneſſe which is Idolatrie:* the ſame deſcription is repeated, Epheſ. 4.22.23. Coloſſ.3.8.9.10. Rom.6.5.6.

The ſame parts of Mortification and viuification or quickening, the prophets in the old Teſtament although after a more ſimple and rude manner according to the capacitie of that carnall people, yet did moſt plainely expreſſe, when they ſaid: *Ceaſe from euill and do good.*

Alſo, *Waſh you, make you clean, take away the euil of your workes from my ſight, ceaſe to deale frowardly, learne to doe well*: but by the names which the Scripture of the newe Teſtament vſeth, the cauſe is better expreſſed, by vertue whereof both thoſe things are wrought in vs, and the effect of both is alreadie begun in vs, to wit, the death of Chriſt, and his reſurrection, into which being ingraffed by the holy Ghoſt and by faith, wee are then truely able both to put off that olde man, and to put on the newe man, which is created according to God. Pſal.34.15. Eſa.1.16. 1.Pet.4.1. Col.3.4.5.6.7.8.9.16. Rom.6.6. and 7.13.

Queſtion.

89. What is the Mortification of the olde man?

Anſwere.

Truely & from the hart to be ſory, that by thy ſinnes thou haſt offended God, and more and more to hate and flie from them.

Anſwere.

HAuing expounded the names by which repentance is deſcribed in the Scriptures, next is declared what is meant by mortification of the old man, to wit: 1. A true ſorrow of the minde, for that a man knoweth God to be grieuouſly offended with his ſinnes. The Prophet did well vnderſtand and feele the power of this mortification, when he lamented & ſaid: *Againſt thee only haue I ſinned, & done that which is euill in thy ſight*: and a little after: *The ſacrifices acceptable vnto God, are a contrite Spirit, a broken & a contrite hart, O God thou wilt not diſpiſe.* What Mortification is. Pſal.52.5.17.

This is called by the Apoſtle, ſorrowe or heauines according

2 Cor. 7. 9. 10. cording to God, which *worketh repentance vnto saluation*, which hee is glad was in the Corinthians after they had grieuously offended God.

Such a mourning God commanded to bee preached and enioyned to the rebellious Iewes by the Prophet Ioel, saying: *Rent your harts and not your garments, and turne to the Lord your God.* Ioel. 2. 13.

Such is that which Christ liuely expressed in the parable of the prodigall sonne, crying out: *Father I haue sinned against heauen and against thee, and am no more worthy to bee called thy sonne.* Luk. 15. 21.

Such a sorrow conceiued that sinfull woman, which *standing at the feet of Christ behind him, did weepe, and began to wash his feet with her teares, and did annoynt them with oyntment:* to conclude, such was the heauines of *Peter*, when hauing heard the cocke crowe, he went out and *wept bitterlie*. Luk. 7. 38. 39. Luk. 22. 62.

Nowe by this heauinesse doth the repentance of the godly differ from the sorrow of the vngodly: both are indeede sory, but the the godly because they haue offended God by their sinnes, contrariwise the wicked for the punnishment and torment that followeth, not for the sinne it selfe.

So Cain: *Behold thou castest me out from thy presence* also, *my punnishment is greater then I am able to beare*: or if you vnderstand it of the sinne, as if he had said, *my sinne is greater then can be forgiuen*, it is an argument of a desperate mind and fretting against God. Gen. 4. 13. 14.

And Pharaoh caring nothing for the sinne, onely desireth that the punishment may be remoued from him: for so he speaketh to Moyses and Aaron: *I haue sinned against the Lord your God and against you, now therefore forgiue me I pray you my sinne onely this once, and pray vnto the Lord your God, and let him take away from mee onely this death.* Exod. 10. 16. 17.

So Esau did get no good by his late repentance, although he sought the blessing with teares, which by his owne fault hee lost: where repentance is not taken for founde turninge vnto God, but onely for that terrour wherewith God striketh the wicked, after they haue long

Esau his repentance.

long taken pleasure in their wickednesse: which it is no meruaile if it doe them no good, because all this while they neither repent, nor hate their sinnes, but onely are tormented with feelinge of the punishment. Gen. 27. 38. Heb. 12. 17

Last of all, *Iudas* repenting, that is, being pensiue & grieued for his wicked acte, hanged himselfe: whereby it appeareth that he feared the punishment and vengeance of God against himselfe. Mat. 27. 5.

But contrariwise *Dauid*: *Wash me throughly from mine iniquitie, and clense me from my sinne. For I know mine iniquities, and my sinne is euer before me.* Psal. 51. 2. 3.

2. The second part of *Mortification* standeth in this, that a sinner do more & more hate & flie frō his sinnes: that is, Mortification of the old man, besides that it is a true contrition of the mind, for that a man hath offended God by his sinnes, is also an auoiding and hatred of sinne. The second part of mortification.

The same also Paul commendeth in the *Corinthians*: *For behold this thing that ye haue been godly sory, what great care it hath wrought in you, yea, what indignation, yea what feare, yea how great desire, yea what Zeale, yea what punishment?* 2 Cor. 7. 11.

Which hatred and which abhomination of sinne will growe hereof, first, if wee consider that it is the greatest pleasure that can bee to the deuill, to see man, who was created after the image of God, to delight more in the workes of darkenes then of light, and so with might & maine, as we say, to make speed to his owne destruction: secondly, if wee consider what great harme sinne bringeth, and how much it hurteth not our selues onely, but others also by example: according to that saying: *Woe to the world because of offences: necessarie it is that offences fall out, but woe be to the man by whom they fall out.* Mat. 18. 7. Eph. 4. 3. Last of all if we call to minde how foule and horrible a thinge it is to grieue the holy spirit, as a guest, who dwelleth in vs as it were in his owne house, and hereby we are sealed as it were with a sure pledge against the daye of redemption.

And this is another difference, or another note of true repentance, whereby it is discerned from the sorrow

of the wicked, because the godly in their very conuersion doe hate and flye from sinne, but the wicked by their counterfeit repentaunce waxe worse and worse, and goe on in their sinnes, murmure against God, and runne into desperation, as *Cain*, *Esau*, *Saul* and *Iudas*: whereof also this and the other hath diuerse effectes: *Sorrow* according to God bringeth repentance vnto saluation: but *the sorrow of the worlde, as Paul sayth, bringeth death.*

Gen.4.14. Gen.25.33. Heb.12.17. 1.Sam.31.5. Mat.27.4. 2.Cor.7.10.

Question.

90. What is the quickening of the newe man?

Answere.

True reioycing in God through Christ, and a forward desire to frame our life according to Gods will, & to exercise all good workes.

The Exposition.

Quickening of the new man.

HOwebeit as yet wee haue not the full definition of repentance, vnlesse wee also knowe, what is meant by the quickening or rising againe of the newe man, to wit, true reioycing in God through Christ, and that shewed by the effectes.

For as heauines and sorrow lyeth vpon a man, so long as he hath feeling of Gods wrath: so when he is assured by faith that his sinnes are forgiuen him, and that hee hath God pacified towards him for Christes sake, and is therefore acquitted, it can not otherwise be but that he must be cheerefull, and that his mourning must be turned into ioy and gladnesse.

Such was the ioy of King Dauid, wherewith he reioyced, saying, *I set the Lorde before me alwayes, I shall not be remooued, because he is at my right hand, therefore my heart is glad, and my glorie reioyceth.* Psal.16.8.9.

The same ioy hee prayed for vnto the Lord after hee was warned by the Prophet of his murther and adulteries: *Restore to me the ioy of my saluation, and stablish mee with thy free spirite.* Psal.52.12.

Last of all, this is both that *peace of conscience, which passeth all vnderstanding*; and that ioy wherewith the Apostle Rom.5.1. Phil.4.4.7.

postle biddeth vs *to reioyce in the Lord alwayes.*

This reioycing of a sinner conuerted is called true reioycing, that so it may bee distinguished from the ioy of this worlde, which because it resteth vpon fraile and fading thinges, vanisheth away together with the pleasure it selfe: contrariwise this reioycing is sounde and abideth, because it is grounded vpon God himselfe through Christ, that is, because it is bread in our hearts by the holy Ghost, and stirred vp euen by this, that God hath receyued vs to fauour, and reconciled vs vnto himselfe in Christ our Lorde. *Rom.5.3. Rom.14.17. The ioy of the spirit and the ioy of the world differ.*

2. And as vpon sorrow and heauinesse for offending God, necessarily doth followe the auoyding and hatred of sinne: so also the companion of this suddaine ioye is an earnest and forwarde desire to leade our life according to the will of God, and to exercise all good workes.

For whereas there are two endes or effectes of true repentance, 1. to cease from euill, 2. to doe good: this latter is the fruite of the quickening of the newe man, as the former was the fruite of the mortifiyng of the olde man: and becausse it is not sufficient to testifie true repentance, to haue onely a purpose to doe good, therefore withall is required that it be done of vs earnestly and readily, setting aside all hypocrisie, slouthfulnesse and backewardnesse, becausse the Lorde, with whome we haue to doe, loueth none but those that serue him soundly and willingly, and who apply themselues to obey not onely some, but all the commaundements, that so they may be approoued of God, and it may appeare by the fruites, that they haue repented. *Psal.1.1,2. Psa.34.15. Psal.110.3. Psal.1.2. Mat.3.8. Rom.6.11. Gal.2.20.*

An example of such repentaunce the Scripture hath propounded vnto vs in *Zaccheus*, who receyued Christ into his house first with ioy: Secondly declared his repentance by effectes, saying: *Beholde Lord, halfe my goods I giue to the poore, and if I haue taken any thing from any man by forged cauillation, I restore him foure folde.* *Luke 19.8. Act.16.34.*

Whereupon it followeth that they are woorthily to bee reproued, who take occasion by the mercy and grace of God to sinne, and to flatter themselues in sinne, which

is an argument, that they were neuer touched with true repentance, which straightway sheweth it selfe by the fruits.

The false doctrine.

What Repentance is with the Romanistes.

BY this doctrine of true repentance is easily seene the errour of the Romanists, who beside they doe verie gingerly definer epentance, that to repent, is to weepe for sinnes past, and not to commit anie thing we neede to weepe for. Also that it is a mournefull kinde of reuenge punishing that in a mans selfe, which hee is sorie hee hath committed, letting passe the inwarde renewing of the minde, which draweth with it true conuersion of life, they haue by as good Logick, made three parts of repentance, *Contrition*, or *Compunction*, *Confession*, and *Satisfaction*. And they imagine the contrition of heart to be due, iust, full and perfite, and such as shall last to the ende of a mans life, letting passe, when a man may be out of doubt, that he hath in full measure performed this contrition, and so leaue a man in suspence of the pardon of his sinnes: wee also doe confesse that true repentance beginneth with mortification of the olde man, that is, with an earnest feeling of sinne, or sorrow according to God, as the Apostle speaketh: but wee adde that this wounding of the heart, is but onely a way to the free mercie of GOD, and that but by the way in them that doe not dispayre: for in others, as it appeared in *Iudas*, it is so farre from beeing profitable vnto saluation, that contrariwise it is altogeither deadly. Therfore wee reproue the *Romanistes* as blasphemous in this, that when they require full and perfite contrition of heart, and appoynted no measure vnto it, they make it a part of satisfaction for our sinnes before God, and so set ouer that to men, which belongs onely to Christ.

What the Romanistes meane by contrition.

Catech. Rom. p. 2. de pœnit. sect. 15.

2. Cor. 7. 9. 10.

Con. Trid. sess 14. cap.

The seconde parte of Repentance the popish sort make to be auricular confession, whereof they make sixteene properties, which I thought good to set downe out of *Viguerius*.

Viguer. Inst. cap. 16. 4. v. 10 & 17.

The qualities of popish confession.

Let thy confession be 1. *without dissimulation.* 2. *In humilitie.* 3. *from a pure heart.* 4. *in faith,* 5. *Often;* 6. *with thine owne mouth, and thy face vncouered,* 7. *in particularities.* 8. *Voluntarie,* 9. *Modest,* 10. *whole without concealing,* 11. *secret.* 12. *with teares,* 13. *betimes without delay,* 14. *stout not to dispaire,* 15. *accusing thy selfe without colouring or excusing,* 16. *ready to obey.*

Wee also teach that besides publike confession of the whole Church: confessing themselues to bee sinneful before God, and likewise besides the priuate confession of euery one powring out his owne heart before God either at home, or abroade: thirdely besides that confessing which is made by excommunicate persons vpon their repentance: likewise beside confession of the offences wee commit one against another, that that first kind of confession ought to be obserued in our Churches, which belongeth vnto those, who to prouide for the peace of their consciences, do impart, either with their brethren, from whome they looke for comforte, or with their

Diuerse sortes of Confessiō.

their Pastors, whatsoeuer troubleth them, that they may bee helped by their counsell and prayers: which confession *Iames* for good cause commendeth: But what maketh this for that whispering confession vsed in poperie? For first howe is this confession prooued to bee necessiarie to saluation? whence came these most tyrannous lawes of reckening vp euery one of our sinnes in the eare of the Priest, as if forgiuenesse of sinnes stoode in this? Moreouer wee doe not exact, that they who are troubled with the burden of their sinnes shoulde confesse them to their owne Minister, but onely to God, as the onely beholder of our heartes and thoughts, whereunto Chrisostome exhorteth in many places: *Tell thy faults that thou maiest get them blotted out: if thou bee ashamed to tell any man what sinnes thou hast committed, repeat them euery day in thy owne soule. I doe not bid thee confesse them to thy fellowe seruant, who may cast them in thy teeth, but confesse them vnto God who is able to heale them.*

Iam.5.16.

Psal.51.8.

Hom.2.in psal. 50. Ser.de pœn & cõfes. Hom. 4.de Lazar.

The thirde part of repentance according to the popish sorte is satisfaction by teares, prayers, by tale before that or this deade carkase, this or that stone, tapers, lampes, coules, fasting, sackecloth, almes, pilgrimages, large offeringes. by these to pacifie the Lorde, by these to pay that which is due to Gods iustice, by these to make amendes for our sinnes, by these to deserue pardon: But wee doe reach out of the worde of God, that to Godwarde the faithfull doe stay vpon the onely sacrifice of Christ, which alone is euery way perfite and absolute, and is imputed vnto vs by faith: Withall wee adde this, that no man is iustified by imputation of the righteousnes of Christ, but he is also sanctified by his Spirite: and therefore that true and earnest repentance doeth necessarie goe with faith.

Question.

What workes are good?

Answere,

Onely those which are done of a true faith according to the Law of God, and are referred onely to his glorie, and not those which are deuised by our selues vpon a good intent, or commaunded by mens tradition.

The Exposition.

BEcause good workes doe necessarily goe with true repentance, that by these notes or markes it may bee discerned from hypocriticall repentance, it remayneth to know, what works are good, and what works God wil acknowledge and accept for good, namelie those which are done of a true faith, according to the rule of Gods Law, and to the glory of God.

The definitiõ of good works, and three conditions belonging to them.

Where three Lawes or conditions of good workes are to be considered: the first is, that they be done of a true fayth, that is not fayned, because whatsoeuer is not of faith is sinne, and without faith, (as the holy Ghost saith) *it is impossible to please God*, and whatsoeuer wee take in hande, the conscience beeing in doubt whether it please God, and therefore whether it bee acceptable to God or not, is sinne.

Tim.1,5.
Rom.14.23.
Heb.11.6.

By true fayth is vnderstoode iustifiyng fayth, whereby we are perswaded in heart that that worke which we doe is accepted of God by meanes of Christ the Mediatour, because we are reconciled vnto him through Christ: for that is most true, that euen those workes which seeme most glorious. can not be acceptable vnto God, as being defiled from their root, vntill God of his fauour towards vs in Christ, doe looke first vpon our selues, then vpon our workes, whereof it is that although they be vnperfite, yet then they please him and are accepted of him, when our person hath found fauour in the sight of God. And hereupon this is called by the schoole diuines, *grace that maketh accepted*: although therein they are fouly deceyued, that they make this grace the first entrance into merite: which error hath bene before refuted. *Quest.63.*

Viguer. Inst. 9.3.v.1.

To make this more playne, *Moses* reporteth that the *Lord had regard to Abell and his offering, but to Kaine and his offering he had no regard*: but why, and whereof commeth this difference? because he through fayth offered of the first fruites of his flocke and of the fat of them: contrariwise *Kain* without faith offered an offering vnto the Lord of the fruite of the earth.

Gen. 4.3,4,5.

The holy Ghost to the *Hebrewes* giueth to vnderstande as much: *Abel by faith offered a more precious sacrifice vnto God, then Kain: by which he obteyned testimonie that he was righteous, God testifiyng of his offering.*

Heb.11.4.

And so by this Lawe we may iudge, what account is to be made of the morall works of the heathen, and wherein they differ from the workes of Christians: for example, *Scipio* was chast, *Ioseph* also was chast, but because he was voyde of fayth, his chastitie was no seruice of God, and this mans chastitie because fayth gaue light vnto it,

Of the works of the heathen.

Gen.39.8.

was

was a most acceptable seruice vnto God, and did make for the glory of God throughout all Ægipt.

According to this reason it was well said by *Augustine*: *Our religion discerneth righteousnesse from vnrighteousnesse, not by the Lawe of workes, but by the Lawe of faith, without which, those that seeme to be good works are turned into sinne.* Lib. ad Bonifacium. c. 3. 5. in praef. in Psal. 31.

Wherefore the same authour in another place doeth very well compare the carefull indeuour of such men to running when a man is out of his way: for the more a man runneth beeing out of his way, the further hee goeth from his marke, and therefore becommeth the more miserable: wherefore he concludeth that it is better for a man to halt in the way, then to runne out of the way.

2. The second condition of good workes is, that they be done according to the Lawe of God, that is, that they be commaunded by God. 2.

For whereas in all ages this irreligious catching after religion (because it is a thing ingraffed in man by nature) hath and doeth yet bewraye it selfe, in that men desire to finde out a meanes to come by righteousnesse besides the word of God: therefore God hauing oft before testified that this is the wisedome of the people of *Israel* and their vnderstanding before all other nations, that they had receyued Iudgements, and statutes, and ceremonies from the Lorde, by and by addeth: *Therefore take heede to thy selfe and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, & least at any time they departe out of thine heart.* Deut. 4, 6, 7, 8, 9.

And in another place: *Whatsoeuer I commaund you, take heede you doe it, thou shalt put nothing thereto, nor take ought therefrom.* Deut. 12. 32.

So in Ezech. *Walke in my commaundementes, and keepe my ordinances and doe them.* Ezech. 20. 19.

And by Esay he vpbraydeth the Iewes, that their feare towards him was such as they had bin taught by the precept of man, euen as Christ doeth the Pharisies in his time: *In vayne they worship me, teaching for doctrines the commaundementes of men,* & Ier. cap. 7. 30. 31. *The children of Iudah haue done euill in my sight, and which I commanded them not, neither came it in my heart.* Esa. 29. 13. Mat. 15. 9. Eph. 2. 10.

Wherefore this seconde Lawe of good workes is most equall: for as in a common wealth where it is free for euery man to make Lawes as hee list, the authoritie of the soueraigne Lorde must wax vile: so also in the church the authoritie of God must needes come in contempt, if euery one be suffered to thrust what seruice hee will vpon the Church.

3. The 3. condition of good workes is, that they be specially to the glorye of God, for vnlesse wee ayme at that marke in all our actions, whatsoeuer wee doe shal procede not from the loue of God, but of meere loue of our selues.

Mat. 5. 16. This end Christ setteth before his disciplies: *So let your light shine before men, that they may see your good works & glorifie your father which is in heauen.*

Mat. 6. 2. So also when he giueth precepts touching almes: *Cause not*, saith he, *a trumpet to be sounded before thee as the hypocrites doe in their synagogues and in their streetes to be prayssed of men, Verily verily I say vnto you, they haue their reward*, And in Ioh. *Herein is my Father glorified, that ye bear much fruit*, signifying that this ought to be the drift of al our actions, least while wee bee accounted worshippers of God, wee worshippe our selues, and seeke our owne priuate glory, which Christ doeth greatly reproue in the Pharisеis.

Ioh. 15. 8.

1 Cor. 10. 31 To the same effect is the admonition of Paul: *Whether yee eat or whether ye drinke, or whatsoeuer yee doe, do all to the glory of God.*

The conclusion with refutation of the contrary doctrine. Which being so, out of these things we are to gather: that whatsoeuer workes are not conformable to these three Lawes, they cannot be acceptable vnto God, such as these are: 1. which wee doe vpon a good intent. 2. which are commanded by mens traditions.

Of the first sort are those which are done vpon a good intent, although it be plaine that they are forbidden by God: as that of King Saule, whom when God had commaunded to kill the *Amalekites*, and their cattell with the edge of the sworde, hee hauing gotten the victorie spared their King, and the fatteste of their cattel, contrary to the expresse commaundement of God, and beeing

1 Sam. 15. 22.

ing rebuked by *Samuel* for so doing, *pletooke of the spoyle, sheepe and oxen to offer to thy God in Gilgal:* but *Samuel* replyed: *Hath the Lord as great pleasure in burnt offrings & sacrifices, as when the voice of the Lord is obeyed? behold to obey is better then sacrifice, and to harken is better then the fat of rams: for rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatry; because thou hast cast away the word of the Lord, therefore he hath cast away thee from being King.*

Vpon which answere of *Samuel* it followeth, that they are counted witches, rebels, & Idolaters before God, who despising his commandementes, doe follow their owne deuises.

Of the latter sort are such as are the traditions of men, of which the Apostle to the Colossians toucheth one kinde: *Touch not, taste not, handle not, all which perish with the vsing, and are after the commandements & doctrines of men: which things haue indeed a shew of wisdom in voluntary religion & humblenes of mind, & in not sparing the body.* Coloss. 2. 20

Briefely by this as it were by a thunderbolt, the greatest of the Romish religion concerning traditions is beaten flat to the grounde, which traditions are the commandements & doctrines of men: as of vowes, of auricular confession, of satisfactions, of purgatory, of pardons, and whatsoeuer is by them added & patched to the word of God, which their Monkes define to be the seruice of God, which will bee as hard for them to proone, as to empty the sea with a siue.

The false doctrine.

SEeing there is so notable and necessary vse of the Lawe of God, the doctrine of the aduersaries of the Law is blasphemous, who throw the Law of God out of the Church of Christ, namely because the Apostle saith: *the Law was not made for the righteous*: As if this sentence did make for the Libertines, & did not rather stir vp the faithful to a greater study and obedience of the Law, & that by an argument drawne from the nature and office of the Lawe, which is to threaten & terrifie the transgressours by thundering of the curse, which the Law doth not in like manner toward the godly, which are not vnder the Law, but vnder grace, and in whose harts God wryteth the Law by his Spirit: for Paule there nameth righteous, not such as are in euery point perfite, (such as can none bee founde) but such as with a speciall affection of heart doe labour for that which 1 Tim. 1. 9. Rom. 6. 14. Heb. 8. 10. Whom Paule calleth righteous.

Wherefore this godly desire is vnto them as a voluntary Law, and not for any other force to driue them on, or bridle to keepe them backe: for

Question.

What is the Law of God?

Answere.

The Lord spake all these wordes, saying:

1.

I am Iehoua thy God, which brought thee out of the land of Egipt from the house of seruants, see thou haue no straunge God before my face.

2.

Make not to thy selfe any grauen image, nor drawe any likenesse of those thinges, which are eyther in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not fall downe before them nor worship them: For I am the Lorde thy God strong and Ielous, auenging the sinnes of the fathers vpon the children, and that to the third and fourth generation of them that hate me, and shewing mercie vpon thousands in thē that loue me, and keepe my commandements.

3.

Take not the name of the Lorde thy God in vayne: for the Lorde will not let him goe vnpunished, that taketh his name in vayne.

4.

Remember to keepe holy the Sabbath day: Sixe dayes shalt thou labour and doe all thy woorke: but vpon the seuenth day shall be the Sabbath vnto the Lorde thy God: Thou shalt doe no woorke, neither thou, nor thy Sonne, nor thy daughter, nor thy seruaunt, nor thine handmayde, nor thy cattell, nor the stranger that is within thy gates. For in sixe dayes the Lorde made the heauen, the earth, the sea, and all thinges that are in them, and rested the seuenth day: therefore the Lord blessed the seuenth day and hallowed it.

5.

Honour thy father and thy mother, that thou mayest liue long vpon the lande, which the Lorde thy God shall giue thee.

Thou

6 *Thou ſhalt not kill.*

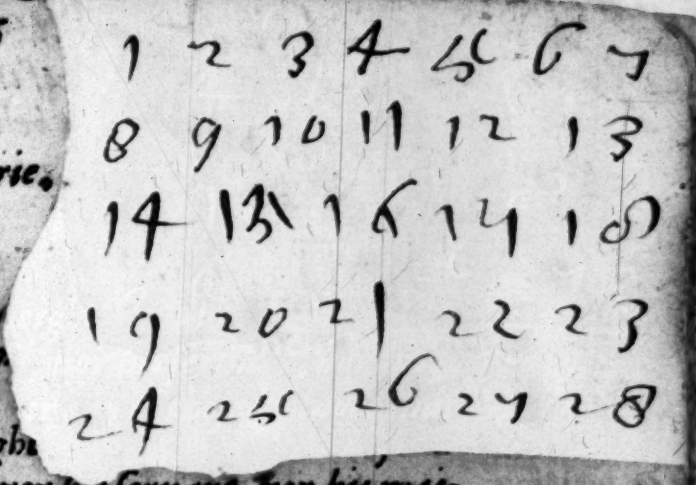
7 *Thou ſhalt not commit adulterie.*

8 *Thou ſhalt not ſteale.*

9 *Thou ſhalt not beare falſe wit*

10 *Thou ſhalt not couet thy neigh*

thou couet thy neighbours wife, nor his ſeruant, nor his maiden, nor his oxe, nor his aſſe, nor any of thoſe thinges that are thy neighbours.



The Expoſition.

BEcauſe good workes and the ſeruice of God are taken for one thing, & this is one of the conditions of good workes, that they be done according to the Lawe of God, by this occaſion this rehearſall of the Lawe or commandements of God was brought in: whereof euery one ſhall be handled in their order and place.

The Lawe of God is ſet downe in ſo many preceptes, that is, in ten, in the ſecond and firſt booke of Moſes: and it is a rule of the ſeruice of God, written by *Iehoua* himſelfe, and deliuered by *Moſes* to Iſrael, the ſumme whereof was indeed expounded in the firſt part of the Catechiſme; but to the ende that man might thereby knowe his miſerie: but now it is repeated to another vſe, to witte, that out of it may be taught howe man by leading his life according hereunto, may performe due thankefulneſſe vnto God.

The ende of the lawe or decaloge. *Deut.5.* *Exod.20.*

The Argu. *The partition of the Lawe into two tables, and a diuiſion of the commandements both of the firſt and ſecond table: a laying forth of the vices & vertues which are contayned in the firſt commandement, the ende whereof is that God alone may be ſerued.*

Queſtion.

34. Lords day.

93. How are theſe cõmandements deuided?

Anſwere.

Thou shalt not steale
as my commandements
of God doth forbeare
to vs thieues on
earth. Amen
1083

...liuereth in 4. comman. ...selues toward God: The ... duties we owe vnto our ...n.

... Law into two tables, ... Moyses, who when hee ... unt Sinai, talking with ... couenant in his hand, & ...rmer, by the commaunde... ...wo tables of stone like to the for... ...ner, and went vp into the mount with those two tables in his hand.

For God meant, to the ende wee might the better keepe those thinges hee commanded vs, to haue them deliuered & propoũded vnto vs in some order, in which
Mat. 22. 37. respect our Lord (as the Euangelists report) did summa. rily gather the Law into two heades: to loue God with all our heart, with all our soule, & with all our strength, and to loue our neighbour as our selfe.

Whereto also it belongeth that to the former table are assigned foure, & to the latter sixe commandements, in knowing the reason of which diuision, labour is not ill spent, least the readers laugh, or maruell at that diuision which is here set downe, as newe and lately deuised: for as for the distinguishing of the Lawe into ten words & commandements, because it is often prooued
Deut. 10. 3. 4. by the authoritie of God him selfe, it is out of all contro. uersie: wherefore there is no doubt of the number, but of the manner of deuiding.

They that allowe onely three commandements to the first table, as the *Romanistes* and other: they thinke that the commandement of worshipping one God, is all one with the seconde of not making images, and the last of concupiscence they deuide and cut in two: but that the iudgement which is here set downe is the better, & more agreeable to truth, wee teach and affirme by the reasons following.

Therefore for the first and seconde commaunde-
ment,

ment: besides that the name and
distinguisheth the one from the o
conteined both in the one and in
ly speake and prooue that there
tweene them both.

For, there being two sorte
we beleeue not at all that th
setteth him selfe in the place
are moe Gods then one, or
and worshippeth for the true
ther, either creature, or invent
postle writeth; when God is not
serued, who in nature and substance are not Gods; this
as the farre most grosse idolatrie, is forbidden in the first
commaundement,

Another kinde of idolatrie is that which is commit-
ted in the manner of seruing God, namely when men
deuise to serue and worshippe God after another sorte
then hee hath commaunded in his worde, and this is for-
bidden in the seconde commaundement, whereby is
barred all the seruice of God, false & of mens deuising.

The second argument is gathered by diligent compa- 2.
rison of the places of scripture, where both are handled,
whereby shall be made manifest, that the commaunde-
ment of making no grauen image is in other places of
scripture so declared, that it is not onely distinguished,
but also seperated from the first.

Exod. 34. in the former place is set: *Thou shalt wor-
ship no strange gods*, & after many wordes between, at the
length this commandement is set downe as a speciall,
Thou shalt make thee no molten gods.

Also in Deut. these commaundements are founde *Deut. 4. 19.*
distinguished: *Let not the people of Israel make vnto them- Deut. 12. 2.*
selues any image, seeing God shewed himselfe in no image
in the mount Horeb:* and, *Let them not worship the sunne,
the moone, or the starres for God.*

Adde hereunto that *Philo Iudæus* a diligent writer *Philo.*
and learned, in the exposition of the Lawe doth briefe-
ly and plainelie compriſe the meaning and distinction

of

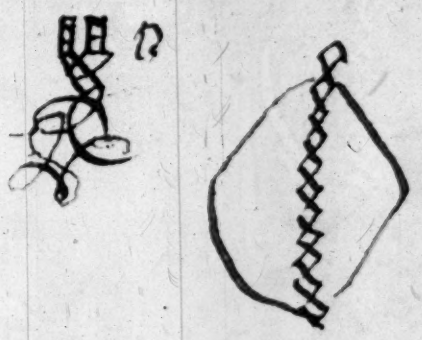
nents after this sorte: namely
speaketh of the substaunce
and manner howe to serue
ither the wordes, nor the
dement of concupiscence
as God in the wordes of
ndement doeth generally
o the seruice of God, and
hinder the sanctifiyng of
de vnfoldeth the same in
make not for him any image,
auen or thinges in earth, that ney-
ues dot any worke vpon the Sabbath day,
nor our seruant, nor our maide, nor our beast: after the
same sorte also, when God will by this commaundement
forbid all inordinate desire against the former comman-
dements, he reckeneth vp in the beginning some kindes
of concupiscence, as our neighbours house, his wife, his
seruant, his maiden, his asse, his oxe, and addeth, *nor any
of those thinges that are thy neighbours*, whereby hee com-
priseth all that went before.

Wherefore who seeth not, that many commandements
no more ought nor can haue place in this commaunde-
ment, then in the second and fourth? for whereas vpon
the recitall of diuers sortes of inordinate desire, they will
gather and frame two commaundementes, why may not
also by the same reason fiue, or sixe bee made, that looke
howe many sortes of desires are rehearsed, so many com-
maundements we must make?

Moreouer, *Exod.20.17.* the house goeth first in order,
the wife followeth in the seconde place: and *Deut 5.2.*
the wife is set in the first place, and the house in the latter:
so that wee coulde not properly discerne which were the
ninth, and which were the tenth commandement, if these
were to be separated, and two commaundementes to be
made of them.

But the Apostle taketh away all doubt, when he allead-
Rom.7.7. geth this commaundement in one worde, *Thou shalt not
couet.*

2. Nowe



1. Nowe the ſumme of the do
firſt table in fewe wordes, and pl
this, to witte, how we ought to b
God, that is, the firſt table inſtru
lineſſe, and in the proper duties
the maieſtie of God is to be worſ
good reaſon to haue the firſt pl
dation of righteouſneſſe is the
ing ouerthrowen, all the other
in ſunder, and ſcattered abroad,
of an houſe pulled in pieces and falle
The ſecond table deliuereth what du
our neighbour, that is, appointeth howe
Godsname we ought to behaue our ſelues in the ſocietie of men: and this is the ſumme of the whole Lawe, where-of more at large in the handling of the Lawe.

Queſtion.

94. What requireth God in the firſt commandement?

Anſwere.

That as I loue the ſaluation of mine owne ſoule, ſo I diligently ſhunne and auoyde all idolatrie, coniuring, inchantment, ſuperſtition, praying to Saintes, or other creatures: and doe rightly acknowledge the onely and true God, truſt in him alone, ſubmit my ſelfe with all humilitie and patience vnto him, looke for all good thinges from him alone, to conclude, with the moſt inwarde affection of my heart, loue, reuerence, and worſhip him, ſo that I will rather forſake all creatures, then commit the leaſt thing againſt his will.

The Expoſition.

HAuing declared ỹ diuiſion of the Law & of the commandements, nowe followeth the expoſition of the firſt commandement, which in *Moſes* ſeemeth to conteine two thinges, a preface, and a negatiue precept: *See thou haue no ſtraunge god before my face:* which alſo conteineth in it the affirmatiue.

The

tion of

his: First, the Lawgiuer
is, true God, euerlasting,
ſeruer of all good things,
o haue the ſoueraigne au-
it followeth that hee is to
and lawes, and that his
ine and rule of all other

the God of his people, that
iſe hee may allure vs to o-
r God, for whole ſaluation
ghtie power, wiſedome, righteouſ-
goodneſſe, and all the properties of
, whome aboue the reſt hee loueth,
or, and preſerueth continually, and to whome he
giueth all thinges profitable for their ſaluation: where-
vpon the Prophete ſayeth, *Bleſſed is that nation, whoſe*
Pſal. 33. 12. *God is Iehoua, and the people whome hee hath choſen to him*
ſelfe for his inheritance.

Thirdely, hee addeth that hee is the ſame God that
brought the people out of Egypt, that by calling to their
minde that late and notable benefite, hee might teach
them that they were bound to obay him in way of thāk-
fulneſſe, and by mentioning the heauenly reuelations,
he might call vs backe vnto that God which is reuciled
vnto the Church: which alſo belongeth vnto vs, both
becauſe a part being ſet for the whole, it contayneth all
Why the de- liuerance out of Egypt is mencioned. the deliuerances of the Church from daylie calamities,
and all the benefites of God towardes vs, vnder the men-
tion of that one notable benefite: and alſo becauſe it is
an Allegorie, ſignifying our deliuerance by Chriſt from
the power of the Deuill, ſinne and death.

This preface was by no meanes to be left out: for
it is as it weare the reaſon of this lawe: as if he had ſaide:
1 Cor. 6. 9. & 10. 7. 14. therefore thou ſhalt not ſerue any other Gods, becauſe I
am *Iehoua* thy God, &c. and the preface of the Cate-
chiſme is anſwereable hereunto: that looke how I loue
the ſaluatiō of mine own ſoule, ſo carefully I auoid thoſe
things which are forbidden in this commandement.

All Idolatry: Nowe the thinges are in order theſe: firſt all idola-

trio

trie, that is, the setting of any thing in the place of the true God, as *Dagon Astaroth, Baal*, and the like: But because there are diuers sorts of Idolatrie, therefore here the principall and most grosse are expressed, as Magicke, vnder which are comprehended Inchantment, in greek γοητεία, and diuination: which generally may be defined, a couenant with the Deuill to doe any thing for the good or harme of another?

All Idolatrie *Iud.16.23. 1. King.7.30. & 5.2. Iud.2.13.*

And concerning Magike they that write of deuelish iugling make a difference betweene Magike & Inchantment. For they call Magike a calling vp of good spirites, for the bringing to passe of some good worke, as to know things to come, or to recouer things lost or stolne, and such like: contrariwise Inchantment, the calling of euill spirites, to doe any harme and to hurt others, eyther by working and bringing vpon them some harme, or by taking from them, or suppressing the good things, which they did inioy, or which were offered vnto them: which is nothing else but a manifest forswearing of God, and a couenante with the Deuils, the enemies of God, then which nothing can be imagined more horrible.

Magike.

Hereupon God did so streightlie commaund, that they that were such should be rooted out of his people: *Neither a charmer, nor any that counselleth with spirites, nor a soothsayer, nor any that asketh counsell at the dead shall bee found in thee: for all that do such things are an abhomination vnto the Lord:* also, *Thou shalt not suffer a witch to liue.*

Deut.18.11. Leuit.19.31.

And in another place: *Yee shall not regarde them that worke with spirites, neither southsayers, yee shall not seeke to them to be defiled by them, I am the Lord your God*: signifying that euē such as aske counsel at them, for what thing soeuer it be, do sinne most grieuously, and therfeore in Deuteronomie he doth expressely charge: *Let none that counselleth with spirits be found in thee.*

Exod.22.18. Deut.18.10

Therefore the sonne of God Iesus Christ, when hee was vpon the earth suffered not the Deuill no not to beare true witnes of him, and Paul put to silence the spirit of diuination, testifying by a mayden that he and *Silas* were the seruants of the liuing God, and commaunded

Mat.1.45. Luk.8.28. 29. Act.16.16.18.

him to come out of her.

1. Sam. 28. 11. So that *Saule* of olde did very wickedly, in that beeing a Magiſtrate and a *King* among the people of God, hee did not onely ſuffer a witch in his quarters contrarie to the commandement of God: but alſo in that he went to her, to vſe her helpe to call vp *Samuel* (as he thought) out of the graue, to know of him things to come, which what was it elſe, but diſpiſing the mouth of God to aske counſell at the mouth of the deuill?

Diuination. Eſa. 44. 24. 25. & 47. 12. 13. Secondly concerning diuination it is of two ſorts, the one deueliſh diuination: the other, which commonlie is not ſo accounted, as that Aſtrologie which they call, *Iudiciarie:* to the former are referred all prophecies immediately proceeding from the deuil, and ioyned with manifeſt impietie, and euen obtained by very couenant with the Deuils to reueile or tell things to come, to procure help, counſell, defenſe, remedies for diſeaſes, deliuerãce from dangers, harme to other men, or the like: the latter is, when men doe put ouer the gouernement of the world frõ men to the ſtarres, imagining their owne happines or miſerie to depẽd vpon the decrees, & foreſpeaking of the ſtarres, & not of the will of God: whereby it commeth to paſſe, that their feare is withdrawen from that one, whom they ought to regard, to ſtarres and cometes: from this vnbeliefe God warneth the faithfull to keepe themſelues by his Prophet: *Bee not afraide of the ſignes of heauen, as the heathen vſe to be.*

Ier. 10. 2.

Superſtition. After Magike followeth ſuperſtition, which is to attribute to things, to certen obſeruations of geſtures or words, thoſe effects, which are grounded neither vpon naturall, nor politike reaſons, nor vpõ the word of God, & either doe not follow, or elſe are brought to paſſe by deuils, or by other cauſes then they are imagined.

Therefore the Lord did forbid, & moſt ſtreightly condemne both, in the places a little before alledged, commaunding that neither dealers with Spirites, nor charmers, nor they that aske counſell of them ſhould be ſuffered among his people, which law both Chriſt & Paule confirmed by their example.

Prayer to Saints. The third ſort of Idolatrie, is prayer to Saints, or other

ther creatures: for praier doth ascribe to him that is praied vnto infinite wisdom & power, whereby he is able to vnderstand & heare all things, in all places, & to help all that call vpon him, which honour agreeth onely to God, and cannot be conueighed to creatures, without manifest robbing of God. *Psal.* 31.1. *Psal.* 18.3. *Ier.* 17.5. *Mat.* 4.10.

Hereto belongeth worshipping of Angels: for so saide the Angel to *Iohn* when hee woulde haue worshipped him; *See thou doe it not, I am thy fellow seruant, one of thy brethren which haue the testimony of Iesus, worship God.* *Apoc.* 19.10. & 22.9.10.

And if it be not lawfull to worship holy men, nor the very Angels, & if such worship be idolatrie, much more is the worshipping of the Sunne, the Moone, and the starres cõdemned, wherof thus God speaketh in *Moyses.* *When thou seest the Sunne, the Moone, and the Starres, with all the host of heauen, bow not thy selfe before them to serue thẽ, which the Lord thy God hath distributed to al the people vnder the whole heauen.* *Deut.* 4.19.

2 Wherefore hauing vnderstood the vices, which hinder the Lord from hauing the preheminence, and reteining his whole right among his people, it remaineth in order to consider, what vertues he commãdeth, wherin his true inwarde worship doeth consist, that so due honour may be giuen vnto him in the minde, will, & heart of man, which is the onely ende and drift of this commaundement: which vertues may bee reduced to these heades.

First, that I rightly acknowledge God, that is, so think of God, as he hath reueiled himselfe in his worde deliuered by the Prophets and Apostles, & by his Sonne sent in the flesh, and by other certen and notable testimonies, to wit, that hee is the onely and true God: for God cannot be serued vnles he be acknowledged, & the very true knowledge of God is a parte of that conformitie with God, which the Lawe requireth of vs: of this acknowledgement Christ speaketh: *This is life euerlasting, that they may know thee the onely true God and Iesus Christ whom thou hast sent.* Acknowledgement of God. *Ioh.* 17.3.

Secondlie, that I trust in him alone that is, that by this knowledge I be stirred vp to affiance in that true God: Affiance,

for this ariſeth of faith, and is nothing elſe but a ſecuritie to reſt vpon him, comming from the acknowledgement of the properties of God, as of his wiſedome, righteouſnes, power, trueth, and goodnes: to this affiance in God, the Scripture doeth euery where exhort the faithfull; *Beleeue in the Lord your God and be ye faithful: beleeue his Prophets and it ſhal go well with you*: and agayne: *Caſt thy way vpon the Lord, and truſt vpon him, and he wil do it*: and eſpecially in Ieremie, *Bleſſed is that man that hath his affiance in the Lord, and whoſe confidence is Iehoua.*

2 Chro. 20. 20. al. 37. 5.

3 Humilitie.

But becauſe nothing doeth ſo much hinder faith & affiance in God, as pride, and impatience, therefore that I may repoſe my ſelfe vpon him alone, theſe two vertues are neceſſarie for me; 1. Great humilitie: 2. Great patience: whereof the firſt is ſuch a vertue, whereby a man vpon acknowledgement of the goodnes, and bountifulnes of God towards him, and contrariwiſe vpon conſcience of his owne vnworthines and weakenes, ſubmitteth himſelfe willingly and from his heart vnto God, truſting vpon the helpe of God in walking in the duties of his calling: Whereunto *Peter* exhorteth vs: *Decke your ſelues inwardly with lowlines of minde*: and againe: *Humble your ſelues vnder the mighty hand of God, that he may exalt you in due time.*

1. Pet. 5. 5. 6.

4 Patience.

The latter is ſuch a vertue, as when by the acknowledgement of the wiſedome, prouidence, & righteouſnes of God, wee are ready to obey God in ſuffering aduerſitie, a vertue ſurely very neceſſary for the faithfull, wherof the Apoſtle ſpeaketh in the Epiſtle to the *Hebrewes*: *Ye haue neede of patience, that after ye haue done the wil of God ye may obtaine the promiſe*: & Iames: *Let patience haue his perfite work, that ye may be perfit, & entire, lacking nothing*: and agayne; *Be ye therefore patient brethren, vntil the comming of the Lord,*

Heb. 10. 36. Coloſſ. 1. 11. Rom. 5. 3. 4. Iam. 1. 4. 1. Cor. 10. 10.

5 Hope.

Moreouer becauſe hope neceſſarily goeth with faith, it is required alſo to the keeping of this commaundement, that I looke for al good things from him alone; but hope is nothing elſe but a looking for euery good thing from God for Chriſt the mediatours ſake, but in proſperitie, and in aduerſitie: of this in the Pſalmes: *Truſt*

thou

thou in the Lord & do good, dwel in the land, and thou ſhalt be fed aſſuredly: Delight thy ſelfe in the Lord and he ſhall giue thee thine harts deſire: Againe: *Why art thou caſt down my ſoule: and vnquiet within me? wait on God, for I wil yet giue him thankes for the help of his preſence.* And although our hope and waiting for either any preſent good, or deliuerance from calamitie, which wee waite for at the handes of God, ſometimes bee not obtayned: yet notwithſtanding the hope of euerlaſting life muſt ſtill bee held faſt, according of that of Iob: *Although he kill me, yet I will hope in him:* And the Apoſtles: *by hope we are ſaued: but hope that is ſeene is not hope: for how ſhould a man hope for that which he ſeeth?* Pſal. 37. 3. Pſal. 42. 6. Iob. 13. 15. Rom. 8. 24.

6 Loue of God

To hope is added loue, whereby becauſe wee acknowledge God to bee the ſoueraigne God, and to bee moſt bountiful towardes vs, and eſpecially that when the fulneſſe of time came, hee declared his loue towardes vs by ſending his Sonne euen then, when we were his enimies, we do ſo much the more deſire to be neerely ioyned with him, and to doe his will, and are euen ready to forgo all other things for his ſake, & to be in diſpleaſure with any, rather then to commit any thing contrary to his will: whereto belongeth that in Deut. *Thou ſhalt loue the Lorde thy God with all thine heart, and with all thy ſoule, & with all thy powers:* and that which Chriſt ſaieth: *If any man come vnto me, and do not hate his father, and his mother, & his wife, and his children, and his brethren and his ſiſters, & euen his owne ſoule, he cannot be my diſciple.* Mat. 5. 29. 39. Act. 5. 29. Deut. 6. 5. Mat. 22. 37. Luk. 14. 26.

7. Feare of God

To the loue of God is ioyned the feare of God: which is to acknowledge the wrath of God to be infinite againſt ſinne, and his power to puniſh, and to account the diſpleaſure of God, and caſting out of his fauour, to be the greateſt euill that may be, and therefore vtterly to hate and deteſt all ſinne, and to bee readie rather to beare all other euills then to conſent to offende God in anie thing: whereby is ſeene the difference of the loue and feare of God, if they be taken, properly to wit, that loue followeth after good, that is God, and ioyning with God: feare laboureth to auoid euil, that is, the diſpleaſure and wrath of God, & ſeperation from him, wherunto belong

these places of Scripture: *Thou shalt feare thy God: I am the Lord. Who will not feare thee O Lorde, and glorifie thy name? For thou only art holy, for all nations shall come and worship before thee: for thy iudgments are manifest.* Againe, *The feare of the Lord is the beginning of wisedome*: & in the Psalme: *The beginning of wisedome is the feare of the Lord, there is good successe to all them that doe them.*

The last poynt is worship: to wit, that seruice which euery one rendreth vnto God, after hee hath submitted him selfe vnto his great Maiestie, so that wee submit our consciences vnto his law: whereof *Deut.* 10.20. & Christ in Matthew: *Thou shalt worship the Lord thy God & him onely shalt thou serue.*

Last of all wee must repeate that which was before said, that both the auoyding of the sinnes contrary to this commandement, & carefull indeuour to follow the vertues thereof, is as earnestly commanded & commended vnto vs, as the saluation of our owne soule is deare vnto vs, so that we had rather forsake all creatures, then do the least thing that may be contrary to his will: for the spirituall punishment of Idolatrie is to be shut out of the kingdome of God, whereof more at large in the seconde commandement. The bodily punishment is death, *Exod.* 22.20.

Question.

95. What is Idolatrie?

Answere.

It is in the place of one God, or besides that one & true God, who hath reuealed himself in his word, to deuise or haue any other thing, wherein to put our trust.

The Exposition.

THat there are two sortes of Idolatrie, which the Lord forbiddeth in his Lawe, we haue shewed a little before, the one is, when the true God is not serued, or to speake more plainely, when another God is serued professedly: the other more subtile, when indeede another God is not professedly serued, but wee erre in the manner of serning God, whereof in the next section.

Of the first sort wee intreate in this commandement, which

which is therefore here repeated, that it may the more plainely appeare vnto vs, what it is, & how many waies Idolatrie is committed before the face of God.

Idolatrie is a greek word compounded of λατρευω & εἰδωλον & is nothing elſe but ſeruing of Idols: εἰδωλον commeth of εἶδος, which is a forme or ſhape: ſo yͤ an Idole is euery forme or ſhape, which mē haue deuiſed vnto themſelues to reſemble or expreſſe a God: & Idolatrie is whatſoeuer, beſides that one & true God, wee deuiſe vnto our ſelues wherein to ſet our truſt & hope. The notatiō of Idolatrie.

By theſe meanes firſt they ſhal bee founde idolaters, who in their will, mind & heart, doe worſhippe another God, then him that hath reueiled himſelfe in the creation of heauen, & earth, in the deliuerance of his Church out of Egipt & other miracles: Alſo they, who doe indeed profeſſe, that they doe worſhippe one and the true God, the creator of all thinges, & reueiled in his Church, but imagine this God to be ſome other, then in his word & in his reuelations he hath ſhewed himſelfe to bee, as the Iewes, the Arrians, the Mahometiſtes, who indeede do ſay that they worſhip one God, eternall, incomprehēſible, maker of the world, but becauſe they do not ſerue him ſo as he hath reueiled himſelfe in his worde, that is, one in ſubſtance, & three in perſons, they ſerue not that true God, but ſome other deuiſed by themſelues. *Ioh.* 5. 23. 1 *Iohn* 2. 23. 2. *Ioh.* 9.

In the ſecond ranke ſhall they bee, who beſide that one and true God, deuiſe or haue any other thing wherin to put their truſt, as when the couetous man putteth his hope in his riches, alſo when a man truſteth to the phiſitiāns more then to God himſelfe: and hee whoſe belly is his God, laſt of all, hee that worſhippeth the Sacrament for God himſelfe: all theſe are guiltie of Idolatrie, and are tranſgreſſours of the Lawe. *Eph.* 5. 5. *Mat.* 6. 21. 2. *Cbron.* 16. 12. *Philip.* 3. 19. *Gal.* 4. 8.

For this very thing the Lorde ſignifieth when he ſaith: *Thou ſhalt haue no ſtrange gods before my face:* meaning that nothing is ſo ſecret in the heart of man, but that it is in his ſight, & therefore we muſt no leſſe take heed of an idol, which may lurke & lie hid in the mind, then of manifeſt Idolatrie, and ſuch as in all mens iudgement

is so accounted, because that obedience, which the Lord requireth of vs in his law, is perfite & spirituall, & therefore especially requireth the consent of the soule, the hart and all the affections.

The false doctrine.

OF the many Gods of the heathen, although we haue spoken before in the question of one God: yet ought it not here to bee omitted, that they haue grossely sinned, in that being destitute of the knowledge of the true God, they serued either one, or many false & faigned Gods, so *changing the truth of God into a lie, & seruing creatures, letting goe the Creator.* Secondly the very popishe sort, although in words they professe, that they acknowledge & professe one onely God, whereas notwithstanding they set vp in his stead many, yea and almost infinite Gods, and saints departed; whome they doe worship, to whom they make praiers, to whome they flie for helpe in necessitie, they cannot escape the blame of Idolatrie, as we haue also a little before shewed.

Rom. 1. 21.

The Arg. *What manner of God the Lord is, & with what kind of seruice to be honoured, where, of painting of images: & whether it be lawfull to set them in Churches.*

Question.

95. Lords day.

95. What doeth the seconde commandement require?

Answere.

That wee expresse not God by any image or shape, neither serue him after any other manner, then as in his worde hee hath commanded himselfe to be serued.

The Exposition.

THat there is but one onely God to be had and to bee serued, namely that God, who in his word hath reueiled himselfe vnto his Church, hath beene declared in the former commandement: but how he will bee serued of vs, that is seuerally taught in this second commandement, to wit, not by any image or shape: but onely after that manner which he himselfe hath commanded.

The diuision.

First therefore here is forbidden, not onely all expressing of God, and resembling of him by image or by shape, but also all seruice of those images which are

not

not made to expresse his shape. Secondly the onely way to serue God aright is shewed in his worde.

The confirmation of the former proposition is to bee taken from the very wordes of the commandemente, which are these: *Make not to thy selfe any grauen image, or any likenesse of those thinges which are in heauen aboue, or which are in earth beneath, or which are in the waters vnder the earth, bow not thy selfe vnto them, neither worship them.* Deut. 4. 15. Rom. 1. 23. Act. 17. 29.

Where it is to be marked, that God not without cause doth so expressely & shortly recken vp all shapes, wherein he was wont to be worshipped of prophane & superstitious nations, hauing regarde especially to the Idolatrie of those nations, whose countries his people was to trauell through, and to inuade, whereof some did worship God vnder most fowle shapes of beastes and cattell as the *Egiptians*: others vnder the shape of a fish, as the *Philistins*: for *Dagon* the image betokeneth a fish: so vpon the earth wretched idolaters thought they worshipped God, vnder the shape of beastes, trees, and hearbes; and the *Grecians* seeming to themselues more wise then others, worshipped God in the shape of a man. Last of all the Iewes making a golden calfe grew to that boldnesse, that they said: *Behold thy god, O Israel, which brought thee out of the land of Egipt.* Lact. lib. 5. Inst. cap. 10. 1 Sam. 5. 1. 2. Exod. 32. 4. Psal. 106. 20.

Therefore God knowing how men were by nature prone to superstition, & to follow the example of other nations, would betimes, by this restraint meet with such carnall seruice, & wholly call and drawe vs backe from this superstition, which our fooliſh minde grossely, like it selfe, conceiuing of God is wont to deuise.

To which end he doeth so earnestly beate vpon that: *Therefore looke diligently to your soules, for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire, that you corrupt not your selues, and make you a grauen image, &c.* Deut. 4. 15. 16

Adde hereunto that hee setteth, *Voice*, against all shapes, declaring that hee doth without exception barre all images, pictures, & other signes, whereby superstitious men thinke that God shalbe neere vnto them, and that they doe fall away from God, whosoeuer desire *Voice.*

any

any visible shape of him, for so saith *Moyses* in Deuteronomic: *Remember that the Lord spake vnto thee in the valley of Horeb, thou heardest a voice, thou sawest no bodie, therfore take heed of thy selfe, least happilie being deceiued thou make to thy selfe any Image.*

Deut. 4. 9. 12.

Besides that God might bridle this boldnesse of men in corrupting his true seruice, hee therefore added this most seuere paine, which ought not a little to preuaile to shake of all drowsines: *For I Iehouah thy God am a mighty God and a iealous, visiting the iniquitie of the fathers vpon the children and posteritie, and that, to the third and fourth generation vpon them that hate me.*

For first he calleth himselfe a mightie God & iealous: mightie to punish the transgressours of the Lawe, and to protect his true worshippers: iealous, who can abide no fellowe, to shewe howe greatly hee detesteth that spirituall fornication and breach of faith, whereby wee fall away from him, as it were from our husband, to choose strange Gods: borrowing that word from matrimonie, as for the most part the Scripture vseth in this manner to speake to our capacitie: whereto also belongeth that he sayeth, he visiteth the iniquitie of the fathers vpon the children, to wit, those who follow their fathers wickednesse, according to the saying of the Prophet Ezekiel, *The soule that sinneth, it shall die*: as if the Lord had said: Although sometimes I make as if I knew not, and doe winke at the sinnes of manie fathers, as though they might seeme not to haue sinned, yet I will bring it to light, and make it to bee seene that these Fathers haue sinned, when I shall chastise their sonnes in sinning throughout all pointes like to their auncestors: for that the Lorde doeth meane by the word, *visiting*: as for a time hee seemed not to regarde the sinne of Amelek, but at the length he visited it when hee commanded Saule to kill Amalekites. 1. Samuel. 15. vers. 23. There is a like place. Math. 23. 34. 35.

Nighty, Gelous.

Exod. 34. 14.

How God visiteth the iniquities of the fathers vpon the children.

Ezechiel. 18. 20

Gen. 9. 25.

Ierem. 44. 17.

Exod. 17. 14

Deut. 25. 17.

2. Nowe it beeing by these testimonies sufficiently knowen howe God will not bee serued, to wit, neither by grauen image nor by any likenesse, it remayneth to declare

clare the manner of the true and lawfull seruice of God: which standeth in this, that hee bee so serued, as in his worde he hath commaunded him selfe to be serued.

For seeing that God him selfe alone is a fitte witnesse of him selfe, it is reason he be so serued of vs, as himselfe hath witnessed and commanded vs, which is the onely rule of his true seruice, and euen of framing our whole life: for he saieth, *Whatsoeuer I commaunde you, ye shall keepe it, and doe it, ye shall neither adde thereto, nor take there from:* whereunto belonged in the olde Testament the whole Leuiticall seruice, the sacrifices and other ceremonies; as also in the newe Testament, the vse of the word and Sacraments.

The true maner offeruing God.

Hereupon Christ: *In vaine they serue me, teaching for doctrines, the commandements of men.* Againe, *God is a Spirite, and they that worship him, must worship him in spiritе and truth.*

Deut. 12, 32 *Esay.* 29. 13. *Mat.* 15.

For the end of the worshippe of God: wherewith wee serue him, and which we do towards him, being to please him, if we serue him out of his worde, we studie to please not him, but our selues.

Therefore also in the promise which hee hath adioyned to this commandement, he witnesseth that hee doth shewe mercie to thousandes of the fathers posteritie that loue him, and keepe his commandements, shutting out thereby both all seruices deuised, and withall by the sweetenesse thereof alluring vs to the obedience of his Lawe.

The promise

Where the worde *Mercie* conteyneth the promises both of the present life, and of the life to come, whereupon Solomon writeth, *that the children of the righteous shall bee blessed after their death* and herein appeareth the greatnesse of the mercie, that he setteth it no ende, but extendeth it infinitely euen to thousands.

What is meant by mercy. *Prou.* 20. 7.

The Vse.

WHen the Lorde forbiddeth an image: he forbiddeth vnder his owne kinde, all the apperuinance also: and all the furniture belonging, as forreine and strange worshipping Altars, Priestes, Chappels, Masses, Sacrifices, Giftes Ornaments, Holy dayes made for Saintes: to conclude, that infinite

nite toyle and coſt, wherewith the popiſh ſort imagine they ſerue God, and doe rightly woiſhip him, whereas the true and onely way to worſhip God aright, is ſet downe in his word.

Queſtion.

97. Ought wee then to make no images nor pictures?

Anſwere.

God neither ought, nor can by any meanes bee drawen or pictured: and although it be lawfull to reſemble the creatures, yet God forbiddeth to haue or make their images to worſhip or honour either them, or God by them.

The Expoſition.

THe confirmation of the former doctrine is ſtill continued, to wit, that it is a great ſinne to faſhion God in any image or picture, of what ſort ſoeuer it be: and withall he anſwereth that queſtion, howe farre it is lawfull to make the images of creatures, and howe farre it is not.

God can not be expreſſed in any image.

And that God ought not to bee expreſſed in any Image, beſides that it hath been prooued to be contrary to his worde, it ſeemeth alſo much againſt reaſon, and vnworthie his ſacred maieſtie.

For wee are wont to compare men of no vnderſtanding to blockes: howe much greater a diſgrace to God ſhall it bee to make him like to an idole? Secondly, if an idole bee a counterfeite ſhape of a man, which may be ſeene, felt, and compaſſed: who ſeeth not that greater iniurie is done to God, by making him like to an Image or idole, whom no man neuer ſaw, or can ſee?

1. Tim. 6. 16

Hereupon the Prophet to diſtinguiſh the true God from the Idoles of the nations, maketh a notable oppoſition betweene them, to the ende wee ſhoulde the more abhorre this deteſtable idolatrie: *Surely* (ſaith hee) *our*

Pſal. 115. 3. 4. *God is in heauen, hee hath done whatſoeuer he pleaſeth: But their images are ſiluer and gold: the worke of mens handes: they haue a mouth, and ſpeake not: they haue eyes, and ſee not: they haue eares and heare not: they haue noſes & ſmell not: they haue handes and handle not: they haue feete and walke not, neither ſpeake they through their throat, they that*

make

make them alike vnto them, and so is euery one that trusteth in them: But thou, O Israel, trust in the Lord, for he is their helpe and their buckler.

Againe, what follie is this to bring God, who is infinite and incomprehensible, within the measure of fiue foote: and seeing the workemanship of man is alwayes farre more vnperfit, because Arte alwaies commeth short of nature, how may we hope that by the skill of artificers God him selfe may be resembled. God cannot be resembled by an image.

Hereupou *Esay* doeth not without cause very sharpely take on against such idolaters: *Knowe ye nothing? haue ye not heard it? hath it not been told you from the beginning? haue ye not vnderstood it by the foūdation of the earth to whom the inhabitāts of the earth are as grashoppers, who stretcheth out the heauens as a curtaine, & spreadeth them out as a tent to dwell in, &c. To whom nowe will ye liken me, that I should be like him? saith the holy one.* *Esay.40.21.*

Therefore it is not onely against reason, but God can not bee expressed by any image: 1: Because hee is incomprehensible; 2: Because hee is inuisible, and whome no man hath at any time seene: *Who only hath immortalitie, and dwelleth in light, that no man can attaine vnto, whom no man can see*: how then might his image be resembled by any mortal men? and what is it to reproche God, if this be not? *Iohn* 1.18. 1.*Tim.*1.16. *Exod.*33.18. 19.20.&c.

Hereupon also the same Prophet inveyghing against those madde idolaters, and scorning at them, saith: *To whom then will ye liken God, or what similitude will ye set vp vnto him? Doeth not the workeman melt an image, or the goldsmith beate it out in golde, or the goldsmith make siluer chaines for it?* *Esay.40.18.*

So Paul speaking to the *Athenians*: God (saith he) *is not worshipped with mens handes, as though he needed anie thing, seeing he giueth to all life and breath, and all things: for as much then as we are the generations of God, we ought not to think that the Godhead is like vnto golde or siluer, or stone grauen by art, and the inuention of man.* *Act.*17.25.26

By which demonstration both of them teach, that the maiestie of God is polluted, when he beeing without bodie, is resembled to a bodily matter, being inuisible, to a visible

visible image, being a Spirite to a thing without life, being incomprehensile, to a small chippe of wood, stone, or golde.

Exod. 31.2.3.4 Exod. 25.18. 1. Paral. 4.15. The art of painting is the gift of God.

2. Howbeit, it followeth not hereof, that it is vnlawful to resemble any creatures, and so that God in this commaundement doth flatly condemne the art of painting: for the art of painting is an excellent gift of God, as also the art of graving, so there be a pure and lawfull vse of both, that those thinges which the Lord hath bestowed for his own glorie and our good, be not by an vntowarde abuse defiled alone, but also turned to our own destruction.

How farre pictures are forbidden,

Wherefore it is very well here determined, that painting of creatures is not indeede vnlawfull: but this God forbiddeth. 1. That the images of them be not made to that end, either to worship them selues, which is open idolatrie, and against the first commaundement, 2. Or to haue them openly in Churches, or priuately at home, to honour God by them, or by hauing them to giue offence to the weake, which is forbidden in this commandement.

An obiection preuented.

And this principle is most true: for if it be not lawfull to expresse God in any bodily shape, much lesse can it be lawfull to worshippe it for God, or God in it: Although many thinke they may be excused from beeing accounted idolaters, because forsooth (as they vse to say) they doe not thinke so grossely of God, as if hee had any such shape, or of images, as though they thought there were any Godhead in them or vertue, for which they are to be worshipped, or that any thing is to be begged of them, or that any truste is to be put in images: but that by the images they doe thinke they worship and call vpon God him selfe, and doe set forth his benefites: and (to vse their owne words) because the honour vnto them is referred to the originall paterne, which they do resemble: so that by the images which wee doe kisse (say the good fathers of the Council of Trent) and before which we vncouer the head, and fall downe, we worship Christ, and reuerence the Saintes, whose similitude they doe beare,

Conc. Trid. sess. 25. de invoc.

who

Who truelie are in double errour: first in that they are ignorant, that to no creature in heauen, or in earth power is giuen, to make or set vp any similitude or signe wherein God is to be represented and signified, which is not ordained by God himselfe to bee vsed in his seruice: and therefore that without abuse, profaning and reproch to the name of God, it can not bee said of the grauen or painted image of an old man, or the like, *This is God or the image of God*: howsoeuer they would seeke a pretence, and go about to cloake the matter. Secondly, in that they remember not how grieuously God did smite the Israelites, when in the absence of Moyses they made vnto themselues a golden calfe, and that hee did vtterly raze out the house of Ieroboam for the like Idolatrie. Last of all, that when God requireth to bee loued of vs with all the hart, with all the soule, with all the vnderstanding, and with all the powers, hee challengeth and giueth to himself alone, both outward & inward seruice.

Exod. 32.25
1 *King.* 14.10. 16.
Math. 22. 37.

Moreouer it is not lawfull for vs to haue or to keepe such images, least by this occasion either the weaker sort bee offended, or others may at any time bee enticed to idolatrie: Therefore in the historie of the holy scriptures it is diligently noted, that in reforming religion and the temple of God, all things were defiled, and euery where made away, which vncircumspect Idolaters had abused to idolatrie, and that without any respect of place, antiquitie of persons or authours. So that they are iustly to be found fault withall, who keep as relikes to lie by them crosses, or gilden images, either of Christ, or of the blessed Virgine, or of the Apostles left vnto them, and receiued from their parents being idolaters, or which themselues worshipped sometime when they were idolaters, and do not rather in detestation of idolatrie, and in witnesse of their true returne and conuersion vnto the liuing God from the seruice of dumbe images, breake them and pul them downe: with which zeale the godly king Ezechias beeing moued withall is commended in the Scripture, who beeing to reformme and to restore the seruice of God, did not onely put away the high places, and breake the images, and cut downe the groues, but also did

It is vnlawfull to haue idoles euen at home.

2. *King.* 23.8. 9.10.

2. *King.* 18.4. *Numb.* 21.8.

did beate to powder euen the braſen ſerpent, which Moſes made euen by the commandemente of God, becauſe euen to that day the Iſraelites did offer burnt offeringes before it, which he called *Nehuſhtan*, that is, braſen, of the matter whereof it was made. Ioſia alſo the King, who came behind none in reſtoring the ſeruice of God, defiled the high places which Salomon the king of Iſrael had built. They were Magiſtrates, but euery man is commanded to doe the like at his owne houſe: for euery Father of a familie hath that authoritie at home, which a King hath in his kingdome, in thoſe matters that concerne the reforming of the ſeruice of God: and therefore it was well decreed by the *Eliberine* Councill. Can. 41. *It was thought good to put the faithfull in minde, that as farre as may bee, they ſee they haue no idoles in their owne houſes, and if they feare the violence of their ſeruantes, that yet they keepe them ſelues pure.*

4. King. 18. 4
2. King. 23. 13.

Gen. 35. 2.

The falſe doctrine.

THe Romaniſtes, that they maye not ſeeme to ſinne againſt this Commandement, doe more nicely then ſoundly diſtinguiſh betweene ſeruing of Idoles, and worſhipping of Idoles, by the former name ſignifying the ſeruice which they doe vnto their images, and which they teache may without iniurie to God bee giuen to images and pictures, thinking them ſelues without fault. If they bee onely ſeruers of Idoles and not worſhippers: by the latter, the honour which is onely due to God, ſo that hee hath nothinge common to him with Idoles: but herein they bewraye their vnskilfulneſſe, when they take it to bee a greater matter to worſhippe then to ſerue, whereas it were oftentimes harde to ſerue him, whome a man woulde not refuſe to worſhippe, and ſo it were an vnequall diſtribution to giue vnto Saintes that which is the greater, and to leaue vnto God that which is the leſſe. 2. In that ſeeking a ſtarting hoale in the greeke worde, they are very childiſhly contrarie to themſelues: for whereas λατρευειν in Greeke ſignifieth nothinge elſe but to worſhippe, it is all one that they ſay, as if they ſhoulde confeſſe that they worſhippe indeede, but without worſhippe. 3. That they conſider not that Paule, when he bringeth the Galathians in minde what they were before they were inlightened with the knowledge of God, and writeth that they gaue ſeruice to them which by nature were no gods, doeth no leſſe condemne their peeuiſhe ſuperſtition, then if he did expreſſe the name λατρείας. Laſt of all in that they marke not howe the Scripture doeth confound

1. Conc. Trid. ſeſſ. 23. cap. 5.

2

Gal. 4. 18.

confound δουλευειν τω θεω ζωντι, that is, to serue the liuing God, & λατρευειν, that is, to worship, & vse thē for all one: & how the same Scripture doth challēge to God alone both προσκυνησιν & λατρειαν, that is, adoration, and worship. Rom. 1. 9. 1 Thess. 1. 9. Mat. 4. 10. Apoc. 19. 10.

Question.

98. But may images be suffered in Churches to be in steed of bookes to the ignorant multitude?

Answere.

No, in no wise: for it becommeth not vs to bee wiser then God, who will haue his Church taught not by dumbe images, but by the liuely preaching of his word.

The Exposition.

That images are not to be suffered in Churches and why.

BEcause the superstitious sort do alwaies seek som shift when they are taken, so as they cannot escape, but must needes be conuinced, that by this commandement is condemned all worshipping of images, they demand again, whether it bee not lawfull at least to haue them in Churches, to serue in steed of bookes for ignorant multitude, wherby they may be put in mind to worship God.

Where first they sinne in that in a mocke, & reprochfully they terme them idiotes or lay men, whome the Lord acknowledgeth for his disciples, and to whom hee vouchsafeth to reueile his heauenly philosophie, and whom he will haue instructed in the wholesome mistery of his kingdome.

Secondly this is a very false rule, although it bee set downe by a great authour, that images are to bee suffe- Greg. ep. 109. l. 7. Item ep. l. 9.
in Churches, that they may serue the ignorant people in steede of bookes: Against which let vs set that one saying of the Apostle, which is most sufficient to controll it: *What agreement hath the Church of God with images?* 2. Cor. 6. 16.
which although it be vnderstood of the Spirituall temple of the faithful, to wit, of their hart, yet seeing his meaning is to haue all Christians generally farre from all shew of idolatrie, it may also not vnfitly be applied to this present argument.

Which also may euen hereby bee confirmed, that be-

Ier. 10. 3
Habac. 2. 18
An idole is a doctrine of vanitie.

fore Paule, Ieremie the Prophet in his time called a carued peece of wood, or an Idole, a doctrine of vanitie, & Habacuk a molten image, a teacher of lies: from whence may be gathered this generall doctrine, that it is but vaine and lying, whatſoeuer men learne of God by images, ſo farre are they from ſeruing in ſteed of bookes: whereas on the other ſide experience it ſelfe is witnes: how eaſily earthly and fond conceites of God doe come into the mind of man, by theſe outward images, which it is hard afterward by long preaching to pull and roote out of their mindes: ſo that Auguſtine ſaid very well: *Images are more able to corrupt the poore ſoule, by reaſon they haue mouths, eies, eares, & feet, then to reform them, becauſe they ſpeake not, neither ſee, nor heare, nor walke:* as alſo it is by him very well obſerued out of *Varro*, an excellent learned *Romane*, that the Gods were worſhipped of the *Romanes* aboue an hundreth and ſeuentie yeares without any image, and addeth out of him: *Which if it had continued, the Gods ſhould be more purely ſerued*, and afterward *that they who firſt ſet vp before the people images of the gods, they did both take away all feare and reuerence out of their cities, and alſo bring in errour.*

Auguſt. in Pſal. 113.

Lib. 4. de Ciu. dei. l. 9. 31.

Laſt of all, for this maketh that, which was decreed againſt images in the *Eliberine* Conncil. Cap. 36. in this ſort: *It was thoght good to haue no pictures in Churches, leaſt that which is ſerued and worſhipped ſhould bee painted vpon the walles.*

Canon. Conc. Tom. 1.

2. But why images ought not to be ſuffered in Churches for that ende, this reaſon is alledged in the Catechiſme: *That it is not meet for men to go about to bee wiſer then God himſelf*, who hath ordained not idoles, & dumb images, ſuch as are deſcribed by the Prophets, but the liuelie preaching of the Goſpell to inſtruct his people.

Pſal. 1. 15. 5

Surely he himſelfe knew better then we how we were to be inſtructed vnto ſaluation, and therefore meant to preuent this ſuperſtition, and gaue vs the Scripture, and the liuely preachinge of the Goſpell to direct vs in his ſeruice: Therein it is taught that Chriſt dyed to bear our curſe vpon the croſſe, to ſatisfie for our ſinnes by

2. Tim. 3. 16. 17.
2 Pet. 1. 19.

the

the sacrifice of his body, and to wash them away by his blood, finally to reconcile vs vnto God the Father: to what purpose then was it to haue euery where in Churches so many crosses set vp, of wood, of stone, of siluer & gold: whereas by Christ alone painted out in the preaching of the Gospell, and in a manner crucified before our eyes, and by hearing and reading of the Scripture, and meditation in the worde, & by the vse of the Sacraments, wee might learne more, then out of a thousand crosses of wood or stone?

Surely Paul glorieth that hee did notablie paynt out Christ before the *Galathians*, not in images, but in the preaching of the Gospell, & in the sacraments: the same Apostle to the *Corinthians*, would know nothing but *Iesus Christ, and him crucified*: which manner of teaching if they, who afterward had the rule of the Churches, had followed, surely it had gone better with the Church of God, and the saluation of men, then when their teachers resigned the office of teaching to idols, after them selues waxed dumbe, and so they became blinde leaders of the blinde.

Gal.3.1.

1.Cor.2.2.

Math.19.14

Last of all, if we consider to what vse Churches were allotted, it seemeth altogeither a disgrace to their holynesse to receiue any other images, then those liuely and most significant images, which the Lord hath sanctified by his word, to wit, *Baptisme*, & the Lords supper with other ceremonies, wherewith it is meete that our eyes be both more attentiuely held, and more liuely affected, then that they should require any other, framed by the wit of man, with which onely images the olde Church for the space of aboue fiue hundreth yeares, when religion and sounde doctrine did most of all flourish, was content: in so much that idoles were then first admitted for the beautifying of the Churches, when the sincerity of the ministerie had somewhat swerued, and *Epiphanius* worthily cõmended, that seeing in a certain Church a hanging, hauing painted in it the image of Christ or of some Saints, hee rent it, and wrote to the *Bishop* of the place, not to suffer such images in Churches.

Epiph.epist.ad Ioan.epis.Ierosolym.

The Vſe.

VVHich being ſo: Firſt, the Miniſters of the worde hereby are admoniſhed, wherein they ought principally to labour, when they liue among thoſe, who as yet reteyne Idoles in their Churches, namelie in this, to caſt the idoles out of the mindes of men as much as may bee by the preaching of the Goſpell. Secondly, the people, whoſe duetie likewiſe it is not to flie vnto idoles, but to the Miniſters and true ſeruauntes of Chriſt, out of whoſe mouth they may heare howe God will be ſerued, forasmuch as the Scripture is the onelie booke both for the learned and for the lay people: from whence wee may continually drawe that which may ſuffice for our inſtruction and doctrine. Laſt of all, the Magiſtrate himſelfe, as the keeper of the Lawe of God, ought by his authoritie to prouide that images may be taken away, after the example of Godly Kinges, as Ezechias, and Ioſias, &c. who are for this matter commended in the Scriptures.

1. King. 13. 1. 3.

2. King. 18. 4. & 23. 4. Deut. 7. 5. & 12. 3.

The Arg. That God hateth the abuſe of his name, and requireth of euery one truly to confeſſe, and praiſe him both priuately and publikelie.

Queſtion.

36. Lords day.

99 What meaneth God in the third commaundement?

Anſwere.

That we do not reprochfully or vnreuerently vſe the name of God, not onely by curſing or forſwearing, but alſo by ſweering raſhly, neither yet take part in theſe horrible ſins by holding our peace or winking at them: but that we vſe the ſacred name of God, not without great religion and reuerence: that by true and conſtant confeſſion, and calling vpon him, and finally by all our wordes and deedes, hee be praiſed and magnified.

The Expoſition.

THere are two parts of this commaundement: a Prohibition and a Commination: the firſt is handled in this anſwere, the Commination in the queſtion following: The prohibition conteineth alſo all thoſe vertues, which God hath commanded in this Lawe, and wherewith hee will haue his name worſhipped and honoured by vs: the wordes thereof are theſe, *Thou ſhalt not take the name of Iehoua thy God in vaine*: firſt therefore wee will

ſpeake

speake of the vices, and then of the vertues belonging to this commandement, whereby we shall vnderstand both how many wayes the name of God is profaned, and taken in vaine, and howe the same is hououred also by vs.

But first of all wee must note that the name of God hath diuerse significations in the scripture, and can not but improperly belong to God, because pluralitie, wherein names were founde out by men to discerne one from another, falleth not into the single and vndeuided essence of God. The diuers significations of the name of God.

It is sometimes also taken for God himselfe, as when the Psalmist saith: *I will receiue the cuppe of saluation and call vpon the name of the Lord:* & in another place, *he shall build an house for my name.* Psal. 116.13. 1. King. 5.5. & 8.20. Psal. 7.18. Deut. 7.2. Ex. 6.2. & 15.4. & 34.14.

Oftentimes also hereby are signified the properties of God, as that he is strong, almightie, ielous.

Besides it is taken for his misteries, that is, his worde and Sacraments, for his seruice, for affiance in him, and calling vpon him, So Micheas: *All people wil walke euery one in the name of his God: but we wil walke in the name of Iehoua our God for euer & euer,* that is, will worship God and serue him alwaies: and in the fourme of Baptisme: *Baptizing thẽ in the name of the Father, the Sonne, & the holy Ghost:* And the Apostle, *I am ready to die at Ierusalem for the name of the Lord Iesus.* Mich. 4.5. Mat. 28.19. Act. 2.38. Act. 21.13.

Last of all, the name of God signifieth the will or commandement of God, and that eyther reueiled and true, or counterfeite, and pretended by men. In the former signification: as when him selfe saieth in Deuteronomie: *Whosoeuer shall not heare my wordes which that Prophet shall speake in my name: I will require it of him:* In the latter: *When a Prophet speaketh in the name of the Lorde, if the thing follow not, nor come to passe, that is, the thinge which the Lord hath not spoken.* So in the first booke of Samuel: I *come to thee in the name of Iehouah,* where it is at once taken both for the power, and for the will of God. Deu. 18.19.22. 1. Sam. 17.45.

Whereby it is easily perceiued both what it is to take the name of God rashly or in vaine, to witte, to thinke

to speake of God himselfe, of his almightie power, wisedome, mercie, of his worship, of his workes, and of his will and commaundements, lightly, prophanely, frowardly and wickedly: and that that superstition of the Iewes is vaine, who dare not vtter that name of God which they write, as if the power of the Godheade were in the foure letters, and not in the thing: whereas, although it be vttered in the singuler number, *Thou shalt not take the name of God*, yet it is to be vnderstood of not of any one nature, but of all the names that vsually are giuen to God, all which haue one and the same equal reuerence due vnto them, as that he is called, *the Almightie Lord, iust, mercifull, &c.*

1. Blasphemy or Reproch

This commaundement is broken, first, when any man by reason of anger, or malice, or hatred against GOD, doeth curse or blaspheme his holy name, that is, God himselfe, such as was the sinne and blasphemie of that *Egyptian*, whome the Scripture sayeth to haue driuen through that name of God by blaspheming, very fitlie vsing that borowed speache, because the blasphemer, doth in a manner strike him thorow whome he blaspheme: then which sinne, none more horrible can be imagined: such also as was the sinne of *Senacherib*, against whome thus saieth the Lord: *Whome hast thou reuiled, and whom hast thou railed vpon, & against whom hast thou exalted thy voyce, & lifted vp thine eies on high? euen against the holy one of Israel.*

Leuit. 24. 11. 2. King. 19. 22

2. Periurie.

The next vnto this is periurie, when men forsweare themselues, and taking the name of God, dare notwithstanding against their conscience affirme that which they knew to be false, which God hath expresselie forbidden in another commaundement: *Ye shall not sweare by my Name falsly, neither shalt thou defile the name of thy God; I am Iehovah*: hee witnesseth that his glorious name is prophaned by periurie, and that whosoeuer make him an allower and a consenter to a false matter, doe rob him of his honour, whereunto *Iehosua* when he wil enforce *Achan* to confesse the trueth, saith *My sonne, giue glorie to the Lord of Israel*: signifying that the Lord is grieuously dishonoured by periurie.

Leuit. 19. 12.

Iosua 7. 19.

And

And truely the foreſwearer doeth not onely prophane the name of God, which is a moſt horrible ſinne, but euen binde himſelfe to the iudgement of God, and wittingly and willingly worketh his owne deſtruction: for what is it els to ſay, *By God it is ſo*, but, *The Lord puniſheth me if it be not ſo*: Laſt or all, he is as it were a plague of mankind, for what fellowſhip can there be among men, if you take awaye faith and trueth? whereas by the witneſſe of the Apoſtle an oath is the ende of all controuerſies. *Heb.6.16.*

Thirdely euery raſh othe is forbidden, according to the doctrine of Chriſt, where reforminge the errour of the Scribes and Phariſeis who taught that they had well diſcharged their duetie in keeping of this commaundemente, who had not either forſworne themſelues, or ſworne by the very name of God, but either by heauen, or by earth, or by Ieruſalem, or by their owne heade, he condemneth all vanitie of ſwearing by any creatures, as a tranſgreſſion of this Lawe, and a very prophanation of the ſacred name of God. 3. Raſh othes. *Mat.5.34.35.36.*

Whom *Iames* following ſaith: *Aboue all things my brethren ſwear not, neither by heauen, neither by earth, nor any other oath:* vnder which prohibition are contained euen thoſe who ſweare by the ſacraments, by the faith and ſoule of a man: for although indeed the name of God be not then expreſſed, neither haue ſuch anye purpoſe to ſweare to the diſhonour of God, yet they ſinne doubly by this meanes. 1. becauſe by indirect formes wee ſweare by the name of God, when wee ſweare by thoſe thinges which are moſt certeine pledges of the bountifulneſſe of God toward vs. 2. Becauſe this is meere hypocriſie which God deteſteth, indeede to vſe the name of God vnreuerently, and yet to goe about to excuſe it by ſuch a pretence. It is not lawfull to ſweare by the Sacraments.

But moſt wickedly and moſt raſhly, and againſt iuſtice did that cruell *Herod* ſweare vnto *Herodias* the daunſer, *Whatſoeuer thou ſhalt aske of me, I wil giue it thee, euen vnto the half of my kingdom*: whereto addde all thoſe othes, which are made contrary to godlineſſe, and loue of our neighbour as if a man ſweare that he wil neuer come *Mark.9.23.*

into the Church, or forgiue his neighbour his offence, and such like.

For they who applie the name of God to wicked vses, as they that make it to serue the superstitions of Necromancy, cursed bannings, vnlawfull coniurations, & other wicked inchantmentes, seeme not worthy so much as to be refuted.

Last of all, this is also a profaning of the name of God, when any man taketh part with these horrible sinnes of the abuse of Gods name, by being silent, or winking at them. that is, although hee himselfe do not sweare rashly, yet is content not to see this in another, & when hee may profitablie doe it, doth not admonishe him that so sweareth: or els by his testimonie and witnes doth not help him whom hee seeth oppressed with the periury of another man: for such a man forsaketh his neighbour, & by his silence confirmeth a forswearer, who if peraduenture hee knew himselfe to be guiltie of such a sinne, might be reuoked by admonition from periury.

By silence & winking.

2

How. & how many waies the name of God is honored.

Wherefore seeing the sacred name of God is so many waies reprochfully vsed by the world, & them that know not God, the Godly and faithful must so much the more endeauour to know how they may honour it, and vse it holily and religiously.

1

By swearing religiously Deut. 6. 13. Esa. 45. 23

The name of God is honourably vsed and taken, first if we sweare by it in due & lawfull manner, that is, with high religion and reuerence, vnder which one kinde the Lord purposeth to comprise the rest: whereto belongeth that commandement of God: *Thou shalt feare the Lorde thy God, thou shalt onely serue him and swere by his name.*

2.

By confessiō. Marc. 10. 27. 32. Rom. 10. 10.

Secondly, by confessing that truth of God and of his will, which we know certenly out of his word, aceording as our duetie shall require, for the setting foorth of his glory, and the furtherance of the saluation of other men, which Christ & his Apostles doe so greatly commende vnto the faithfull.

3

1 Pet. 3. 15. By Inuocatiō Psal. 50. 15. Psal. 148. 14.

Thirdely the name of God is honoured by religious inuocation or outwarde prayer, to wit, (for inwarde prayer, in respect that it is an affiance in God, is commanded in the first lawe) which is a requeste to the true God,

for

for those good things which himselfe commaunded to be requested of him, proceeding from a true feeling of our need, and a longing after the bountifulnes of God, made in true turning vnto God, and trust in the promises of God for the Mediatours sake,

Ioh. 16. 23. Mat. 7. 7.

To this is adioyned giuing of thankes and glorifying of God, both to confesse and acknowledge the benefites receiued of God, and for them to glorifie the name of God, that is, in our talke, life, and manners to beate vpon nothing but the praises & glorie of God: accordinge to that: *So let your light shine before men, that they may see your good works, and glorifie your father which is in heauen.*

4 By glorifying and giuing thankes. Coloss. 3. 17. Mat. 5. 16. 1 Pet. 4. 11.

Against these points of obedience are set those sinnes, whereby eyther vsing of the name of God is omitted, or euill vsing thereof is committed, which will not be hard for any man either by his owne industrie to finde out, or to fetch elsewhere, as deniall of the truth, vnseasonable confession, slackenes in vocation, vnthankefulnes & neglect of the giftes of God, whereby it commeth to passe that the name of God and his doctrine is blasphemed and whatsoeuer else might be found.

Question.

100. Is it then so great a sin to take the name of God in vaine, either by swearing, or by cursing, that God is also angry with them, who as much as in thē lieth do not forbid or hinder it?

Answer.

Surely a most greeuous sinne: for there is no greater sinne, or which doth more offend God then the reproch of his holy name: Wherefore also he hath commaunded that sinne to bee punished with death.

The Exposition.

THat which hath been before saide of the abuse of the name of God is here confirmed, & the haynousnes of this sinne is euen hereby shewed, that God is angrie euen with them, who, as much as in them lyeth, do not forbid and hinder it: secondly, that therefore the Lord hath commanded that sinne to bee punished with death.

Blasphemy against God how heynous a sinne it is.

Nowe

Now against those that winke at them, who openly prosane and reproch the most holy name of God, the Lord hath thus giuen sentence in his Lawe: *If any man haue sinned, and haue heard the voice of blasphemy, whereof himselfe is a witnes, or hath seene or knowne of it, if he do not vtter it, he shall beare his iniquitie.* Leuit. 5. 1.

Out of this sentence I thus gather: If God make such a priuate man guiltie of death, who hauing heard another blaspheming the Lord doth not bewray him, how much more shall he be condemned, who when he may restraine such blasphemies by his owne authoritie, as the Magistrate being armed thereunto by the sword, yet doth it not, but most of all he that hath committed blasphemy against God, shall not escape the vengeance of God?

The punishment of blasphemy and periury.

The punnishment of blasphemy against God is double: Ciuile death, & Spiritual shutting out of the fauour of God: The former the Lord hath of olde expressed in his Law: *Bring the blasphemer without the host, and let all that heard him put their hands vpon him, & let all the congregation stone him.* Againe: *Whosoeuer curseth his God shal beare his sinnes, and he that blasphemeth the name of the Lord shalbe put to death.* Leuit. 24. 14. 15. 16. Esa. 37. 36.

So the holie historie witnesseth that *Sennacharib* was extraordinarilie put to flight and slaine by the Angell of the Lord for blasphemingthe name of God.

And that God is no lesse angrie with forsworne persons appeareth by that, that Saules posterity to make recompense for his periurie, were deliuered vp to the *Gabaonites* to be hanged. *Diodorus Siculus, Lib. 2. rerum antiq.* reporteth that the Egiptians did punnish the forsworne men with death, as those that were fallen into two great sinnes, hauing transgressed the religion due to the Gods, and broken faith among men, which is the strongest band of humane societie. 2 Sam. 21. 2. 7. 8.

Zedekias and many of the Iewes were cruelly intreated by the king of Babylon & slaine for the same sinne: so that it is truely saide of the wise man: *The plague shall neuer depart from the house of him, that is a forswearer.* Ierem. 39. 7. 8. Eccles. 22. 12.

The vengeance of God and the punishment appeareth

reth by the paine added to the commandement: *For the Lorde will not leaue him vnpunished that taketh his name in vaine*: which although it may seeme a light thing, and some what generall, yet if wee looke neerer vnto it, it is truely a most grieuous punishment: For the onely mercie of God, and the free forgiuenesse of sinnes being the fountaine and cause of all our happines both present and to come, wee must needes be in continuall misery if the Lorde doe reteyne our sinnes, and doe not forget them, which is vnderstood by these words, *the Lord will not hold him guiltlesse, &c.* Whatismeant by the Lord will not hold him guiltles.

Howbeit as that paine and thunderbolt & curse ought by good reason to fray vs from the profaning of the name of God: so to magnifie, call vpon, and honour the same in speach, life, and manners, this most sweete promise may prouoke vs: *I will honour them that honour me.* 1. Sam. 2. 30.

The Vse.

WHereas the Lorde hauing in other places threatned a punishment, that is, an euerlasting curse to the transgressours and dispisers of his Lawe, doth moreouer in this place vse a speciall threatning, is not done without reason. 1. Hereby the more to commende the Maiestie of his name, and to deliuer it from contempt, which is a degree of falling to a manifest professing of impiety. Secondly that whereas this greate sinne is almost accounted no sinne, and punished by no lawes, the Magistrates beeing put in minde that God is so grieuously displeased with it, shoulde thinke it to bee their dutie to bridle periured persons, and blasphemers of the name of GOD, least they also beholding their peace and winking at such thinges bee founde guiltie of the same sinne, before the iudgement seate of God.

The Arg. *Of a lawfull and vnlawfull othe: of the first for the Anabaptistes, of the latter for the popish sort.*

Question.

101 But may any man lawfully and in a godly sort sweare by the name of God? 37. Lords day.

Anwere.

He may. When either the Magistrate requireth it of his sub-

ſubiects or neceſsity requireth that by this meanes faith be aſſured, and truth eſtabliſhed, to the end that the glory of God may be ſet forth, & the ſaluatiō of other men furthered. For this kinde of othe is confirmed by the word of God, and therefore hath been rightly vſed by holy men, both in the olde and new Teſtament.

The Expoſition.

THat no man is to ſweare raſhly, but that the name of God muſt bee vſed with great religion and reuerence, hath beene handled in the former queſtion: but yet concerning this poynt, whether it be lawfull to ſwear by the name of God, it was very requiſite the faithfull ſhould be inſtructed, leaſt with the *Anabaptiſtes & Maniches* they ſhould wickedly aboliſh al oths the vſe whereof being taken away (as at this day the world is ſet vpon wickednes) both faith the foundation of Iuſtice is taken away, & the whole order of mans life is in danger; & the worſhip of God is alſo much impaired.

By the words (*in godly ſort*) is vnderſtood the qualitie of an othe; that is, whether it be not onely lawfull in it ſelfe; but alſo commanded as part of the ſeruice of God, For whatſoeuer is godly can not be left vndone without ſinne.

Therefore the queſtion is very truely anſwered, that it is whollie graunted to Chriſtians to ſweare by the name of God, to wit, when either the Magiſtrate, who muſt be obeyed in thoſe things that are not agaynſt the will of God, doeth require it of his ſubiectes, or neceſſity requireth that by this meanes faith be aſſured, and truth eſtabliſhed, to wit, among priuate men: of which othe two ends muſt be ſet before vs, to wit, the glory of God, & the ſaluation of our neighbour, which alſo is confirmed by the authoritie of the Scripture, yet of God himſelfe, who commandeth to ſweare by his name, and by the example of holy men as well in the old as in the new Teſtament, Who haue rightly vſed it.

I Whether it be lawfull for Chriſtans to ſwear by God in a godly ſort, & when, or vpon what cauſes.

Publik othes.

And for thoſe othes which the magiſtrate requireth, they are of this ſort, which Princes are wont to vſe in making of leagues, or when the people ſweareth allegeance to their Prince, or when in doubtfull cauſes for

the deciding of a controuersie the Magistrate offereth an othe to his subiectes: priuate othes are all those, which men for the ending of cõtrouersie vse among them selues one to another. Priuate othes

In both the glorie of God, and the good of our neighbour ought to be regarded, for there can no greater glorie be giuen to God, then that he hateth a lye, and loueth the trueth, searcheth the heartes & reines, & punisheth al lyes, which agreeth not, nor ought to be ascribed to any creature,

Now to further the good and edification of our neighbour, an othe serueth in this manner, when to make a man sure and at quiet concerning anie matter, of our selues, of our owne accorde, and vpon charitie wee sweare.

Hauing therefore vnderstood, when and to what ende Christians may & ought in a godly sorte to sweare by the holy name of God: Let vs nowe prooue that it is both commanded by the authoritie of the holy Scripture, and vsed by the examples of the faithfull in both Testaments.

The commaundement for an othe is in Deute. *Thou shalt feare the Lord thy God, & thou shalt serue him & thou shalt sweare by his name*: whereby it appeareth that an othe is part of the seruice of God, and consequently, that there ought to be perpetuall vse thereof among the people of God. *Deut.6.13.* That an othe is commanded by God.

Againe: *If a man deliuer to his neighbour to keepe, asse, or oxe, or sheep, or any beast, and it die, or be hurt, or taken away by enimies, and no man see it, An othe of the Lord shalbe betweene them twaine, that he hath not put his hand vnto his neighbours goods, and the owner shall take the othe, and hee shall not make it good:* whereunto the Apostle to the Hebrewes hauing relation, saith: *An ende of all controuersie is an othe vsed for confirmation.* *Exod.22.10.* *Hebr.6.16.*

So Esay when hee speaketh to the Assyrians and Egyptians to bee called to the fellowshippe of the couenant with Israell, saieth; *They shall speake the language of Canaan, and shall sweare by the name of the Lord*, that is, by swearing by the name of the Lorde shall make confessi- *Esay.19.18.*

on

on of their religion: the same Prophet intending to reproue them, who were not vpright toward the Lorde their God, saith: *Heare ye this people the house of Iaakob, which are called by the house of Israel, and are come out of the waters of Iudah, which sweare by the name of the Lorde, and make mention of the God of Israel, but not in trueth, not in righteousnes.*

Esay 48.1. Ierem.5.2.

Esay.65.16. Rom.14.11. The same Prophet bringeth in God thus speaking: *By my selfe haue I sworne, the worde is gone out of my mouth in righteousnesse, which shall not be called backe, Euery knee shall bowe vnto me, and euery tongue shall sweare by me*, teaching and foretelling that the people of the New Testament, shall lawfully vse an othe, & sweare by the name of God: which the Apostle appleth to the Church gathered of the Iewes and Gentiles, which shall confesse one God:

The manner of swearing.

And Ieremie teacheth howe a man ought to sweare, and expresseth it in this manner: *Thou shalt sweare in trueth, in iudgement, and in righteousnesse:* To sweare in iudgement is to sweare not rashly, but with discretion & when necessitie requireth, and to vse an othe, as it were a medicine (as one writeth) which is not alwaies receiued but only in necessitie. To sweare righteously, or in righteousnes, is to sweare for the good & profit of our neighbour: that is, that when we vse an oth, that which we promise be honest & iust, that no man sinne in swearing, & in making promise, heape one sinne vpon another, as Herod the King, and the Iewes the enemies of Paul in the Actes of the Apostles, who bounde them selues with a vowe, that they would eate nothing till they had slayne Paul: and both ought to bee done in trueth, that is, of a true loue to God and our neighbour, without colouring, truely, & from the heart, not fainedly, *Psal.*15.4.

Thom. Aquin. super exp. legis.

Mark.16.26. Acts.23.12.

Hitherto appertayneth that which is written in the Psalme: *All that sweare by God shall reioyce*: whereupon I thus gather: It becommeth not him that sinneth to glorie in it, but hee that sweareth by God, may glorie: Therefore it is not onely not vniust to sweare, but also necessarie.

Psal.63.12.

And if it were not so, and if an othe did not princi-

pally

pally pertaine to the ſeruice of God, Salomon woulde not haue ſaid in that his ſeruent praier vnto God: *When a man ſhall treſpaſſe againſt his neighbour, and he lay vpon him an oath to cauſe him to ſweare, and the ſwearer ſhall come before thine altar in this houſe: then heare thou in heauen, and doe, and iudge thy ſeruauts, that thou condemne the wicked to bring his way vpon his head, and iuſtifie the righteous to giue him according to his righteouſnes.* 1 *King.* 8. 21

The Examples of them: who haue rightly and lawfully vſed an oath, are many in the holy Scriptures: To publike othes and ſuch as are giuen to and fro, betweene the Magiſtrate and the ſubiectes, that is by the learned Interpreters referred, which is 2. Sam. where it is reported that all the Elders of Iſraell came to the king before the Lorde in Hebron, that is, did enter a couenant before the Lorde, and on both partes did binde themſelues with an othe, and did call God to witnes of their couenants and agreements. Examples of priuate and publik othes both in the olde and new Teſtament. 2. *Sam.* 5. 3.

There was alſo a publike oath offered by Ioſua prince of the Hebrewes to Achan the ſonne of Charmi, to whome as a Magiſtrate turning himſelfe, hee ſaid, that it would make much for the glorie of God, if he confeſſed the trueth of his fact, and did acknowledge his fault, as he did. *Ioſh.* 7. 17. 18.

Of this ſort are thoſe othes alſo, which an equall offereth to an equall, or an inferiour to a ſuperiour, or one to many, whereof there are alſo in the Scriptures not a fewe examples, as when Dauid ſware to Ionathan, and likewiſe Ionathan to Dauid, that neither ſhould doubt of the faithfulneſſe and loue of the other: and when Paule ſware to the Corinthians that hee deſired to doe them good. 1 *Sam.* 20. 12. 2. *Cor.* 1. 23.

So Abraham ſware without ſinne: *I haue lifted vp mine hand to the God of heauen, that I will not take ſo much as a threade, or a ſhoe latchet*: he alſo by an othe bindeth his faith to Abimelech. So his ſonne Iſaac ſweareth to Abimelech in Gerar. And Iaacob & Laban being priuate men made a couenant betweene themſelues by an othe from one to the other: as alſo Booz confirmeth his promiſe of marriage to Ruth by the ſame meanes: and *Gen.* 14. 22. *Gen.* 21. 24. *Gen.* 26. 31. *Gen.* 31. 53. Priuate othes *Ruth.* 3. 13.

Obadiah

Obadiah a iuſt man, and fearing God auoucheth that by an oath which hee will perſwade vnto *Elias*.

1 King. 18. 10
Leuit. 19. 2.
Gen. 22. 16.

Laſt of all the Lorde himſelfe who will haue vs holy, as hee is holy, doubted not in making a couenant with our fathers, for aſſurance of the matter to confirme it with an oath ſaying, I haue ſworne by my ſelf.

Heervppon the Apoſtle to the Hebrewes: *God making promyſe to Abraham, & hauing no greater to ſwear by, ſwar by hymſelfe:* and farre be it from vs to thinke that God did any thing that was euill.

Heb. 6. 13.

Neither may that exception ſtande, that God doeth many thinges which yet for all that we may not followe: for we muſt thus diſtinguiſh, that where it is not lawful to followe the workes of God, there is no commandement to be found, willing vs ſo to do: as he no where bod vs walke vpon the waters, hee hath not charged vs to create thinges, hee hath not commaunded vs to raiſe the dead: but the caſe is otherwiſe in an oath: the Lord ſware, and would haue vs in ſome caſes to follow his example, and therefore commanded that in the common wealth of Iſrael othes ſhoulde be thus framed. *The Lord liueth, &c.*

An obiection.

Ier. 4. 2.

And the doctrine of Chriſt is not diuers from this, who often affirmeth that hee is al one with the Father, & that he bringeth no other thing then that which his father commanded, that his doctrine is not of himſelfe, that he came not to breake the lawe but to to fulfill it, & whoſe wel known maner of ſwearing in the New Teſtament (by the opinion of the moſt) is *Amen, Amen, I ſay vnto you*, who being prouoked by an oath of the hy, Prieſt to tell the truth, refuſed not to bee tyed therewith, but anſwered to that he asked, whereas before hee held his peace,

Iohn 7. 16.
Mat. 5. 17.
The doctrine of Chriſt and of his Father is all one.
Iohn 5. 19.
Iob. 3. 11.

Paul oftentimes vſed an oath, and therewithall did binde the Theſſalonians ſaying, *I adiure or charge you by the Lord:* and in another place hee calleth God to witneſſe vnto his ſoule.

1 Theſſ. 5. 27.
2. Cor. 1. 23.

For as theſe kindes of ſpeaking were moſte vſuall in the olde Teſtament: *The Lord liueth, the Lord ſo gyue, doe and adde vnto mee*: ſo theſe alſo are euery where in the

Ierem. 4. 2.
Ruth. 1. 17.

newe

new Testament: *Amen*; *God is my witnes: my conſciance is witneſſe vnto me: I ſay the truth in Christ:* whenſoeue any thing is ſaid either for the auouching of ſome outwarde thing, or for the aſſurance of the promiſes of God. Ioh. 3. 5. Rom. 1. 9. 2. Cor. 1. 23. Rom. 9. 1.

Wherefore vpon theſe thinges *I* thus conclude: That which is commanded in the word of God, and whereof there are examples to bee reade in the holy Scriptures, confirmed euen by God himſelfe, and by Chriſt, to the doing and following of that, the godly and faithfull are bounde: but to ſweare by the name of God is permitted and commaunded by the worde of God, and confirmed by the example of holy men, and euen of God himſelfe and of Chriſt: Therefore vpon iuſt cauſes the godly are bound to ſweare by the name of God.

The obiections of the Anabaptiſts. 1

But the *Anabaptiſtes* doe here obiect the commandement of the Lord: *I ſay vnto you, ſweare not at all: let your cõmunicatiõ be yea, yea, nay, nay, whatſoeuer is more proceedeth of euill.* But here is nothing contrary to that which hath beene ſaid before: for it was not Chriſts purpoſe to inlarge, or reſtraine the lawe of his Father, but to bring it againe to the true and right vnderſtanding, whereas it had beene corrupted by the falſe interpretations of the *Scribes* and *Phariſeis*: they taught the people to beware of nothing but periurie, and that when they did ſweare and ſtare by heauen and earth, ſuppreſſing the name of God, it was no ſinne: therefore Chriſt the moſt certen interpreter of the Law, teacheth it to be a ſinne, not onely to forſweare, but alſo to vſe vaine and ſuperfluous othes, ſo that the word π᾽ περισσον, that is, whatſoeuer is more, muſt not be vnderſtood of an ordinary communication: as alſo the word, *at all*, muſt be not to ſwearing, but to the diuerſe ſortes of oathes that follow. Mat. 5. 34.

2

Which alſo *Iames* intendeth: *Aboue all things my brethrẽ ſwear not, neither by heauen, nor by earth, nor any other othe: but let your yea be yea, and your nay, nay: leaſt ye fall into condẽnation.* For if you referre the word, *at all*, to the ſubſtance, as if without any exception euery othe were vnlawfull, to what end is the explication which ſtraight- Iam. 5. 12.

way followeth, *Neither by heauen, nor by earth.*

And if wee will take such wordes euery where generally, and not restraine them by fitte interpretation, infinite absurdities will follow: for when Christ saith, *All that came before me, were theeues & robbers:* why then *Iohn Baptist was a thief*, & the Prophets *were robbers. All things are lawfull for me*, saith the Apostle, why then to commit fornication: *I am become all to all:* why then Paul was become an idolater also: which will any of the *Anabaptists* dare affirme?

Ioh. 10. 8.
1 Cor. 10. 23.
1 Cor. 9. 22.

Wherefore neither *Christ* nor *Iames* doe there take away the Law of the Father, to wit, *Thou shalt sweare by my Name:* but both of them condemne lightnes in swearing, some kindes of swearing and forswearing, whereby the name of God is defiled, which ought of all men to be accounted most holy and reuerent.

Deut. 6. 13.

The false doctrine.

Othes and vowes of Monkes.

TO lawfull othes such othes are contrary, which are repugnant to the forme of swearing expressed in the Prophet, that is, to the commandements of God, and are against the saluation both of our selues and also of our neighbour: as the oathe of *Herod* the tyrante, and the vowes of Monkes, & othes of Priestes; whereby they promise perpetuall chastity, which it is much better to breake as foolishe and hurtfull, then by pretence of truethand of an othe to lye, and to liue vnchastly, after the example of Dauid, who hauinge sworne to destroye Nabal and his family, after hee had heard Abigael, gaue thankes to God, that hee had hindred the execution of his former othe, by her comminge and intreatie: and the words of Isiodorus are knowen: In euill promises breake thy promise: in an vnhoneste vowe, chaunge thy purpose: that which thou didst rashely vowe, doe not: It is a wicked promise which is fulfilled by doing wickedly.

Math. 14. 9.

2 Sam. 25. 32

Isiodorus.

Question.

102. Is it not lawfull to sweare by Saintes, and other creatures?

Answere.

No: for a lawful oth is a calling vpon God, wherein a man desireth, that he being the only beholder of the hart, would giue witnes to the trueth, and punish the swearer, if hee deceiue wittingly

wittingly: Now this honour agreeth to no creature.

The Exposition.

HAuing refuted the errour of the *Anabaptistes*, now he commeth to refute another error, which haue preuailed among the *Romanistes*, touching a peruerse manner of swearing by Saintes, and other creatures, the absurditie whereof is prooued from a definition of the lawfull right of swearing.

Whether it be lawfull to swear by Saints.

And first this is to be knowen, that as the Lorde doeth expressely cammaund and set downe, howe we ought in a godly manner to sweare by his name, so hee hath also forbidden vs to sweare by other Gods: for so he saieth in *Iosua: Cõpanie not with these nations which remaine among you, nether make mention of the name of their gods, nor cause to sweare by them, neither serue them, nor bow vnto them.* Iosua 23.7.

And in another place hee is bitterly angrie with them, who sweare by other gods, and construeth that kinde of swearing to bee an argument of mainifest falling from God: *Thy children haue forsaken me, & sworne by them that are no gods.* Ier.5.7.

Ier.12.16

And in the same Prophet hee promiseth saluation to the Gentiles, if as they haue taught their people to sweare by *Baal*, so now they will sweare by his name, and account that manner of swearing by other gods to bee accursed.

The forme which God prescribed to the olde people doth euidently prooue the same: for hee cammaundeth them to sweare, *The Lord liueth:* & not *Abraham, Isaac, and Iacob liueth.* Ier.4.2.

Whereto also belongeth that which God foretolde to *Esay* of the consent of the people of the Old and Newe Testament, in the same religion, to witte, that it woulde come to passe, that euery knee should bee bowed before him, & *euery tongue should confesse vnto him*, not to Saints, or other creatures. Esa.45.23.

So the *Psalmist* professeth that hee will not take the names of Idoles in his lippes, which if it bee vnlawfull, much lesse it is lawfull to sweare by Saints. Psal.16.4.

Yea the Lorde threatneth by his Prophet destruction, to them, who *sweare by the sinne of Samaria, and saye* Amos 8.14.

The Lorde thy God liueth which is in Dan, and the way of Beersheba liueth, And in Zophonie, *I will destroy, saith the Lord, them that sweare by Malchom.*

Ioph.1.6.

For whereas Moyses writeth that *Ioseph* did sweare by the head & life of Pharaoh, that othe fell from him, when by long company with idolaters, he had learned some of their manners: and custome of speaking, and therefore is not to bee followed: And then such kindes of speach are rather asseuerations, then othes, as, *I this is as sure as Pharao doth now truely liue*, that is most sure.

Gen.42.15.

An obiection preuented.

2 Now why it is not lawfull to sweare by Saintes or creatures, it appeareth more plainely by the definition of an othe, which is, a calling vpon God, wherein a man desireth, that he beeing the onely beholder of the heart, would giue witnesse to the trueth, and punish the swearers, if hee deceiue wittingly: whereupon such a reason may bee framed: That honour which is onely duete God, is not to be giuen to any creature: but to sweare, which is to call God as the beholder of the heart to witnesse to a mans owne soule, the Scripiure challengeth onely to God; Therefore it is vnlawfull to sweare by creatures.

What a lawful othe is.

1.Cor.1.23.

And that an othe is a calling vpō God, appeareth both by the commaundement of God him selfe, who wil haue no man sweare but by his name, and by the examples of godly, who haue so sworne.

Ier.17.10.
Mat.5.34.
Iam.5.12.

And it is such a calling vpon God, wherein hee that sweareth desireth two things at the handes of God: First, that he will be a witnesse of those things which are affirmed or denyed vpon othe. Secondly, that hee will bee a reuenger, if hee deceiue wittingly: for ignorance excuseth him that sweareth from periurie.

For the first: that is, to giue witnesse to the trueth, it is required, that hee which can doe it, be the beholder of the heart, and knowe all thinges; for otherwise howe can hee be a witnesse of those thinges, which hee knoweth not, whereof he doubteth, and him selfe is vncerten.

For the latter, that is, that hee may be able to punish him that swereth of subtilty, & set purpose to deceiue, he

Esa.43.13.

must

must be indued with such power, whereby hee can doe whatsoeuer he will, & will do whatsoeuer he threatneth in his worde: but neither the one honour nor the other agreeth to any creature, but onely to God: therefore it is not lawfull nor allowable to sweare by creatures.

For so God challengeth to him selfe alone the beholding of the heart, and power to punish the wicked, *The heart is deceitfull and wicked aboue all things, who can know it? The Lord searcheth the heart & trieth the reines, euen to giue euery man according to his waies, and according to the fruit of his workes.* Ier.17.9.10.

And Solomon: *Thou onely knowest the heart of all the Sonnes of men.* 1.King.8.39

Hereto may bee added, that in the fourth Councill of *Carthage* wee are forbidden to sweare by creatures: the words are: *A clerke swearing by the creatures is most sharplie to be rebuked, if he persist in his vice, is to be excommunicated.* Can.4. Can.16.

Last of all it is not from the purpose that the Apostle witnesseth, when he writeth, that men in their othes doe appeale to an higher then them selues, & that God, because hee hath no greater then his own glory did sweare by himselfe, whereof it followeth that he is then greatly dishonoured, when by manifest impiety we set in his stead his holy seruants swearing by them, because by that meanes the glorie of the Godhead is set ouer vnto them. Heb.6.13.16.

Which being so, it is a manifest errour of the popish sort, & a foule idolatrie, when they confirme their othes by Saintes, against the worde of God, and to the dishonour of them, who beeing vpon earth, them selues taught and did contrarie.

The Arg. Of the true hallowing of the Sabbath.

Question.

103. What doth God require in the fourth commandement? 38.Lords day.

Answere.

Answere.

First that the ministry of the Gospel, & schooles be mainteined: & that both vpon other dayes, & especially vpō holie daies, I do diligently frequent the holy assemblies, heare the worde of God attentiuely, vse the Sacraments, and to publike prayers ioyne also mine owne priuate, and according to mine ability bestow something vpon the poore; Secondly that in all my life I abstaine from wicked actiōs, yeelding vnto the Lord, that by his spirit he may work his good worke in me, & so that I begin that euerlasting Sabbath or rest in this life.

The Exposition.

NOw followeth the fourth commandement in order, the exposition whereof before I take in hande, the reader shall in few wordes be put in minde, of the difference of this commandement from the former, to wit, that in the first commandement, the inward worship of God is required, and that he alone will be serued & worshipped of vs in Spirite & in trueth: In the second, commandement was giuen for the outwarde manner in seruing God, not by idoles or images, but as he hath prescribed in his worde: In the third, how he will haue his name sanctified of all men priuately and publikely, by inuocation, by confession & by praise: But here is intreated of the spiritual policie, and howe the Lord himselfe in times past, that he might be serued & called vpon, & that his Law & his word might be heard, ordeyned standing times & places for the Church, and especially the Sabbath day, that then especially the people might bee admonished and stirred vp to exercise the workes of pietie and charitie, the ende of which commaundement, must at this day be earnestly and reuerently obserued of the Christians.

The summe of the former commāndement.

Wherefore for the better teaching let vs bring vnto two heades, whatsoeuer belongeth vnto the exposition of this commandement; The one shall be the commaundement it selfe comprehended in these wordes: *Remēber to keepe holy the Sabbath day. &c.* The other, the vse of the commaundement, that is, in what thinges the true hallowing of the Sabbath day doth yet consist, that hauing vnderstoode this, euery man according to his calling may

The deuision.

may exercise himselfe therein, which shalbe the Exposition of the Answere of the Catechisme.

The commandement is else where expressed in fewer wordes: *Keepe the Sabbath day:* But not without cause doth the Lord speake the same in more wordes: *Remember to keepe holy the day of Sabbath,* that is, of rest (for it is an *Hebrue* word) signifying that he commandeth an earnest matter, & such a matter as had been vsed euen frō the creation, & was by no means to be neglected, & that he hateth nothing so much, as the forgetting of this cōmaundement. Secondly that hee requireth a religious minde, without which whatsoeuer is outwardly perfourmed in the externall worke is not accepted.

The commandement. Deut. 20. 12

Gen. 2. 2.

And that it may not be any griefe vnto vs to sanctifie the Sabbath, the Lord addeth that hee dealeth most fauourablie with vs, in graunting to vs sixe whole dayes to be about our owne busines, by the consideration of which benefite, it is great reason that wee bee stirred vp to obey him, because hee doth not intreat vs rigorously, but as a father his owne children: for so hee saith: *Sixe daies thou shalt labour and doe all thy worke. &c.* Surely it were meete that we should be so diligent, & so spiritual, that wee shoulde euery day come togither to heare the word of God, to call vpon his name, and to labour after an heauenly life, leauing all earthly affaires: but God thus prouided for our weakenes.

God graunteth vnto vs sixe dayes.

Thirdely least any man might thinke that he had well discharged his duetie, if at the least he did abstaine from outward worke, God sheweth the end of this rest, saying, *But vpon the seuenth day shall be the Sabbath vnto the Lord thy God:* namely that we may serue him, & not our selues, whereupon is gathered, that to giue our selues to pleasures, to haunt tauernes and alehouses, to runne to playes, & to set our sights vpon that day is not lawful, because it wholly belongeth, & ought to bee bestowed vpon the seruice of God.

And that man might so much the more bee pricked forward to sanctifie the Sabbath, the Lorde setteth out himselfe for an example, as who hauing finished the worke of heauen and earth, the sea, and all that in them

God setteth out himself for an example.

are within the ſpace of ſixe daies, reſted the ſeuenth day & bleſſed it, and ſanctified it, that is, allotted it to the ſeruice of God: admoniſhing vs likewiſe of our duty, & ſignifying that it is moſt reaſonable & honeſt, that children ſhoulde followe the example of their heauenly Father, and ſeeing God hath ſanctified it for holy matters, it is good reaſon that wee referre it wholly to ſerue and worſhip God, to praiſe and glorifie him more earneſtly then vpon working daies.

The ſanctifying of the ſeuenth day ſtraightly cõmanded, and the breach thereof ſeuerally puniſhed. Exo. 31. 13. 14. Ezek. 18. 19.

Laſt of all, the tyinge to ſanctifie the ſeuenth day belongeth to the ceremonie proper to the Iewes, and to a part of that firſt training vp of the Church, & was indeed ſo ſtraightly commanded, that he that was found to do any worke, did abide the puniſhment of death: for ſo the Lawe of God hath in Moyſes. *And thou, ſpeake to the children of Iſrael ſaying, yet keepe my Sabbathes, for it is a ſigne betweene me and you,* throughout your generations, to know me to be the Lord who doe ſanctifie you, *keepe therefore the Sabbathes, becauſe it is an holy thing vnto you. Whoſoeuer ſhall prophane it, let him be put to death: for whoſoeuer ſhall doe any worke therein, that ſoule ſhall be cut out from among his people.*

Numb. 15. 32. 33. 34.

The practiſe or execution of which ſentence or Law, you may ſee in the booke of *Numbers:* where hee that gathered ſtickes vpon the Sabbath day, being brought to *Moyſes* & *Aaron* and the whole congregation firſt is put in ward, and afterward by the commaundement of the Lord is brought forth, and ſtoned to death without the campe by the whole multitude.

Chriſtians are deliuered frõ the rudimẽt of the Sabbath.

Now concerning Chriſtians, they are deliuered from theſe rudiments by Chriſt. For whereas the Sabbath of the ſeuenth day was a figure putting the people of God in minde of their duetie, or of religion towardes God, & of the benefite of God towards his people to be perfourmed by Chriſt, it was taken away togither with other ceremonies at the comming of Chriſt, by whome that was fulfilled, which they did ſignifie. For Chriſt is the truth, at whoſe preſence all figures do vaniſh away, the bodie, at whoſe ſight al ſhadows are left: Wherupon the Apoſtle ſaith: *Let no man condemne you therefore for meat*

or

or drinke, or in respect of an holy daye or newe moone or sabbathes, which are a shadow of things to come, but the body is Christ. Coloſ. 2. 16. 17. Gal. 4. 10. 2 Cor. 2. 16. Mat. 12. 1. 2.

For whereas the Iewes obiect, that the ten Commandements is a perpetuall Law, and the commandemente of the Sabbath is a part of the ten, and therefore not to bee abolished, that wee doe not deny to bee in some respect, namely so farre foorth as the ten commaundements are morall, but this letteth not, but that principle may stande and remaine, that the apertinences of the moral commandementes added onely for signification, were onely to be keept vntill the comming of the Messias. Such is that also which they say is written of the Sabbath, *that it is a perpetual couenant between god & the children of Israel, & a signe giuen vnto them for euer.* The answere is not hard, who denyeth that the ceremonial Sabbath is perpetuall vntill the comminge of Christ? Secondly, the Sabbath is euerlasting in respect of the thing signified, (for so the *Hebrue* word *Hholam* is often taken in the Scriptures) which is a ceasing from sinne, and a rest vnto God: they obiect besides the vnchaungeablenesse of the Lawes made before Moyses, among which the obseruation of the seuenth daye was one: but that is false of the ceremonies, for euen the ceremonies that were ordained before Moyses, because they were types of benefites by the Messias to come, were abolished at his appearing, as circumcision giuen to *Abraham*, and sacrifices commaunded to our first parents. Fourthly whereas they replie, that the lawes which God made before the fall, were not tipes of the benefits of the Messias, & doe bind all mankind. We must answere by a distinction, that this is a true proposition of the morall Lawes, the natural knowledge whereof was imprinted in the minde of man in his creation, and not of the obseruation of the seuenth day, which after the fall in the Law of Moyses was made a type of the benefites of the Messias. and therefore as other ceremonies, was subiect to chaunge at the comming of the Messias.

1 Obiect.

2 Obiect. Exod. 31. 13.

Gen. 17. 7. 13.

3. Obiect.

4 Obiect.

And least any man shoulde thinke that he is therefore not bound to serue God, because this ceremoniall point

was

was abolished by Christ, and were not now tied to the superstitious obseruing of daies: wee must indeuour to vnderstand that mistery, which shaddowed out partely by obseruing a certaine daie, partly by this carnall rest which is a moral & perpetual part of the Sabbath, which belongeth not to some certaine time of the Church but to all the times of the Church & of the world, & therfore is at this day commaunded vnto vs, & that is it whereof the questiō is asked in the Catechism what that is which God at this day doth require of his faithful ones, & Christians, to the true sanctifying of his Sabbath.

Now a three fold misterie being in times past shadowed out by the sanctifying of the Sabbath daye is at this daie to bee obserued and thought on by vs for the hallowing thereof, as is taught in this answer. The one is that this alwaies hath beene, and is the will of God, that the Ministerie of the Gospell and Schooles shoulde be maintained, which is thus confirmed: if God in time past did ordaine a Sabbath, and for it a certaine day and place whereon the godly should assemble together, and there serue God: from thence is gathered, out of all doubt, that god did then & therewithal establish a Ministery, that is, did command, that there should bee some to teach & some to be taught: For the Ministerie is nothing but an ordinary calling, whereof God or Christ is the authour, necessary for the Church in this world, for the teaching of sound doctrine, and for the administration of the sacramentes, and discipline for manners, & for the certen, and euident profit of the Church: which ministerie the meanes to maintaine & to establish standeth in this, both that the Magistrates consider, what God requireth of them, & that the Ministers themselues also doe rightly vnderstand their duetie, last of all, that the Church be well instructed, after what sort it also is bound to sanctifie the Lords Sabbath.

1.
A threefolde mistery.
The sanctifying of the Sabbath day.

Epis. 4. 11.
What the misterie is.

Tit. 1. 5.
2. Tim. 2. 2.
Numb. 11. 20.
2 Chron. 17. 7. 8.

First therefore the godly Magistrate shall prouide, that by the common aduise and iudgement of the Eldershippe the Church may haue learned and able ministers of the word, by whom the Gospel may be purely taught, who maye reproue all abuses, and for that ende

shall

shall minister vnto them liberall and honest stipendes, according to the commaundement of the Lorde, and the example of most godly kings, whose zeale and diligence is in this behalfe commended in the holy Scriptures, as *Iehosaphat*, *Iosias*, and *Hezekias*. 2. *King.* 23. 1. 1. *Cor.* 9. 11.

For that euen the most barbarous nations haue learned euen by nature, that vnto them who are set ouer the seruice of God, meanes must bee assigned, whereof to maintayne them selues: as appeareth by the historie of *Genesis*, where Moyses reporteth, that when there was a greate famine in Egipt, and the Egyptians were driuen to sell their land for want of corne, that Ioseph the kings stewarde did not buy the priestes landes, because there was a portion allotted vnto them by Pharao: *And they did eate the ordinarie which Pharaoh gaue them, wherefore they solde not their landes.* *Gen.* 47. 22.

Then, forasmuch as Schooles and the ordeining of Colledges are thinges belonging to the ministerie, the Magistrate ought to make account, that the care of these also belongeth vnto him, wherein the youth from their tender age may bee seasoned with humane sciences, and with the principles of religion, and may bee prepared to learne Diuinitie, and the holy Scriptures, for the seruice of the Church in time to come, whensoeuer it shall neede them, especially there, where after the darkenesse of Idolatrie is scattered, and the abuses of Poperie banished, the light of the Gospell hath shined againe. Schooles are appertinances of the ministerie.

And there want not examples of this order in the Scriptures: for that there was ordeyned a Colledge of Prophets, appeareth by the historie of the Kings, where the children of the Prophets, are saide to haue come to *Eliszeus*, and to haue tolde him, that *Elias* shoulde be taken away from him, and they are so called, to witte, Children or sonnes of the Prophetes, because they were trained vppe in Schooles, and instructed by the Prophets in the way of the Lorde, and in his commaundements. 2. *King.* 2. 3.

And Paul accounteth it a part of his commendation, that he was instructed at the feet of *Gamaliel*: & writing *Act.* 22. 3.

to

2. Tim. 3. 15. to his scholler Timothie, *But continue thou*, saith hee, *in those things which thou hast learned, and wherwith thou hast been put in trust, knowing of whom thou hast learned them: and that from a childe thou hast knowen the holy Scriptures, which are able to make thee wise vnto saluatiõ, through faith which is in Christ Iesus.*

Esay. 49. 23. 2. Sam. 5. 6. Why Kings are called noursing fathers of the Church.

Whereupon because of that notable and excellent fruite, wisemen haue called Schooles, the seedeplots of the Church and common wealth, from whence in their time fit and able men for the gouernement of the Church or common wealth may be brought abroad.

2. Tim. 2. 2. Acts 15. 21.

And for no other cause, Kings and Magistrates haue giuen vnto them by the Prophet, the title of nursing fathers of the Church, and shepheardes of the people, but because the care of the ministerie, and of the maintenance and promoting of Schooles, and for that the glorie of God, and saluation of their subiectes, doeth principally lye vpon them, as the Deputies of God vpon earth.

Therefore the Magistrate ought diligently to thinke, that this belongeth to his office, and that this is his charge for the Sanctifying of the Sabboth day. And the duetie of the Ministers ought to be, to commend the Ministerie it selfe vnto the Magistrate, and to bee carefull to set the Churches in order, to instruct the Church rightly of GOD and of his will, and as necessitie and occasion shall require to teach euery one seuerally, to admoniſh publikely and priuately, and to be carefull for the amendment and saluation of all that be committed vnto them: then to administer the Sacraments according to Gods institution. Last of all, to vse the key of the Gospell, and of discipline without any respect of persons, for that ende, for the which God hath ordayned both.

Acts 17. 2. 2. Tim. 4. 2. 1. Cor. 10. 16. and 11. 23.

Psal. 27. 4. 5. Act. 2. 42. What is ment by holy daies.

And the duetie of the whole Church and of all Christians is, both vpon other dayes, and especially vpon holy dayes, diligently to resort vnto the holy assemblies, to heare and learne the heauenly doctrine. And by holy dayes are vnderstoode not such as are dedicated vnto idoles as vnder popery: but principally the Lordes day,

for which many vnquiet ſpirites make an hurlie-burlie euen at this day, complaining that the Chriſtian people are brought vp in Iewiſh ſuperſtition, becauſe they reteyne ſome obſeruation of dayes: To whome wee muſt anſwere, that ſeeing wee may meditate of and prayſe the workes of God, aſwell vpon another day, as vpon the ſeuenth day, as in the beginning for a cauſe fitly ſeruing for thoſe firſt times, God appoynted the ſeuenth day for the miniſterie, ſo afterwarde for a cauſe, fitly ſeruing the times of the appearing of the Meſſias, hee did diſanull that Lawe, and left it free for his Church to make choiſe of other dayes: which for a probable cauſe, choſe the firſt day, vpon which fell the reſurrection of Chriſt, whereby the ſpirituall and euerlaſting Sabbath or reſt is begunne in vs.

How the Lords day came in place of the Sabbath concerning the morall vſe.

And that this chaunge was made by the Church in the very times of the Apoſtles, it appeareth out of the firſt Epiſtle to the Corinthians, Chapter 16. verſe 2. *Euery firſt day of the weeke, let euery man put aſide by him ſelfe, & lay vp as God hath proſperd him.* And Reuelation. 1. 10. *I was rauiſhed in Spirite on the Lordes day:* beſides, Acts 20. 7, *And on the firſt day of the weeke, when the diſciples were gathered together to breake bread, Paul diſputed, &c.* Therefore in that the Lordes day and certayne other dayes allotted for the hearing of Sermons, are ſtill reteyned and obſerued, therein wee differ farre from the Iewes, and wee doe nothing againſt the doctrine of the Apoſtle. forbidding in the Church difference of dayes. For the obſeruing of the Lordes day differeth from the Iewiſh Sabboth: firſt, in that it was not lawfull for the Iewes to omit or to change the Sabboth of the ſeuenth daye, being a ceremoniall part of the ſeruice of GOD, by reaſon of the expreſſe commaundement of God. But the Chriſtian Church whether it allot the firſt daye, or any other daye for the Miniſterie, doeth it ſauing their libertie to doe otherwiſe, if there bee probable cauſes, that is, without any opinion of neceſsitie, or Gods ſeruice.

The Lordes day began from the time of the Apoſtles.

Gal. 4. 10. 11. *Coloſſ.* 2. 16. *Rom.* 14. 3.

Wherein the obſeruation of the Lordes day and the Sabbath do differ.

Secondly, the olde ſabbath was a type or ſhaddowe of thinges to bee fulfilled in the Newe Teſtament by Chriſt

but

1.1440. but in the Newe Teſtament that ſignification ceaſed, and there was regarde had onely of order and comelineſſe, without which there can bee no miniſterie in the Church, or at the leaſtwiſe not well ordered. Therefore becauſe the Iewes did as yet reteyne the Sabbath as a ſhaddowe of ſpirituall thinges, and did ſo greatelie dimme the glorie of Chriſt and light of the Goſpell, the Apoſtle inveigheth againſt this vntowarde obſeruing of dayes, and not againſt that lawfull choyſe of dayes, which may ſerue for the peace of a Chriſtian ſocietie.

See Calv. in. ep. p. 327. m. fol. 50. Optandum. &c.

Leel. 1. 14.

By holy dayes beſides are meant thoſe whereby is ſolemnized in the Church the memorie of the Natiuitie, or birth of the reſurrection and Aſcention of Chriſt, of the ſending of the holie Ghoſt vpon the Apoſtles, and if any other, as the day of the Circumciſion bee elſe where kept for the edifying of the Church, and eſpecially the dayes of faſting and prayer, when the whole Church is vſuallie called togeither to humble themſelues ſolemnely, and to make publike confeſſion of their ſinnes before God.

2 The dueties of the church in ſanctifying the Sabbath to heare the worde.

Vpon ſuch dayes, it is the dutie of the faithfull, firſt diligently to heare the worde of GOD, and to meditate of it when they haue heard it, after the example of the men of Beræa, whome the holy Ghoſt doeth therefore commend, becauſe *they receiued the worde with all readineſſe of minde, daily ſearching the Scriptures, whether thoſe thinges were ſo*, and alſo neuer to forſake the holy aſſemblies, and ſo often as there is occaſion offered to learne, and more and more to profite in the vnderſtanding of the holy Scripture, conſtantly & continually to obſerue the ſame.

2 The vſe of the Sacramets. *1. Cor. 11. 33. Act. 20. 7. Act. 2. 46. Act. 17. 11. Hebr. 10. 25.*

Moreouer, to vſe the Sacraments according to the Lords inſtitution & commandement: for God wil haue, as true doctrine diligently to be heard, ſo the lawfull vſe of the Sacraments to bee ſeene in the publike aſſemblies of the Church: that ſo by theſe markes as it were the Church may bee knowen and diſcerned from other ſectes and people. Likewiſe that they may be an inſtrument, or exerciſe to ſtirre vp and maintaine godlineſſe

and

and loue among vs. Last of all, that they may also serue for a publike profession of our faith and thankefulnesse towardes God, and may be a part of the publike seruice of God in the Church, for which endes especially the vse of them is meete to bee had on the Sabbath day.

2 To call vpon God publikly. *Act.1.13.14. 2 Esm.2.1. 1 Cor. 14.16. Act.4.24. Act.1.14. Marh.18.19: Psal.22.23.*

Thirdely Christians ought to sanctifie the Sabbath day by adding to the publike prayers their owne prayers also, likewise confession and thankesgiuing and their prayers with the whole Church: for God hath commanded himselfe to bee called vpon not onely priuately of euery one, but also publikely of the Church, both that he may thereby the more bee glorified of vs, and that we our selues may the lesse doubt that wee shall bee heard of God, seeing God hath promised hearing, not onely to vs, but also to others, and to the whole Church, praying for vs and with vs, as Christ also confirmeth the same by a peculiar promise: *I say vnto you, if two of you agree vpon earth, what soeuer they shal aske, shal be doone vnto them of my Father which is in heauen: for where two or three are gathered in my name, there am I in the middest of them,*

Fourthly, that Christians may rightly sanctifie the Sabbath day, they ought also according as they are able to bestowe somewhat vpon the poore, which the Lorde seemeth to haue commaunded, when he saith: *Thou shalt not appeare in my sight emptie.* Also, *appeare not in the sight of Iehoua emptie.* That this maner of sanctifying the Sabbath day was vsed in the Primitiue Church, is gathered out of the former Epistle to the Corinth. *Concerning the gathering for the Saintes, as I haue ordained in the Church of Galatia so doe ye also: Euery first day of the weeke let euery one of you put aside by himselfe, & lay vp as God hath prospered him, least when I come, then there be gathering.*

To bestow almes. *Exod. 23.16. Deut.16.16. Luk.21.1. 2. Rom.15.25 1 Cor.16.6.*

And least any man might pretend pouertie, as if the rich were onely commaunded to helpe the poore, the *Catechist* meeteth with this out of the Apostle, teaching that euery man must contribute according as he is able, & declaring that the Lord doth more respect the minde and readie will to giue, then the gift it selfe: for so saith

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2. Cor. 8. 12. Luk. 21. 1

the Apostle, *If there be first a readie minde, a man is accepted according to that he hath, and not according to that he hath not:* and the iudgement of Christ is knowen concerning the poore widowe casting into the treasurie onely two mites: *Verily, I say vnto you this poore widowe hath cast in more then they all.*

The second misterie of sanctifying the Sabbath daye, lyeth in that, that the Lord would then haue the Iewes rest from all their worke, that they might keepe holy that day vnto the Lord: for by this was resembled some greater and more excellent matter

Sins are our owne works.

For the Lorde commaunding them to rest from their labour, woulde signifie that by nature they were corrupt and prone to all vice: and that therefore hee commanded this rest and ceasing from worke to all the people, and to the whole Church, that vpon that day especially being free from all wicked actions, they might suffer him to worke his owne worke in them by his holye spirite, to regenerate them vnto newnesse of life, and to sanctifie them, that they might bee made conformable vnto their God, which the Apostle witnesseth that wee doe attaine in Christ, when hee saith that wee haue the verye substaunce and bodie of those thinges that were vnder the Lawe.

Regeneratiō and the fruite thereof is the work of God by his spirit. Coloss. 2. 17.

This proportion betweene the signe, that is, the outwarde and carnall rest, and the thing it selfe to wit, the sanctification, which consisteth of mortifying their owne will, the Lorde himselfe declareth and layeth open in his Lawe: *Keepe my Sabbaths, for it is a signe betweene me and you throughout your generations, know me to be Iehoua that sanctifie you.*

Exod. 31. 13.

Ezek. 20. 12.

And in another place: *And I gaue vnto them my Sabbaths, that they might be a signe betweene me and them, that they might know that I am Iehoua, who sanctifie them.*

Numb. 15. 32 The punishment of breaking the Sabbath.

Heervppon especially in respect of this misterie, the Lorde did not more straitlye require the obedience nor more seuerelye punish the transgression of any commaundement, in somuch that he commaunded him to be put to death who gathered stickes on the Sabbath day, and when he will signifie that all religion is ouer-

turned

turned, hee complaineth that his *Sabbaths* are defiled, broken, not kept, nor sanctified, as if this seruice beeing left vndone, there remained nothing, wherein he could be honoured. *Ezek.20.*

As on the other side to them that did sanctifie his Sabbath, he promiseth his blessing: *If thou turne away thy foot from the Sabbath, from doing thy will on mine holy day, & shalt call the Sabbath a delight, to consecrate it as glorious to the Lord, &c. Then shalt thou delight in the Lord, & I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy Father: for the mouth of the Lord hath spoken it.* Therfore the second end of the Sabbath is also at this day earnestly to be inforced, and so much the more, by how much the more light, & grace, & gifts of the holy Ghost, wee haue receiued of God in Christ, who doth now no lesse seuerely hate and will punish the profaning of his Sabbath, then in times past he did auenge the same vpon his people. The reward of keeping the Sabbath. *Esa.58.13.* 20

Last of all because regeneration is not content with one day, but is required throughout the whole course of our life, vntill being altogether dead vnto our selues, we be filled with the life of God, there was shadowed moreouer by that outwarde rest commanded in the Sabbath, that perfite and euerlasting Sabbath, begunne indeed by vs in this life, but to be finished in another life, wherein we attaine, not onely perfite deliueraunce from sinnes, but also do find refreshing from all our labours, traueiles and afflictions: so many, I meane, as do here beginne it earnestly and without giuing ouer. 2 The third end of sanctifying the Sabbath.

To this Sabbath it is like that *Esay* hath relation, when he saith: *And from moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord:* And the Apostle to the *Hebrewes*, when he maketh another rest to remaine for the people of God, beside that rest, wherein *Iosua* had placed them, and exhorteth them to studie to enter *into that rest*: and that is, that euerlasting rest, wherein the course of this life being ceased, we begin to liue vnto God, as God on the seuenth day rested from all those his works, that is, from creating of the world. *Esa.66.23.* *Heb.4.8.*

Wherefore let vs also indeauour, seeing the worlde and hypocrites profane the Sabbath day, & when they should heare godly sermons, and appeare in the assemblie of the faithfull, do their own ordinary works, others make holiday to Godward, but worke harde for the deuill, by quaffing, banketting, & brauling: others do wickedly scorne & scoffe at religion, & all worshipe of God: that so much the more and with greater care, wee may in this our mortal body, sanctifie an acceptable and pleasant Sabbath vnto our God; that at the last wee may injoy the great Sabbath and that euerlastinge rest, into which that true Iosua our Lord Iesus Christ shall bring vs, to whome is due all prayse honour and glorye for euermore.

The false doctrine.

1 *Zwenfeld.*

AGainst the sanctifying of the Sabbath day doe offend, first the *Zwenfeldians*; who thinke that the vse of the ministery and of the preaching of the gospel is a thing superfluous in the church, being wholly set vpon their speculations and reuelations contrarie to the commandement of God, and the doctrine and example of Christ: the Apostles, and the primitiue Church, by whome certen daies dedicated to the preaching and hearing of the word of God, were diligentlie and carefully kept. Secondly if wee examine the order and ceremonies of the *Romanistes* accordinge to this Ecclesiastical policie, it shall appeare that they are farre wide both for that in seruing God, they are occupyed about so many ceremonies, & so diuers superstitions, and so grosse idolatrie: & for that they doe wholly abolishe the true vse of sanctifyinge the Sabbath day, in steed of the word of God, beguiling the people wiyh their owne dreames and with humane Philosophie, in so much that if they know any man to teach the Gospell purely and to preach Christ, they doe not onely not suffer him, but doe most cruelly either cast him out, or make him away. Moreouer of the Spirituall trueth, whereof the outward Sabbath was a figure, they haue retained nothing: because trusting to their owne free will they refuse to giue the honour of regeneration, (before wee can be fruitfull in good workes) to the Spirite of Christ alone, whereby it commeth to passe that no man ought to marueile if they liue not according to the Spirit, but according to the flesh, which whosoeuer doe (saith Paule) shall not be heires of the kingdome of God.

2 Luk. 7. 10. Act. 18. 21.

Rom. 8. 2. Gal. 5. 19.

The Arg. That they are to bee honoured, whom the Lord hath set ouer vs, & both to bee obeyed & thankefully to be requited.

Que

Queſtion.

104. What doth the Lord inioyne vs in the fift commaundement.

39. Lords day.

Anſwere.

That we performe vnto our parents, & euen to al that are ſet ouer vs due honour, loue and fidelitie, and do ſubmit our ſelues to their faithful precepts & chaſtiſements with that obedience that is meete. Secõdly, that we patiently beare with their faults, and maners, alwaies hauing in remembrance, that God will lead and rule vs by their hand.

The Expoſition.

HAuing ended the expoſition of the firſt table of the ten Commaundements, now follow the ſixe Lawes of the ſeconde table, the obedience whereof doeth aſwel belong to God, as the obedience of the firſt table: but the works immediately doe reſpect men: The Summe of them and the rule whereby to vnderſtand them, Chriſt himſelfe hath compriſed in this worde: *Thou ſhalt loue thy neighbour as thy ſelfe.*

Mat. 22. 37.

In the ſeconde table the commaundement of honouring parents hath the firſt place, whereof there are two parts, a commaundement, and promiſe. In the commaundement firſt is obſerued who are deſigned by the names of Father & Mother: Secondly in what dueties is honour conſiſteth which we owe vnto our parents, & which the Lord hath cõmaunded vs to giue vnto thẽ: Where it is to be marked, that the word *honour*, & not *loue* & *feare* is very wiſely vſed in the Law; although our Parents muſt alſo be greatly loued & feared: for he that loueth doth not alwaies reuerence & honour, and hee that feareth doeth not alwaies loue; but whome ſoeuer a man honoureth from his heart, him he doeth both feare and loue.

First therefore there is none of vs, if he be but indued with reaſon, that doeth not vnderſtand who is meante by the name of Father, to wit he, who hath begotten vs, & from whome next after God wee haue receiued life, by what meanes according to the Law of nature ordeyned of God, & by him ſtil mainteined & gouerned we haue

receiued our beeing and our liuing.

Why god did ſeuerally mẽtion the Mother.

Likewiſe muſt we thinke of the Mother: for the birth of man commeth from both the parents, the begetter, & the bringer foorth: whome not without cauſe God doth diſtinctly and ſeuerally mention, and commandeth the children to haue her in equall honour with their Father, hauing regarde to the weakenes of the woman kind, and foreſeeing that many diſobedient and rebellious children, would therefore thinke that they ought leſſe obedience to their Mother, becauſe the Father is the heade as well of her as of the whole familie, to whom ſhe alſo is ſubiect and bound to obey according to the Lawe of God, and therefore ſetting it at nought if their Mother command any thing, if ſhe require anie duetie, if ſhe lay any charge vpon them, which drawing backe from obedience the Lord meant to cut off by ſaying: *Honour thy father and thy Mother.*

Gen. 3. 16. 1. Pet. 3. 5. Gen. 18. 12.

Prou. 1. 8. 9.

Hereupon ſaith Solomon: *My ſonne heare thy fathers inſtruction, and forſake not thy Mothers inſtruction: for they ſhalbe as a comely ornament vnto thine head, & as chaines vnto thy necke.*

Eccleſ. 3. 3. 4. 5

And Eccleſiaſticus: *He that honoureth his father, is purged from ſinne, and he that giueth glorie to his Mother, is like vnto him, that gathereth treaſure. He that feareth the Lord, wil honour, and ſerue as Lords them that haue begotten him.*

Eccleſ. 7. 27.

And againe: *Honour thy father with al thine heart, and forget not the paines of thy Mother, remember that thou were borne of them: for what wilt thou render vnto them, like as they haue done for thee,*

Who are beſide, ment by the name of Father and Mother.

Moreouer by the name of Father & Mother are vnderſtood not onely parents, but alſo all that are ſet ouer vs: for, becauſe the authority of parents is firſt of all, and the moſt auncient degree of excellencie in mankinde, therefore God intẽded to cõmend vnto vs firſt the honor of them, next vnder their name of all our ſuperiours.

4. King. 5. 13. 2. King. 6. 21. 1. Cor. 4. 15. 4. King. 2. 12. 4. King. 13. 14. Coloſ. 3. 22.

Therefore vnder their name are comprehended alſo Gardianes, to whome the wardſhip of children after the death of their parents is committed as to their ſucceſſours: alſo Magiſtrates, Miniſters of the word, teachers, ſchoole maſters, who are parents not of the bodie but of the

the minde, aged and gray headed men hauing experience of many thinges, who are able to help vs with their counsell and wisedome; to conclude, Masters, whom wee serue, all whome of what state soeuer wee be, God chargeth vs in this commaundement to yeelde due honour vnto.

For considering that the Law of God is a most perfite and absolute rule of life, wherein nothing can bee wāting, by taking a part for the whole, it doth vnder one kinde conteine obedience to all superiours, that by this meanes God may applie him selfe to our infirmitie, who are not capaple of more perfite doctrine.

2 Wherein the honour due vnto parents consisteth.

Which being so, the next thing is that we bee taught, what to honour Father and Mother doeth signifie; and wherein this honour consisteth, and about what dueties it is occupied: which in few words and very wel is described in the Catechisme, & may be reduced to 3. principal heads: 1. to obedience which children owe to their faithfull & godly commandements: 2. to fidelitie, that is, that they doe not cast of the care of them beeing poore, but recompense vnto them againe the rewarde of their bringing vp. 3. To loue, that is, that they beare with their faults and manners, and by a godly kinde of indulgence winke at the lothsomnes and scapes of olde age.

Wherein the obedience of children to parents consisteth.

And first for the poynt of Obedience, it presupposeth honour and reuerence, which is declared by outward gestures, as vncouering the head, bowing the knee, & other ceremonies, which belong to honestie and ciuilitie of manners, and it groweth of a syncere affection, and such a one, as goeth together with the deede, wherof the Lord speaketh in *Malachie*, vpbraiding the Iewes with their vnthankefulnes, drawing an argument from the godly affection of ingenious children: *A sonne honoureth his Father, & a seruant his master: If I be a father, wher is mine honour? If I be a master, where is my feare?* *Mal.1.6.*

Of this part of obedience, thus teacheth the Apostle to the Ephes. *Childrē obey your parents in the Lord, for that is iust: Honour thy father and thy mother (which is the first commaundemēt with promise) that thou maiest haue lōg life vpon earth*: where two thinges are to be obserued out of *Eph.6.1.1. Col.3.20 Prou.1.8*

Paul: one, that it is the will of God, that children should obey their parents, the other, how farre they must obey them, to wit, in the Lord, so that if they commaund any thing, which is against the word of God, then the counsell of the holy Ghost is to be followed, which commandeth to *obey God rather then men*, the latter is noted in the Catechisme by the name of faithfull precepts, that is, such as are grounded vpon the word of God, & belong to the saluation of their children.

Act. 4. 19. How far parents are to be obeyed.

It is the duty of children to obey both the admonitions & chastisements of their fathers.

Secondly, children must obey not onely the doctrine & admonitions of their Parents, but also their chastisements, and if at any time they goe out of square, and by life, maners, disobediēce or other greeuous sinnes offende them willingly and not grudgingly submit them selues to their correction and discipline according to the greatnes of the fault, they may not stomacke, nor murmure against them, much lesse giue euill language & curse them: For such seueritie is exercised by parentes vpon their children, not for their destruction, but rather for their saluation: neither is it an argument of hatred, but rather a most certen triall of fatherly loue & affection towarder them.

Who are to be accounted true Parents, & who not.

For they are not to be accoūted true parents & prayse worthy, who cast off the care of their children, & neither teach nor chastise them themselues, nor commit them to other to bee taught and to bee corrected, but rather worthie of all dispraise, and vnworthie of this title and honour of parents: as who by this their dissolute negligence doe grieuously sinne, both against God by whom they are aduanced into this place, & against their children and euen against themselues, because for the most part the punishment of neglecting instruction and chastisement, falleth onely vpon their owne heade: which negligence in parents was detested of the very heathen: wherefore *Solon* the Athenian Lawmaker made a Lawe, that children shouldnot sustaine that father, by whom they had been taught no Art.

Plut. in Sol.

Wherefore thus we maye make reckoning, that as it is the dutie of children to obey their parents in the Lorde, so likewise parents are bound, first to bring vp, & nourish their

their children, ſecondly to teach them both at home & in ſchooles. Thirdely to chaſtice them, & earneſtly to reproue their ſinnes.

Concerning their inſtruction, thus ſpeaketh the Lord himſelfe in the Law: *And let theſe words which I command thee this day bee in thine hart, & beate them into thy children, and ſpeake of them when thou ſitteſt in thine houſe, & when thou goeſt vpon thy way, &c.* That chaſtiſement is as neceſſary for children as inſtruction. Prou. 23. 9. Prou. 13. 24

And *Solomon*: *If thou inſtruct a yong man in his way, he will continue therein when he is old,*

Concerning the chaſtiſement thus he ſaith: *Hee that witholdeth his rod hateth his child: but he that loueth him correcteth him betimes.*

Alſo: *Chaſtiſe thy ſonne while there is hope: but ſpare not in thine hart to ſlay him.*

And againe: *Withhold not correction from a childe: If thou ſmite him with the rod, he ſhall not die: Smite him therfore with the rodde, and thou ſhalt deliuer his ſoule from hell.* Prou. 23. 13. Prou. 3. 12.

To the *Hebrewes*: *For what ſonne is there, whom the father chaſtiſeth not?* Heb. 12. 7.

There is remembred in the Scripture the moſt heauie end of *Heli*, a iudge in Iſrael, becauſe winking the complaints of all the people, for the ſinnes of both his ſonnes: fornication and theft, and not rebuking them ſharpely enough accordinge to the haynouſnes of the fault, he vſed onely theſe gentle wordes. *Wherefore doe you ſuch bad things as I heare of the people? Doe not ſo my ſonnes, it is no good report which I hear of you, that you make the people of God to tranſgreſſe:* for his ſonnes being ſlaine in the battell againſt the *Philiſtims* and hearing tidings of the taking of the Arke, ſuddenly falling backeward from his ſeate, he brake his necke, and dyed. The punishmēts of neglecting inſtruction. 1 Sam. 2. 24. 1 Sam. 4. 18.

And theſe dueties of *parents* towardes their children, the ſame *Paule* doth excellentlie deſcribe to the *Epheſians*. *And yee fathers prouoke not your children to wrath, but bring them vp in inſtruction and information of the Lorde:* requiring three dueties. Firſt moderate ſeueritie in correcting them, that they be not diſcouraged, as he ſaith in another place. Secondly, education or bringing vp: vnder

which he cõprehendeth both thoſe things that belong to food and raiment, & alſo to learne thoſe thinges whereby themſelues being waxen ſtronger may be able to get their owne liuing, and if neede bee, to doe for their parents as they haue done for them, as are liberall artes or handicrafts, according to euery ones capacitie and diſpoſition. For children muſt betimes bee accuſtomed to labour, while they may be bended and conſtrained, leaſt through too much loue and ſweetneſſe of idleneſſe and ſlouthfulneſſe, they doe afterwarde apply their minde to euill artes, to theft and robbery, whereby they ſet both vpon themſelues and their parents a brande of reproche, that neuer can bee put out, and at length doe moſt miſerablie die in their wickednеſſe. Thirdely he requireth bringing vp in the inſtruction and information of the Lord and that ſtraight from their childhood: for theſe ſayings, ſpoken by prophane men are moſt true, and haue place here alſo.

Horat. Virgill.

The firſt tang of a new veſſell will long be retired. And *---This it is of a childe get a cuſtome.*

The effects & examples of godly inſtruction.

Effects of this godly inſtruction, and examples of the faithful who haue obeyed their parentes in the Lord, wee haue verye many in the holy Scriptures, amonge which theſe are far the chiefe. 1. Iſaac the onely ſonne of Abraham, who obeyed his father euen when he went about to offer him in ſacrifice. Then did the moſt holy Patriarcke finde the fruit of his inſtruction which hee had beſtowed vpon his onely ſonne, as the Lord had ſaid he would ſurely doe. *This I know* (ſaith the Lorde) *that he will commaunde his houſholde and his ſonnes after him, that they keepe the way of the Lorde to doe righteouſnes and iudgement that the Lord may bring vpon Abraham that he hath ſpoken vnto him.*

Gen. 22. 10.

Gen. 18. 19.

The obedience of the Rechabites.

Secondly the familie of the Rechabites, who beeing charged by their father Ionadab, that they ſhould drink no wine, neither they nor their ſonnes for euer, neither build houſe nor ſow ſeed, nor plaint vineyard, were more carefull of nothing, then in al points to ſhew themſelues obedient to their father, inſomuch that for this very cauſe

word

word was brought vnto them from God by the prophet: *Thus saith the Lord of hoastes the God of Israel: Because you haue obeyed the commandement of Ionadab your father, & kept all his precepts, and done according to all that hee hath commanded you. Therefore thus saith the Lord of hostes the God of Israel: Ionadab the sonne of Rechab shall not want a man to stand before me for euer.* Ier.35.6.7. Ier.35.18.

What shall I speake of our Sauiour Christ, the moste perfite example of obedience, of whom thus saith Luke, *and he went downe with thē, and came to Nazareth, & was subiect vnto them, to wit, to Marie & Ioseph.* Luk.2.51.

Moreouer children are not onely commaunded to obey their parents, and so to honour them by their obeydience, but also to perfourme vnto them due fidelitie, and to make recompence for their nouri shing, that is, if they be poore, to feede them, if they bee weake to minister vnto them: for there is nothing more iust then this kinde of duetie, and that so much the more, because they that doe so, follow the guiding of nature, which commandeth to require one good turne for another, which also nature hath imprinted in certaine bruite beastes, as the storkes, which in Hebrue *Chasidoth*, that is, bountifull, they will haue to be so called, because they feede their parents being old in their nestes. C. Plin. lib. 13. cap. 23

Howbeit the Apostle sheweth more grauely & more certenly, what recompence children ought to make vnto their parentes, and how to make of them and to cherishe them: For so writing to Timothie, he saith: *And if any widow haue children or nephewes, Let them learne first to shew godlines toward their own house, & to recompense their parents, for this is an honest thing & acceptable before God.* 1 Tim.5.4.

Of this duetie one example shall serue, that is, of Ioseph, the best sonne and most thankefull to his parente, sending for him and his housholde into Egipt, to relieue his need, & so to make him recompense. Gen.45.9

Last of all this honour also do children owe vnto their parentes, patiently to beare with their faultes, infirmities & manners, and bee not offended because they are froward & hard to please, but with constant loue and good will to reuerence them being old & croked, as So- It is the duty of children to beare with their fathers infirmities.

lomon

Prou.23.24. Eccles.3.19. lomon admoniſheth: *Obey thy father who begat thee, & deſpiſe not thy mother when ſhe is olde*: And Eccleſiaſticus: *Doe not ſcorne at thy fathers ſcapes, for it is no honour for thee my ſonne: cheriſh thy father in his olde age: and grieue him not ſo long as he liueth: bear with him if he waxe a child againe, & diſpiſe him not becauſe thou art more luſtie.*

Gen.9.23. So *Sem & Iaphet* had regarde of modeſtie & baſhfulnes in their father *Noah*, when vngodly *Cham* did wickedly deride him: and *Ionathan* did moſt patiently beare with the wrathfulnes and vitious affections of his father *Saul*: To conclude, king *Salomon* did not onely not deſpiſe his mother *Bathſeba* when ſhe came vnto him: but willed her alſo to ſit a his right hand.

1 *Sam.*19.3.4. 1 *King.*2.19

The duety of inferiours to their ſuperiours.

And that which hath bin ſpoken of the duetie of children toward their parents, muſt bee vnderſtoode alſo of other inferiours, and of their ductifulnes to their ſuperiours, as of the duetie, honour, reuerence and thankefulnes of pupils toward their tutors or gardians, of ſubiects toward the Magiſtrates, of the Church toward her miniſters, of ſchollers toward their maiſters, of ſeruantes toward their Lords.

The reaſon.

For God is the authour of ciuile order, and therefore we muſt ſo account, that by them whome he hath ſet ouer vs, he will as it were lead vs by the hand, & gouerne vs: and therefore that it were wickedly done to ſtande againſt them, & to ſhake of their yoke, & not to bee content to abide it.

Rom.13.1.2.5 Whereupon ſaith the Apoſtle. *Let euery ſoule be ſubiect to the higher powers, for there is no power but of God, & the powers that are, are ordained of God: therefore whoſoeuer reſiſteth power reſiſteth the ordinãce of God.* And a little after, *Wherefore we muſt needs be ſubiect, not onely for wrath, but euen for conſcience ſake.*

1 Tim.6.1 To Timothie. *Whatſoeuer ſeruantes are vnder the yoke let them account their maiſters worthy all honour, that the name and doctrine of God be not euill ſpoken of.*

Heb.13.17. To the Hebrues, *Obey them that haue the ouerſight of you, & ſubmit your ſelues, for they watch for your ſoules.*

5. There is added moreouer to the expreſſe commandement of God a moſt ſweet promiſe & that ſpeciall &

proper

proper to this commaundement *that thy daies maie bee long in the land which the Lord thy God giueth thee.* 1. that we might hereby the rather bee pricked forwarde to that obedience whereunto men are thruſt forwarde by the very inſtinct of nature, and ſo by degrees might be drawen on to other duties, as thoſe that we owe to Magiſtrates and other ſuperiours, whereunto men hardely frame themſelues 2, that this promiſe might bee as it were a ſigne of the couenant of God: for mention is made of that londe, which the Lord gaue as a ſacrament of his couenant. The promiſe.

And leaſt any man might thinke that this promiſe belongeth onely to the Iewes, the holy Ghoſt in Paul ſtretcheth it farther, *that it may go well with thee, & that thou maieſt liue long vpon earth*: where he meaneth anie land, becauſe the whole earth is bleſſed vnto the faithfull, & therein he promiſeth a temporall bleſsing. *Eph.6.3. Pſal.24.1. Mat.5.5. 1. Cor.11.30, 31. Eſay.57.1.*

Which promiſe notwithſtanding is ſo to bee vnderſtoode, that it is alwaies ſo farre foorth fulfilled, as the Lorde him ſelfe ſeeth it to bee expedient for his obedient children: for often times it is good for vs that the Lorde ſoone take vs hence. 1. Leaſt wee bee corrupted with other men if wee liue here anie longer, 2. that wee may not feele the preſent miſeries and calamities which hee knoweth doe hang ouer vs, and bee ouerborne by them among other men.

Nowe as the Lorde promiſeth good and proſperous thinges to dutifull and obedient children, ſo elſe where he threatneth the contrary to thoſe that are vnthankefull: for they ſhall bee puniſhed of G O D both in this life, if not by ſudden death, yet ſurely with infamie, with diuerſe ſorrowes and torments, as *Solomon*, teacheth. *Hee that curſeth his father or his mother, his candle ſhall be put out in obſcure darkeneſſe*; and in the life to come, becauſe God pronounceth him accurſed that accurſeth his father or his mother. *Prou.20.20. Exod.21.17. Mat.27.16.*

So *Abſalom* dyed a ſhamefull death becauſe hee had driuen his father out of his kingdome: and *Cham* was puniſhed for mocking his father: *Curſed (ſaith Noah) be Canaan, a ſeruant of ſeruants ſhal he be vnto his brethre.* *2.Sam.18.19. Gen.9.25.* The puniſhment of rebellious children.

So the children that had diſpiſed the Prophet *Eli-*

zeus

2. King. 2. 24. zeus, crying vnto him, *Balde head, bald head*, were pitifully torne in pieces by beares.

Last of all by the ciuile lawes of the Iewes, death was appoynted for them who curſed their father or their mother, or who were vnthankefull, and diſobedient: example of which iudgement the Lorde in Deuter. commandeth to be ſhewed vpon ſuch children.

Deut. 21. 18.

The falſe doctrine.

AGainſt the fift commaundement doe offende firſt the Romiſh Prieſtes, and eſpecially the Pope himſelfe, while they doe not onely exempt themſelues from obedience to the Magiſtrate, but alſo doe exercile Lord ſhip ouer Kinges and Emperours, contrarie to the doctrine of Chriſt, and of the Apoſtle. *For you knowe* (ſaith he) *that the Kinges of the nations haue rule ouer them, but it ſhall not be ſo among you*: but here hee ſaith. *Let euery ſoule be ſubiect to the higher powers*, which place Chriſoſtome expoũding, writeth thus: *That theſe thinges are commanded to all, to Prieſtes, alſo and Monkes, and not to ſecular men alone, the Apoſtle declareth in the very entrance, when he ſaith, Let euery ſoule be ſubiect to the higher powers, although he be an Apoſtle, although he be an Euangeliſt, although he be a prophet, or any other: for ſubiection doeth not hinder the ſeruice of God.* But they doe followe the boldneſſe of Scribes and Phariſes: againſt whome Chriſt inueigheth, ſaying: *Wherefore doe you tranſgreſſe the commandament of God by your tradition? For God commanded, ſaying, Honour thy father and thy mother, and he that curſeth his father and mother ſhall die the death: But ye ſay, whoſoeuer ſhall ſay to his father, or his mother by the gift that is offered me, thou mieſt haue profit, though hee honour not his father or his mother, ſhal bee free: thus haue ye made voide the commandement of God by your traditions.*

Mat. 20. 25. 26. Rom. 13. 1. Ad Roman. 13.

Mat. 15. 3. 4. 5. 6.

The Arg. Of *auoiding manſlaughter, and howe many waies it is committed in the ſight of God, the ende whereof is, that the ſafetie of euerie one ought to be commended to euery one.*

Queſtion.

40. Lords day. 105. What doeth God require in the ſixt commandement.

Anſwere.

That neither by thought, nor by word, nor by geſture, much leſſe by deed, either by my ſelfe, or by any other, I doe reuenge, or hate, or hurt, or ſlay my neighbour: but caſt away all deſire of reuenge. Moreouer that I hurt not my ſelfe, nor wittingly

singly cast my selfe into any daunger. And therefore also that murders might be auoided, he hath armed the Magistrate with the sword.

The Exposition.

IN this answere is first declared, that God doeth forbid all manslaughter, that is, whether a man kill his neighbour or him selfe, whether hee doeth it by him selfe, or by another. Secondly, that euen to that ende that murders might be avoided, the Magistrate is armed with the sworde, and that the right and authoritie of the sworde belongeth to him.

That God forbiddeth manslaughter in this Lawe is thus shewed: God forbiddeth, that neither by thought, nor by worde, nor by gesture, we kil any man: and therfore we must beleeue that he doeth much more forbid vs by deede, and actually commit it.

And first because before manslaughter be committed, it must first bee conceiued and purposed in the minde, wee are taught out of the worde of GOD, that hee that doeth not purpose, that is, hauing conceiued in his minde such a mischiefe against his neighbour doeth allowe it, is before God alreadie guiltie of manslaughter, and is a very manslayer: for so saith Christ, *From the heart come euill thoughtes and murder*. For GOD looketh to the heart, which hee will haue to be pure, and inflamed with the loue of our neighbour, and therein he differeth from earthly Iudges, who iudge of the deede and looke to the handes: but he beholdeth the heart.

1. By thought.

Mat.15.19.

Secondly, he that by wordes and by his tongue doeth reprochfully hurt his neighbour, hee is also guiltie of this sinne before the Maiestie of God, as Christ also expoundeth it against the corruption of the Phariseis: *Whosoeuer shall say vnto his brother Raca, shalbe worthie to be punished by a counsell, and whosoeuer shall say foole, shall be worthie to be punished with hell fire*: in which sense also he that backebiteth his neighbour breaketh this Lawe, because a backebiter killeth thee as it were with one stroke, him selfe, and him that trusteth him, and him whome he hurteth by his backebiting, and therefore the Prophet denyeth that hee shall dwell in the holy mountayne,

2. By wordes

Math.5.22.
2.Sam.16.9.10.

Psal.15.3.

taine, that backbiteth with his tongue.

3 By gestures.

Moreouer God forbiddeth gesture, or a foure countenance wherewith a man beholdeth his neighbour and threatneth him, as Cain looked vpon his brother Abell, to whome the Lord saith: *Wherefore is thy countenance cast downe?*

4. By desire of reuenge. Mat. 5. 39. Rom. 12. 9.

Lastly all desire of reuenge, when men of their owne head are caryed violently to reuenge an iniurie done vnto them, against which Christ saieth: *But I say vnto you resist not euill.* And Paul: *Not auenging your selues beloued, but giuing place vnto wrath.*

5. By deedes and how many wayes.

Nowe if the Lorde account euery one of these to bee manslaughter without doing any harme, much more must he detest the deede of murder it selfe: whether wee do it by our selues, or commit it by any other, which may be done three manner of waies. 1. By secret consent, or not expressed, as if a man had delight in seeing harme done to his neighbour, and doe not hinder it, if he be able. 2. By counsaile: as when Saul by keeping their garments that stoned Steuen, did openly declare him selfe to allowe that murder, whereupon Luke saith: *And Saul consented to his death:* and as the multitude did: which cryed out against Christ, *Let him be crucified, let him be crucified.*

Act. 7. 58. and 8. 1. Mat. 28. 22. 23.

Thirdely by commaunding and willing, as was that hainous sinne of Dauid against Vrias, who although hee were slaine in the battell: yet is pronounced by God to haue been slaine by the hand of Dauid: for so saieth the Prophet. *Thou hast smitten Vrias the Chittite with the sworde, that thou mightest take his wife to thy wife, & thou hast slaine him by the sword of the Ammonite.* Also as when Iezebel the wife of Ahab, by hiring false witnesse against Naboth the Iezreelite, *commandeth him to be stoned till he die*, that by that meanes her husbande may enioy the inheritance of his vineyarde.

1. Sam. 12. 19. 2. King. 21. 10.

And here is not onely a probibition that no man kill another, but also that no man hurt him selfe, or wittingly cast him selfe into any daunger: for so God him selfe speaketh, *For surely I will require your blood wherein your liues are, at the hand of euery beast will I require it, and at*

Gen. 9. 5. 6.

the

the hand of a man himselfe, and at the hand of a mans brother will I require the life of a man: and hee addeth a reason, because man was created to the image and likenes of God.

Hereupon it is rightly gathered: Hee that killeth himselfe, killeth a man: If then it be not lawfull to kill a man, but by the authoritie of God, then neither may a man kill himselfe, but by the commandemente of God, and by the secret motion of the holy Ghost, as we reade that Sampson did: for in as much as life is the gift of God, it can not be desperately cast away without a great sinne: then hee that killeth himselfe doeth iniurie to mankinde, and the common societie of men: for hee taketh a citizen out of the common wealth: and if the Lawe forbid to kill his neighbour, much more doth it forbid him to kill himselfe: for that which thou mayest not do to another man, thou mayest not do to thy selfe, because the rule of charitie is to be taken from that loue, wherewith we loue our selues.

Augustin. lib. 1. de Civ. dei. cap. 20. 21.

Iud. 16. 29.

Then there is ingraffed in euery one by nature a certaine loue, to desire the maintainance and preseruation of his owne life, which when Satan knew, going about to perswade God, to make triall of his faithfull seruant *Iob*, and to proue his constancy by afflictinge him in his bodie: *All things* (saith he) *a man will giue for his life, and for his skinne*, signifying that this affection was setled in the nature of man, to account his owne life more deere then all goods. Therefore it is not lawfull for a man to kill himselfe, because God hateth, and detesteth all that are void of loue.

Iob. 2. 4.

Rom. 1. 31
2 Tim. 3. 3.

Therefore they also offend against this commaundement, who kill vp themselues by ryot, by tipling & swilling, and by lust: for willingly and wittingly they spoile and cast away them selues.

2. Nowe that we may abhorre all manslaughter, it is to bee obserued, that God to the ende that murders might not be committed, hath therfore armed the Magistrate with the sword: for so himselfe saith in Moses: *He that sheddeth mans blood, by man let his blood be shed.* Again, *He that smiteth a man, & he die, let him be put to death:* &

Gen. 9. 6.
Exod. 21. 12. 14
The sanction.

Christ

Christ vnto Peter, *Put thy sworde into his place, for whosoeuer take the sword, shall perish with the sword.*

A similitude. For as it is good for mans body betimes to cut off a rotten member, least the sound part be drawen to it: so it is profitable for the safetie of humane societie, to take out of the way noysome and hurtfull citizens, least the corruption of one, by little and little creepe into the whole bodie of the societie: although there is a difference to bee made betweene them that of purpose kill another man, and that doe it vnwares and ignorantly: of whome thus speaketh the Lorde in the Lawe: *If a man hath not laid waite, but God hath offered him into his hand, then I will appoint thee a place whither hee shall flie*: which places were chosen for two causes: One, that they might betake themselues thither, who were farre from the Magistrate, vntill the cause were tryed, least they might bee taken short by the auenger: another, that after their cause was knowen, they might there safely dwell vntill the death of the high Priest.

Exod. 21. 13. Numb. 35. 13. 14. Deut. 19. 45. 46. Iosu. 20. 1. 2. 3. 4. &c.

Why sanctuaries were graunted in the Lawe to manslayers.

And to that ende, that is, against manslayers vpon hatred and malice, the Lord did of olde ratifie the Law of suffering like for like, and gaue the same to Iudges & Magistrates, appointing them keepers of the common peace, and executioners of his vengeance. Of which duetie of Magistrates, wisely speaketh the Apostle to the Rom. *He is the minister of god for thy good: but if thou do euill, feare, for he beareth not the sworde for nought, for he is the minister of God to take vengeance on him that doeth euil.*

Rom. 13. 4. 1 Pet. 2. 13. 14

Wherefore the Magistrate must indeauour, that seeing by the ordinance of God hee sustaineth this person, he do also faithfully discharge this his duetie, declyning neither to the right hand, nor to the left, either by sparing those that are guiltie and in fault, or by violently oppressing the innocent: Let him call to mind that hee must giue an account of his gouernment vnto him, who would haue him in his steade to beare rule vpon earth, yea that he himselfe is a manslayer before God, if he do not punish those that are worthy of death, which vnfaithfulnesse the Lorde in times past did grieuously reproue by his Prophets in *Saul* and in *Ahab*.

Psal. 82. 1. 6. 7. 8.

1 Sam. 15. 19. 1 King. 30. 42.

The

The false doctrine.

THe *Anabaptistes* out of that place of Christ, where hee saith *resist not euill*, forbidding all priuate reuenge and desire of reuenge, doe gather that it is not lawfull for a Christian man to take this office vpon him, and that no man can discharge it with a good conscience, to whome Paule answereth, that the vse of the sword is giuen of God to the Magistrate, to make the wicked afraide, and to defende the good: also for the maintenance of priuate and publike peace, of religion, and honestie of manners: but this is a godly worke and acceptable vnto God: Therefore it may be discharged and performed by a godly man & one that feareth God.

Mat.5.39
Rom.12.19
Rom.13.1.2.3.4.
1 Tim.2.2.

Besides, that calling, which God of especiall fauour, promised by the Prophets to the Churches of the new Testament, may also bee discharged by godly and faithfull men without offence, yea commendablie vnder the new Testament: But God promised that Kings shoulde be the nursing fathers of the Church: Therefore a godly and faithfull man may beare the office of a Magistrate, take vengeance of the wicked, & maintaine the good, as being in Gods steed, for that word of God is pepetuall: *I haue saide you are Gods.*

Vide Tractat. Tassini, Gal. de officio Magist. Cap.3.4.
Esa.49.23.
Psal.82.7.

In the historie of the Gospell, Ioseph is saide to haue beene a counseller, and is commended for a iust man: that centurion that came to Christ to heale his seruant, is commended for his excellent faith: Cornelius is accounted a godly man: and is saide to haue had godly souldiers: Sergius Paulus was a Deputy, and yet inlightened with faith, whome neither Christ, nor the Apostles did forbid to vse weapons, or perswaded them to giue ouer that kind of life as vnworthy of Christians, & to betake themselues to some more honest course.

Luk.22.50. Mat.8.10
Act.10.1.7.
Act.13.12.

Question.

106. Why, but this commaundement seemeth to forbid onely Murder?

Answere.

For the staying of murder, God teacheth, that he hateth the roote and originall of murder, to wit, anger, enuie, hatred and desire of reuenge: and doth account all these for murder.

The Exposition.

THe former doctrine is here confirmed, by way of moouing of an obiection: for we being fleshly and grosse in the vnderstanding of heauenly thinges, when we heare the Law *thou shalt not kil*, straightway our mind

conceiueth it according to the letter, that is, of outward and violent murder: therefore it was needfull more diligently and by degrees to lay open all the vices, that are forbidden in this commandement, and which may any way be the beginning and cause of harme and hurt, and which hinder humane societie from beeing delightfull and quiet.

Wrath.

And so in the first place is forbidden *Wrath*, not euery kind of wrath (for that which proceedeth of a iust cause & keepeth it selfe within due measure, & such as *Christs* was, *Mar.* 3. 5. and such as *Paule* speaketh to the *Ephes.* is not found fault with in the woide of God) but that which is a fiery and hot boiling of blood, which desireth and seeketh after reuenge of iniury done vnto vs thereafter as we our selues doe value it: whereof Christ speaketh: *But I say vnto you, whosoeuer is angrie with his brother vnaduisedle, is capable of iudgement*: and the Apostle: *Let all wrath be done away*: which also to the *Galat.* he reckoneth vp among the workes of the flesh.

Eph. 4. 26.

Mat. 5. 12.
Eph. 4. 31
Gal. 5. 20

And that this doth bring forth murder, it is manifest out of the holy history, which witnesseth that *Abel* was slaine by *Cain* his brother being angrie: for so before he went to his worke, *Moyses* reporteth that the Lord spake to *Cain*: *Why art thou wroth? why is thy countenance cast downe?* And *Herode* being angry (saith *Matthew*) commaunded the Infants in *Bethelem* and rounde about it, of two yeares old and vpward to be murdered: therefore well saith *Iames*: *Let euery man be quicke to heare, and slow to speake, and slow to wrath: for the wrath of man doeth not accomplish the righteousnes of God.*

Gen. 4. 6.

Mat. 2. 16.

Iam. 1. 19. 20.

And the verses of the Poet are well knowen;

Wrath is a short mad fitte: then rule thy affection, if not,
It rules thee: then raine it vp hard, lay fetter vpon it.

Horat. epist. lib. 1. 2. ep.

Rom. 1. 19.

Enuie

Secondly *Enuie*, which is a grudging of the minde at another mans good, which bringeth vnto him either gaine or glorie: wherupon saith the same Poet: *The man of enuie pines, when he viewes the wealth of another.* *Cain* is an example hereof: who tooke an occasion of quarrell vpon this, that he saw God had regarde to *Habels* offering and not to his; and nothing else set on *Iosephes* brethren

Gen. 4. 5.

Gen. 37. 4. 5

to

or take counsel first to kil Ioseph, then to sel him, but the plague of envie: and nothing else stirred vp Saul in the manner of an enimie to pursue Dauid, who had well deserued of the common wealth of Israel, but enuie: for all envious men are glad of other mens harmes, & reioyce at the mischances both of their equals, & of their superiours, whereupon they are easily thrust forwarde by the deuill to hurt their neighbour: therefore when God forbiddeth murder, hee will haue this as beeing oftentimes the originall and cause of murder to be farre from Christians, and to be earnestly auoided: therefore also saith the Apostle: *Let vs not be desirous of vaine glorie, prouoking one another, enuying one another*, and writing of loue: *Loue* (saith the Apostle) *enuieth not*. 1.Sam.18.8. 1.Cor.13.4.

To these two former degrees is added a thirde, that is, hatred: which is nothing else but anger long kept and growen, which God forbidding in another place, saith, *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour & suffer him not to sin.* Nowe hatred is not onely a despising of our brother, but also a spitefull minde towards him, which when it hath long continued is called *Rancour*, because it is more hard and digested spitefulnes, whereupon *Iohn* saith: *He that hateth his brother is a manslaier, and wee know that no manslaier hath eternal life abiding in him*: And Paul reckeneth hatred among the workes of the flesh, which whosoeuer commit, shall not bee heires of the kingdome of God. *Hatred.* Lev.19.17. Rancour. 1.Iob.3.15. 1.Iob.29. Gal.5.26.

To these is added priuate reuenge, which most men, yea almost all of vs are by nature sicke of: so that the poet truely saide.

Why but it is more sweete then life for a man to reuenge him: this God doth often and straightly forbid, when hee saith: *Vengeance is mine, and I will reward*: also: *Say not, I will recompence euill for euill*: and, *See that no man requite euill for euill*. Iuuenal.lib. 5.Satyr.1. Deut.32.35. Heb.10.30. Prou.20.22. 1.Thes.5.15. 1.Pet.3.9.

It is true indeed that all these sorts of murder are not set downe euery one by their names, which God did for this ende, partly that no man might pretende ignorance of the doctrine of the Law, either for the darkenesse or

hy God in nceiuing e rules of is law set owne but ome one art for all he rest.

for the largenes of it (as men are very wittie & cunning to deuise such excuses) partly that when it is certen that these vices also, as wrath and hatred are accounted of God for secret manslaughter, wee may the better vnderstand how abhominable they are in the sight of God, by whose sentēce they are tangled with so horrible a sinne, and so being mooued by this iudgement, may be accustomed better to weigh the grieuousnes of those sinnes, which before seemed light: to conclude, may more abhorre from outward and violent murder, and may consider that we are placed together of God in this worlde, as in one familie, to the ende we should preserue among our selues peace and concord one with another, laying aside all quarelling, brawling, crying, with all maliciousnes, as the Apostle to the Ephesians most wisely teacheth.

Question.

107 And it is sufficient to kill no man in such sort as hath been spoken.

Answere.

It is not sufficient: for when God condemneth wrath enuy, hatred, he requireth that we loue our neighbour as our selues: & that we vse towards him curtesie, gentlenes, meekenes, patience & mercy, & that whatsoeuer may hurt him, as much as in vs lieth we turne it away from him: In a word, that we be so disposed in minde, that we spare not to doe good euen to our enemies.

The Exposition.

Vertues cōmaunded.

AND thus much of the first part of this commaundement, to wit, of the prohibition, but because it is not ynough to depart from euill, vnlesse also we do good, it remaineth to declare in order, what else God requireth of vs in this Law, and what vertues he doth commaund vs.

1 Loue to our neighbour. *Mat.7.12. Mat.22.39.*

Among these vertues in the first place is the loue of our neighbour, whereby we are commanded to loue another as well as our selues, from whence as the good works proper to this law do flowe and are deriued, so are they preferred to the iust and lawfull preseruation o

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the person of our neighbour, and to the safety of mankinde.

The seconde is patience, which is a vertue of the minde, whereby we indure with a calme & quiet mind, all things that are hard & grieuous to sense, and to the flesh, being vniustly layd vpon vs, without keeping within vs anie hatred towarde him that doth afflict vs: This Paul commendeth and maketh it a companion of loue: *Loue is patient*. 2. Patience. 1. Cor. 13. 4.

The third is peace or concord, truely a most commendable vertue, whereby (as Salust well saith) small thinges increase: this vertue as it doth maintain good will from one to another; so hath it respect vnto superiours, equals, and inferiours, and is aboue all delighted with a consent of all orders and states among them selues, as with the most pleasant musicke of all other: whereupon saith the Apostle, *haue peace with all men as much as in you lyeth*, & he doeth euery where commend that peace which tendeth to the edification, & aimeth at the glory of God, & building vp of the Church: for that peace and concord is accursed which is bought with the losse of trueth, and whereby the glorie of God is ouer cast. 3. Peace. Rom. 12. 8. Rom. 14. 9

The fourth is meekenes, which is such a vertue of the minde as when a man hauing receiued wrong, doeth so restraine the furie of his anger rushing forwarde to reuenge, that he sheweth no crueltie towarde his neighbor that hath offended him; nor vnaduisedly committeth anie thing, vnmeete for iustice. This may well be called the cooler of anger, because hee that is meeke, will neuer be angry against any man, either for no cause, or for a light cause, or beyond measure: to this Christ exhorteth the faithfull to frame them selves: *Learne*, saith he, *of me, because I am meeke and lowly in heart* & he also saith, *blessed are the meeke*. 4. Meekenes. Math. 11. 29. Math. 5. 5. Eph. 4. 2.

And of this vertue that saying of *Epictetus* is notable, who was wont to say that there were two vices of all other most grieuous & abhominable: *Impatience*, & *Incontinencie*, when either wee doe not suffer or beare such iniuries as are to be borne: or doe not refraine from those pleasures, from which wee ought to absteine: of which The saying of Epictetus.

Agel.l.7.c.16. vice we ſhall ſpeake in the next commaundement. Therfore (ſaide he) if any man take pleaſure in theſe two words, and looke to them by ruling himſelfe & by obſeruing them, he ſhall be for the moſt part without ſinne, & ſhall liue a moſt quiet life: the wordes are theſe two: ἀνέχου καὶ ἀπέχου that is, ſuffer and abſtaine.

5. Mercy.

The fift is mercie, which is a compaſsion of another mans miſerie in our own heart, cõming from an earneſt ſẽce of loue, & is ſeen for the moſt part in giuing, as whẽ one imparteth teaching to him that is ignorant, correction to him that is in errour, counſell to him that is in doubt, comfort to him that is heauy, meate to him that is hungry, drinke to him that is thirſtie, clothes to him that is naked, an houſe to him that wandreth, briefly that ſuccoureth euery wretched man, as much as hee is able: they that are ſuch are of Chriſt accounted bleſſed, and he alſo ſtirreth vp his diſciples to labour for this vertue: *Be ye merciful as your heauenly father is merciſull.*

Mat.5.7. Luk.6.36.

6 Curteſie.

Sixtely, all curteſie or gentleneſſe and tractablenes of manners, ioyned with ciuilitie, whereto belongeth that commandement of the Apoſtle, *Be affectioned to loue one another with brotherly loue: In giuing honour go one before another.*

Rom.12.10.

7 Turning away dangers frõ our neighbour and louing our enimies.

Seuenthly & laſtly by the ſame lawe we are commanded to turne away al daungers and damnages from our neighbour, as much as in vs lieth, that is, that it bee not long of vs that he is not helped: and to be bountifull euen to our very enimies and euill willers, of the former there is a commaundement in Deuteronomy. *Thou ſhalt not ſee thy brothers Oxe nor Aſſe fall downe by the way, and withdraw thy ſelfe from thẽ, but ſhalt lift him vp with him.* And the example of *Obadiah* is well knowne out of the holy hiſtorie, who did not onely not deſtroy the Prophets of God, but alſo did ſaue them & maintaine them contrarie to the commaundement of Ahab & Iezebel: Becauſe the Lorde commandeth vs to aide our neighbour being in any danger, as much as euery man for his calling may doe: of the latter, wee haue commaundement in Exodus. *If thou ſee thine enimies Aſſe lying vnder his burden, will thou ceaſe to helpe him? thou ſhalt help him vp*

Deut.22.4.

Exod.23.5.

Mat.5.44.

vp againe with it.

Of the same thus saith Christ. *Loue your enemies, blesse them that curse you, and pray for them that trouble you and persecute you.*

And Paule: *Therefore if thine enemy hunger, feede him, if he thirst giue him drinke, for if thou do so, thou shalt heape coles of fire vpon his head. Be not ouercome of euill, but ouercome euill with good.* Rom. 12. 20

The false doctrine.

WHereby it appeareth that the *Romanistes* would bee more wise then Christ, when they doe corrupt the meaning of this commandent, and whereas he chargeth vs to loue our enemies, think it to bee a counsell, and not a commandement, to the keeping whereof we are bound, & that hee that doeth it, doth a worke of supererogation, but how vntowarde and vnsauorie this their deuise of counsels is, appeareth first by this, beeause not without some iniury to Christ it can be said, that he counselled his disciples, and did not by authoritie commaund them to doe right. Secondly it were more then fortifie to leaue at large the dueties of loue, which depend vpon the law. Thirdely the worde, *Isay*, which in that place signifieth to charge or to command, is fondly expounded for to aduise or to counsell. Last of all, that here charge is ginen of that which necessarilie must be performed, is very easily prooued by the very words of Christ, in that he addeth straight after, *that you may be the children of your father*: Therefore when he doeth plainely pronounce, that no man shall otherwise bee the childe of God vnlesse hee loue his enemies, who dare now say, that wee are bound to no necessity of keeping this commandemett. Thom. Aq. 2. q. 25. art. 9. Mat. 5. 48

The Arg. *Of adultery, that is, that we be not defiled with any vncleannes, or intemperate lust of the flesh, but that we gouerne all the partes of our life chastly and continently.*

Question.

108. What is the meaning of the seuenth commaundement? 41. Lords day

Answere.

That God doth abhorre all filthines, & therefore that we

also ought to hate and detest it: and on the other side, that we ought to liue soberly, modestly and chastlie, either in holy wedlocke or single life.

The Exposition.

THat speech of God in Moses is excellent. *Be ye holy vnto me, for I the Lord am holy, and I haue separated you from other people that ye should bee mine*: with which moste graue sentence, that well agreeth which is answered for the expounding of this law, that that God, with whom we haue to doe, who speaketh vnto vs, & giueth vs laws, & whom we ought to respect and to set before our eyes in all his commandementes, doth abhorre all filthines, & therfore that we also ought to be followers of him, & vtterly to hate and detest the same, & as *Iude* writeth, to hate euen the garment spotted with the flesh, because we are his people, & call vpon him as our father, by whom we are called vnto holines.

v. *Leuit.* 20. 26. *Pet.* 1. 15.

Eph. 5. 1. 2: *Iude* 23.

But whereas there are many and diuers sortes of filthines, the Catechist taking some part for all, doth summarily compryse them vnder two kindes, to wit, adultery & fornication, which vices hee noteth by the contrarie vertues: as sobernes, chastity, and modestie, which he sheweth that God requireth both in wedlocke & single life. Now it is certen that this commandment intreateth principally of that vncleannes, whereby the chastity of Matrimony is broken: for so the law it selfe standeth: *Thou shalt not commit adultery*, which is nothing else, but the breaking of the faith and fastnes of wedlocke, wherewith by strange flesh howsoeuer, the vnitie of two is mingled & parted asunder.

What adultery is.

This breach of holy wedlocke is contrary to the very institution thereof, when God coupled man and woman in Paradise, and commanded that they should bee two in one flesh: whereupon, wedlocke is vsually defined, a lawfull and vnseparable ioyning togither of one man & one woman into one flesh for the iust increase of issue.

Gen. 2. 24. What wedlocke is.

This order & this institution as it most auncient, so it is most holy, so that hereupon that contract which is

betweene

betweene the husband and the wife called the couenant of God, because he is the meane betweene them, and by his authority and leading the two married parties come togither, wherto belongeth that admonition of *Salomon*, that euery man beware of the strange woman, which leaueth the *guide of her youth and forgetteth the couenant of her God.* by which words he giueth to vnderstand that God is the maintayner of mariage: and therefore if the wife breake her promise made vnto her husband, shee is not onely guiltie of periurie towardes him, but euen towards God also, weich is likewise to bee vnderstoode mutually of the fidelitie, which the husbande oweth to his wife. *Prou.2.17.* Wedlocke is the couenant of God. 1 *Cor.7.40.*

To the like purpose is that which *Malachie* bringeth in: *Because the Lord hath beene witnes betweene thee & the wife of thy youth, against whom thou hast transgressed, yet is she companion and the wife of thy couenant.* *Mat.2.14*

This institution beeing dispensed withall by *Moyses* for the hardenes of the people, Christ reformeth & confirmeth by his authoritie, and exhorteth all to conforme themselues vnto it: whome the Apostle following saith: *Let euery man haue his owne wife, and likewise euery woman her owne husband:* And to the Hebr. *Mariages honourable among all men, and the bed vndefiled, but whoremongers and adulterers God will iudge.* *Mat.19.3.4o* 1 *Cor.7.2.* *Heb.13.4o*

For vnles the faith of man and wife bee kept fast and intire, there can nothing else follow, but to runne into all kinde of lust: for how can they be carefull to keepe chastitie, who liue out of the yoke of matrimony eyther virgines, or widowes, if they who by the comfort & remedy of mariage may bee preserued from vnlawfull lust, breaking the lawes of nature fall a whoring. Secondly, whereas the state of wedlocke is as it were the fountaine of mans life, if this be defiled by fornication, vnchastity and adultery, what else can be looked for, but that to the childrec borne in it, shall come examples of all kinds of vnlawfull desires?

Besides vnder this kind of vncleannes are comprehended and noted also all the rest that followe: as Sodomitrie, incest, rape, simple fornication: to conclude, hauing

Leuit.18.12. *Deut.23.17* *Mat.14.4.* 1 *Cor.5.1.* *Exod.22.16* *Deut.22.28*

uinge of two or many wiues, becauſe in the beginning onely one with one was coupled by the Lord, according to the words, *this is now bone of my bones, a man ſhal cleaue to his wife, not to his wiues, and they ſhalbe two, not many, in one fleſh, hee created them male and female, not females,* Whereupon ſaith *Malachy: For did he not make one? and yet were the reſt of the ſpirites with him: & wherefore one? for to ſeeke a ſeede of God: therefore take heed to your ſpirit, & let none treſpaſſe againſt the wife of his youth.* And *Paul: Let euery man haue his owne wife, and euery woman her owne husband.*

Hauing of many wiues forbidden. Gen. 2. 23.

Mal. 2. 15. *Mat.* 19. 4. *Leuit.* 18. 18. 1 *Cor.* 7. 2 *Deut.* 24. 4. *Deut.* 24. 1

For whereas it is obiected that the Fathers had many wiues, it is certen, that God in the policie of Iſrael and in thoſe firſt beginners of his people, was of his mercy content to winke as it were at their hauinge of many wiues, not onely in that ſort that he permitted the bil of diuorcement, but alſo euen by this meane, to laye open a way to himſelfe to performe that promiſe which hee had made concerning an innumerable multitude to ſpring of a very few. And although the Lord did by this meanes vſe well this doeing of the Fathers, yet it followeth not that there was no ſinne in that act, wherein the Fathers departed from the worde of God, which Chriſt conſidering doubted not to call backe the Iewes to the firſt inſtitution, thereby ſignifying that God did neuer ſimplie allow this diſorder.

How the hauing of many wiues was tolerated in the Fathers.

Mat. 19. 8.

2. And as by this Law is forbidden al vncleanneſſe, ſo likewiſe by the ſame is commaunded all ſobernes or modeſtie, and chaſtitie to bee kept and retained, whether in holie wedlock, or in ſingle life.

And when all ſobernes & modeſty is commanded in wedlocke, hereby is vnderſtood not onely that the faith of wedlock ought to be had in honour betweene the husband & the wife, leaſt ſo holy a thing as matrimony is, ſhould become reprochfull and diſhonorable, but alſo that the perſons thẽſelues ioined in wedlock, ſhould liue one with another ſoberly in the vſe of mariage, as *Ambr.* well ſaith: *That he is an adulterer with his own wife, who in the very vſe of mariage hath no regard of modeſty, or honeſty:* For not becauſe the honeſty of matrimony couereth the

Ambroſ. lib. de Philoſophia quem citat Auguſt. lib. contr. Iul. 2

foulenes

foulnes of incontinencie, therfore should it straightwaies be a prouocation thereunto: wherefore let not persons marryed thinke all things to be lawful for them.

And Ierome: *A wise man ought to loue his wife with iudgement, not with affection, he wil rule the violence of his pleasure, and will not be caryed headlong to copulation.* Againe: *There is nothing more filthy the for a man to loue his wife like vnto an adultaresse. Lib.* 1. *contra Iouinianum in fine.*

To liue soberly is, by the bridle of reason or rather of the holy Ghost to moderate and keepe vnder the pleasures of the bodie, the appetite of meate and drinke, so that they hinder neither prayer, nor meditation, nor the labour of life: for it is most truelie saide, *a fatte belly bringeth foorth no fine witte*: and that gluttonie and surfeting perswade to nothing measurable or reasonable.

Therefore soberneſse is such a vertue as doeth rule and moderate the motion and affection of our minde in seeking after and avoyding of pleasure of the bodie, so farre as the commaundement of God doeth bidde: the contrarie vice whereunto is intemperancie, and immoderate vse and appetite of the pleasures of the bodie, which Christ forbiddeth in Luke. What soberneſse is

Luk. 21. 34.

Wee ought also to haue as great a care of chastitie, which is an integritie both of our bodie and soule, and pureneſse from all vnlawfull copulation, and a keeping of our selues vndefiled from all mingling of our bodies with other, which should be either against our faith alreadie plighted, or contrarie to Gods commaundement. Ioseph beeing endued with this vertue, yeelded not to the lust of his master Putiphars wife, but chose rather to abide anie thing, then to breake the *Lawe* of chastitie. What chastitie is.

1. *Cor.* 7. 14. *Gen.* 19. 18.

Besides not onely marryed folke, but they also that are single, are commaunded to liue continentlie and temperately and to beware that they defile not their bodies, but keepe them chaste from fornication and all vncleannes: yea they are charged not to suffer thēselues to burn, & therewith to be voluptuously tickled, for that being vncleane, it doeth therefore highly displease God,

Titus 2. 6. 1. *Thes.* 4. 3. *Eph.* 3. 18.

who

who hath ordeined holy wedlocke to that ende, that by it, as by a remedie, ſuch itching heate might be quenched, whereupon the Apoſtle ſaith, *It is better to marie then to burne.*

1.Cor.7.9.

What it is to burne.

Where alſo the Apoſtle calleth, *To burne*, not onely to broyle with ſuch manner luſt, as a man cannot reſiſt, but alſo, when a man, although hee yeelde not to concupiſence with full aſſent of heart, yet boyleth with a blind force of appetite, and is ſo diſquieted, that he can not call vpon God with a quiet conſcience, which tentation can not be quenched but by marriage.

3.
The puniſhment of adulterers.

Laſt of all, the puniſhment of open adulterers is to be obſerued, which is double at mans hande, and at Gods hande: at mans hande death, the commaundement & ratification whereof is to be ſeene in Moyſes: *If a man be founde lying with a woman marryed to a man, then they ſhal die, euen both twaine, to witte, the man that lay with the wife and the wife, ſo thou ſhalt take away euill out of the middeſt of thee.* Agayne, *Likewiſe that man that committeth adulterie with another mans wife, becauſe he hath committed adulterie with his neighbours wife, both the adulterer and the adultereſſe ſhall die.*

Deut.22.22.
Leu.20.10.

And this the very heathen were not ignorant of, that adulterers and adultereſſes were worthie of puniſhment, and of all ſhame: whereupon the King of Babylon burned with fire *Achad* and *Zedekias* being adulterers. Among the Egyytians (as *Diodorus Siculus* reporteth) hee that was taken in wilfull adulterie, was beaten with roddes vntill a thouſand ſtripes, a woman had her noſe cut off, to the end the countenance being ſtained with the ſhame of incontinencie, might bee puniſhed in that parte, wherewith eſpecially the face is beautified.

Ierem.29.23.
Diod.Sic. lib.1. cap.3. de legibus & iudicij Egyptiarum.

The olde Germanes (as *Cornelius Tacitus* writeth) when an adultereſſe was taken, ſet her naked in the ſight of her kinsfolke, and did cut off her haire, and afterward ſhe was driuen through the ſtreete by her husband with a cudgell in his hand:

Lib.de.mor. Ger.

The Cumeans ſet an adultereſſe in the market place vpon a ſtone to bee viewed of all: there ſhe was reueiled by

by the people: afterwarde being set vpon an asse she was carryed through the Citie; afterwarde shee was called in reproch ὀνοβάτις that is, shee that rideth vpon an asse: and the stone they abhorred therefore as polluted. *Plut. tom. 2. opus. in quest. Græcis.*

But the punishment at Gods hand is his curse, that is shutting out of the kingdome of heauen, vnlesse they doe earnestly and speedely repent, according to the doctrine of the Apostle: *Neither fornicatours, nor adulterers, nor wantons, &c. shal inherit the kingdome of God.* Also, *Fornicatours and adulterers God will condemne.* The punishment at Gods hand. 1. Cor. 6. 6. Heb. 13. 4.

The false doctrine.

THe Romanistes doe many wayes erre from the true exposition of this commaundement. 1. In that they terme the holy institution of wedlocke, vncleannesse, pollution, and filthinesse of the flesh, wresting thereunto sentences of Paul: They that are in the flesh can not please God. Also the vnmaryed woman careth for the thinges of the Lorde, that she may be holy both in bodie and in Spirite: whereof the former being rightly vnderstoode (to witte, of them that followe the concupiscences of the flesh) wee doe not disallow: and that the latter maketh for vs, hereby may appeare, because wee teach out of the Scriptures, that chastitie is as well required and may as well bee kept in wedlocke, as in single life: for so saith the Apostle, *Marriage is honourable among all, and the bed vndefiled.* And the Scripture also teacheth that euen maryed folke care for the thinges of the Lorde, wherupon Chrisostome, who aboue al other hath virginitie in admiration; *The first degree* (saith he *of chastitie is pure virginitie, the second is faithfull wedlocke.* 1. Alphonsus Hispanus. Rom. 8. 9. 1. Cor. 7. 34. Hebr. 13. 4. 1. Tim. 3. 2. Hom. de inventione crucis.

2. In that extolling virginitie beyonde measure, rather then they will suffer their priestes, who are vexed with incontinences and can not in this conflict get the vpper hande, to vse the remedie of Matrimonie, which God hath commaunded, to all without difference, they tollerate in them the hauing of Concubines and all wandring lust, by which licentiousnesse it is come to passe, that their monasteries are turned into stewes and shoppes of baudrie, & that the sinne of fornication is reckoned among the lightest faults. Adde hereunto that horrible and accursed blasphemie, that, not without monstrous reproch to Christ, they thinke that his virginitie, and constant keeping of his vowe is the cause of satisfaction for sinnes, and doth merite and deserue forgiuenesse of sinnes, the fauour of God, saluation and life euerlasting: whereupon these verses were made. 2. *Muscul. in locis pag.* 202. Absolution for hauing of concubines. *Viguer. Inst. 15. cap. 7. 5. v. 1.* *Petrus a Soto. in confess. Cathol.*

Inclyta

Bernardinus on Rosario.

Inclyta virginitas cœlos quæ dote mereris
Cum thalamis Christi consocianda places. that is
O pure Virginitie deseruing heauen by thy Vertue
Found in the bed of Christ, thou doest deserue to be crowned.

Question.

106. Doth God forbid nothing else in this commandement, but adulterie and such kinde of filthinesse.

Answere.

For asmuch as our body and soule are the temples of the holy Ghost, the wil of God is, that we possesse both purely & holily. And therefore he doth generally forbid filthie deeds, gestures & behauiours, speeches, thoughts & desires, & whatsoeuer may allure vs hereunto.

The Exposition.

TWo things are to be marked in this answere, which also doe make for the confirmation of the former doctrine: the one is, that God will haue vs purelie and holily to possesse not onlie our body, but also our soule, whereunto is added this reason drawen from equitie and honestie; to witte, because both our bodie and our soule are ordeyned to bee temples of the holy Ghost: the other; that therefore God hath in this commaundement generally forbidden all filthie deedes, gestures, speeches, thoughtes and desires, and whatsoeuer may allure a man hereunto: for to auoide sinne, is to auoide the occasion of sinne.

Rule.

Of the chastitie of the bodie hath been alreadie spoken, yet must we come to it againe, to meete with them, who at this day also (as in times past some of the Gentiles conuerted did thinke) account fornication to bee in some sort indifferent, saying that if in Spirite we serue God, it skilleth not greatly what we doe with the bodie, whose opinion was refuted by the degree of the Councell helde at Ierusalem, and by the Apostle. 1. Corinthians,

Acts. 15. 29. 1. Cor. 1. 18.

Of the chastitie and puritie of the minde, that is to be vnderstood, which Paul setteth down in the same epistle

teaching

teaching that hee that is a single man, and she that is vnmarried, ought diligently to consider with them selues howe they are able to obey God, and to be holy in body and in Spirite, whereupon wee may define chastitie according to the opinion of Paule: to bee a puritie of the mind ioyned with the chastity of the bodie. 1 Cor. 7.35. Chastity defined out of Paule Against the Romanistes. See the false doctrine.

For there can bee no true chastity of the bodie, but that which proceedeth from a chaste minde, so that hee flattereth himselfe in vaine, that toucheth not a woman, as if he could not be charged to be vnchaste, whereas in the mean time his mind doth inwardly burne with lust: as Augustine wel saith: *What auaileth it to keepe the flesh vndefiled, when the mind is corrupted?*

Hereupon Paule hauing before exhorted the Thessalonians, to keepe their bodies holy, shutteth vp his epistle with this godly praier. *Nowe the very God of peace sanctifie you throughout, and I pray God that your whole spirit and soule and body may be kept blameless vnto the comming of our Lord Iesus Christ.* 1 Thess. 5.23.

Nowe the reason why God woulde haue vs chastely to possesse both soule and bodie is this, because both are ordained to be the Temple of the holy Ghost, and consequently that to defile that house with any spotte of vncleanness, were against reason and vnworthy of vs. The reason

Of both the Apostle witnesseth: *Knowe ye not that yee are the temple of God, and that the spirite of God dwelleth in you? If any man destroy the temple of God, him will God destroy, for the temple of God is holy, which you are.* Likewise *Know yee not that your bodies are the temples of the holy Ghost which is in you? Glorifie God therefore in your body & in your spirite, for they are Gods.* 1 Cor. 3.16.17. 1 Cor. 6.19.20.

In which argumente is offered to our consideration the great goodnesse of God, that hee vouchsafeth vs this honour, euen to chuse our bodies, which are not onely fraile vessels, but no better then dead carkases, earth and dust, to bee temples for the holy Ghost, wherein he will dwell: therefore it is not meete by any meanes that wee should wallowe in all filthines, and make our selues hoggesh yes, which wee can not doe without greate Eph. 4.30.

dishonor

dishonour to God.

2 2. And to the ende we may commit no such thing, we must knowe that God doeth therefore also forbid all occasions of lust, as all vncleane deeds, gestures, speaches, thoughts, and filthie desires, and whatsoeuer may tempt a man thereunto. Nowe by filthy deedes are vnderstoode vnchaste handling, carnall kissing which doe bewray a lecherous affection: Gesture doeth consist in the eyes, handes, and the whole behauiour, and standing of the bodie, which if it be vnchaste and framed to wantonnesse, it is condemned in this commandement, according as it is said in the Prouerbs: that a wicked man sinneth in his very nodding in his eies, & making of signes, and a harlot is described by her countenance: and Peter tearmeth the eyes *full of adultery*: Last of all Christ saith, *He that looketh vpon a woman to lust after her, hath already committed adultery in his hart.*

1 Deedes.
2 Gestures.
Prou. 6.10.13 & 7.10.
2 Pet. 2.14.
Mat. 5.28.

Therefore well said Ambrose. *Modestie is to bee kept in the very motion, gesture and gate, for the disposition of the minde is seene in the standing of the body*: whereto also is referred the wanton tricking of the body, and vnchaste brauery of apparell, whereof the holy Scripture speaketh in many places.

Ambr. 1. lib. de offic. c. 18.
Esa. 3.15.
1 Tim. 2.9.
1 Pet. 3.3.
Mat. 14.10.
Deut. 22.5.

Hereto also belongeth minstrelsie and wanton dauncing, also maskes whereby men and women are disfigured and goe one in anothers apparell, which God forbiddeth in the Law: *Let not a man put on womans apparell, for he is an abhominatiō to the Lord thy God, whosoeuer doth it.* And the saying of the prophane Poet is most true: *How can a woman haue any shame that stroutes in an helmet, and forsakes her kind?* Wherefore an honest and seemely guise of apparell is a very excellent preseruer of chastitie.

3 Vncleane speaches.

Thirdely are condemned all vncleane speeches and wordes, whether they bee written or doe passe in talke, all which faultes are certaine spottes wherewith the pureneſse of chastitie is blotted and stained: whereupon saith Paule out of Menander. *Euill wordes corrupt good manners, likewise all filthy communication, so that fornication ought not once to be named among Christiās, but*

1 Cor. 15.33
Eph. 4.29 & 5.3.
Coloss. 3.8.

the

the worst part: *Finally all wanton writings, songs, & bookes of loue matters, and pictures of vnhoneſt things.*

Fourthly are forbidden alſo all euil thoughts and deſires, or the ſcorching & flames of luſt, whereof we ſpake a little before (which ought properly to bee referred to this place, *For out of the hart* (ſaith Chriſt) *come adulteries*, becauſe that inwardly broileth with luſt, and the deſire of the fleſh is reckened by Paule amonge thoſe thinges which are in the world, and which God hateth. Finally if there bee anye other occaſions, as ſwilling in of wine, and ſeeking after choiſe of dainty meates, idleneſſe, ſlouthfulneſſe, carnall ſecurity, whereby a man may bee intiſed to adulterie, and fornication or vnchaſteneſſe.

4 Euil deſires.

Mat. 15. 9. 1 *Ioh.* 2. 16. *Gen.* 33. 2. *Rom.* 13. 13. 14. 2 *Sam.* 11. 2. 3. *Gen.* 34. 2

The falſe doctrine

Here alſo the Romaniſtes bewray their ignorance, thinking that true ſingle life conſiſteth onely in outward continency: whereas the ſeate of continencye is rather in the very inwardes of the heart, and therefore none other are accounted for true virgines, but thoſe, in whom the itching of luſt is ſo killed, that although they be tickled, yet they doe not burne, and therefore neede not the remedy of matrimony.

Wherein true ſingle life conſiſteth.

1 *Cor.* 7. 3. 7.

The Arg. *Becauſe all vnrighteouſnes is abhominable in the ſight of God, he forbiddeth greedily to gape after that which is another mans, and commaundeth vs to lend our faithful helpe to euery man, for the keeping of his owne goods, & by this meanes he doth allow and ratify the diſtinction of owners and proper poſſeſſions.*

Queſtion.

110. What doth God forbid in the eight commandement.

42. Lords day

Anſwere.

Not onely thoſe thefts and robberies which the Magiſtrate doth puniſh, but vnder the name of theft he coprehendeth all naughty ſhiftes and occupations wherby we catch after other mens goods & labour to conueigh them to our ſelues by force, or by colour of right, as are vnequall weights, an vniuſt met-

wand vnequall measure, deceitfull ware, counterfeit money, vsery, or any other forbidden way or meanes to thriue, and get wealth. Adde hereunto all couetousnes & the manifolde mispending of the gifts of God.

The Exposition

IN this answere is declared, that three kinds of theft are signified, & forbidden in this eight commandement, vnder which all the rest are comprehended: The first kind is such as euen the very worlde condemneth and is called generally theft and robbery, when another mans goods are spoiled, by any force, or licentious prayinge vpon them: That this is theft, there is no man but knoweth, yea and confesseth it to bee shamefull and not beseeming a good man, and this is that which God of old commaunded in his Lawe to be punished by the Magistrate: *If any man haue stolne an Oxe or a sheepe and killed it and sold it, he shal restore fiue Oxen for one, & foure sheep for one sheepe.*

Open theft.

Exod. 22. 21

So this is manifest robberie, when a man by violence taketh and carieth away an other mans possessions, as robbers, pirates, souldiers, not content with their wages, and all that lay violent handes vpon other mens goods.

Robbery. Luk. 3. 14. 2 Cor. 6. 20.

These men sinne grieuously against God and against their neighbour: for this we must thinke, that seeing we came all naked into this worlde, that whatsoeuer anye man possesseth, it fell to him not by chaunce, or lot, but by the allotting of the soueraigne Lord of all, and therefore that the substance of other men can not bee gotten away from them by any cunning deuise, but that the ordinance and appointment of God shall bee deceitfully dealt withall.

Such kinde of theft also is stealing of men, and of things dedicated to holy vses: & of stealing of men thus saith the Law: *He that stealeth a man & selleth him, if he be found to haue done it, shall dy the death.* Of stealing holy thinges there is a knowne example in the booke of Iosua: where Acon beeing conuinced to haue stolne the holye thinge saith: *Indeede I haue sinned against the Lorde God of Israel, and thus and thus haue I done, I*

Stealing of men. Exod. 21. 16.

Iosu. 7. 19.

saw

sawe among the spoyle a goodlie Babylonisse garmente, &c.

Of this first kinde of theft that of the Apostle is to bee vnderstood: *Nor theeues, nor extorcioners, &c.* and that of Peter: *Therefore let none of you bee punished as a thiefe.* 1.Cor.6.10. 2.Pet.4.13.

2 Besides all these, the Lawgiuer conteineth vnder this commaundement, other kindes of theft also, from which he will haue his people and all godly men to bee free, such as those are which are reckened vp in order in the Catechisme, tearmed by the name of naughtie shifts and occupations, whereby we catch after other mens goods & labour to conueigh them to our selues by force, or by colour of right, which theeuish fraud is seen especially in buying and selling, and in handicraftes: as when men that are not wary, are fraudulently beguiled, either by vnequall waights, or by an iniust yeard, whereby sellers of cloth and tailers vse to deceiue the simple sort, or by vnequall measures both wet and drie, or by deceiteful wares wherein also manifold deceit & couesnage is vsually committed. Diuerse sorte of theft.

Against these deceitfull dealing thus speaketh the Apostle: *Let no man oppresse, or defraud his brother in any matter*, And the Lord in his Law setteth them downe in their *diuerse* kinds: *Thou shalt not do vniustly in iudgment, in line, in waight, or in measure: you shal haue iust ballāces, true waights, a true Ephah, and a true Hin: I am the Lorde your God which haue brought you out of the Lande of Egipt.* 1.Thes.4.6. Leuit.19.35.

Likewise, *Thou shalt not haue in thy bagge two manner of waights, a great & a smal: nether shalt thou haue in thine house diuerse measures a great & a smal, but thou shalt haue a right & a iust waight: a perfit & a iust measure shalt thou haue, that thy daies may be lengthened in the land, which the Lord thy God giueth thee. For all that do such things, and al that doe vnrighteously are abhominable to the Lord thy God.* Deu.25.13.15 Ezech.45.9.10 11.12.

In the Prov. *False ballances are an abhomination to the Lord, but a perfit weight pleaseth him.* Again, *Diuers weight & diuers measures, both these are abhominatiō to the Lord.* Pro.11.1. & 12.10.

eitfull
res.

By deceitfull wares theft is committed when the retailer, or the Merchant commendeth his wares to the buyer for their goodnes, when he knoweth alreadie, that he that buyeth them, ſhall bee deceiued in them, which is done many waies by them, who are skillfull in this arte of deceiuing, and can ſhew their wittes in this kinde of glozing.

unterfeit
nie.

Likewiſe at this day many vſe counterfeit monie to deceiue, whereby they doe both greatly ſinne againſt the Magiſtrate, and hurt the whole common wealth. To theſe may be added bankers and vſurers, of whome the Prophet pronounceth, that they ſhall not dwell in the tabernacle of *Iehovah*, who giue out monie to * biting vſurie, ſo that they ſucke out their neighbours blood, and demand gaine with the loſſe of the poore and needy, of the widowes and fatherleſſe, who deuiſe ſundry cunning ſleightes, and haue of long time found out many waies, whereby to conuert another mans monie to their owne vſe, with his loſſe and hinderance: ſuch as they are, againſt whome the Lord inueigheth in Ezekiel, who take *Tarbish*, that is, increaſe of their neighbour, vnder which name the Prophet conteineth the more ſecret kindes of vſurie, to wit, when couetous men vſe many clokes to couer their doings, and when they pretende ſuch colourable dealing, they thinke they are without all fault: although we muſt make a difference betweene occupying of vſurie, and taking of vſurie: whereof ſee the Commentarie of Iohn Caluin vpon Ezekiel, Cap. 18. 8.

urers.

Veshek.
ſal. 15. 5.
ke. 6. 37.

exit. 25. 36

Alſo bankrupts, that giue ouer occupying, to the intent to bee inritched with other mens loſſe and goods: & ſuch as ingroſſe into their handes all the wares of one kinde, & get to be the onely ſellers of them, buying them vp in the time of ſcarcitie, that when they onely haue them, they may ſet what price they will vpon them, without any regard of reaſon or equitie.

Bankrupts.

Ingroſſers.

Then they that to their owne aduantage make a pray of the goods of the common wealth, or of the prince, as of reuenues, tribute and exactions, and ſecretly carrie victuall to the enemie, and they that eyther keepe backe

backe or waſt the inheritance of wards and fatherleſſe children: likewiſe they that reſtore not ſuch thinges as they finde, and deny the pledge that was left with them, and that which was lent them: & for couetouſnes either deferre or refuſe to giue the labourer his hire, againſt the commaundement and againſt the Law of nature ſet down alſo by God him ſelfe: *Thou ſhalt not oppreſſe an hired ſeruant that is poore & needie*, whereupon the greeke Poet agreeth μισθον μοχθησαντι διδε, μη δλιβε πενητα: that is, Deut. 24. 1. Leuit. 19. 1. Phocylides.

Giue to the workman his due hire, oppreſſe not the poore mā. Iam. 5. 4.

To conclude, all Arts and dinuentions (as dicing, carding, playing at huckle bones and ſuch like, whereby our neighbours poſſeſſions or monie are conueyed to vs, as wherin a mās traueile & induſtrie is able to do nothing) when they ſwerue from the ſyncerity of loue, to a deſire to deceiue & hurt by any meanes, are accounted of God for the ſinne of theft, & that ſo much the more, becauſe they are alſo condemned by the ciuil Law, whereof looke *Iuſtiniani cod. Lib. 3. tit. 43. Commodis igitur ſubiectorū, &c.*

Neither may any man excuſe himſelfe, as if for long cuſtome, this way of thriuing and getting riches, ought to be held excuſed: for God, with whom wee haue to do, & who ſpeaketh vnto vs: will not haue vs depend eyther vpon mens iudgment, or our owne opinion, but vpon the rule of the Lawe which he hath deliuered vnto vs: and he ſeeth the long traines, whereby a ſuttle man ſeeketh to ſnare a plaine meaning minde, vntill at the length he draw him into his nettes: he ſeeth the hard and vnciuill conditions wherewith the mightier preſſeth the weaker, and euen flingeth him downe headlong; hee ſeeth the baites, by which as by hookes the craftie man catcheth the ſimple: all which are hid from mans iudgemēt, and come not to the triall. An obiection preuented.

3 Moreouer to theſe kinds of theft, in the third & laſt place is added as well couetouſnes, as the manifold abuſing and lauiſhing of the gifts of God, two contrary & extreame vices.

And firſt of all, couetouſnes is therefore accounted

y coue-
ſnes is
ſt before
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im.6.10.
or.6.10.

theft, becauſe commonly and for the moſt part it eggeth a man forward to ſteale, & to catch other mens goods, either by force or by ſhifting: whereupon Paul calleth the deſire of money the roote of all euils, and thoſe verſes of the Poet concerning a couetous man are well knowne.

uenal.

----Sed diues qui fieri vult,
Et cito vult fieri, ſed qua reuerentia legum, &c. that is,
----But he that longs to be welthy.
Longs to be rich in haſt, but by what lawes is he tyed?
What ſhame, what meaſure when a man makes haſt
to be wealthie?

monie.

Neere of kin vnto Couetouſnes is Simonie, a moſt accurſed theft in the ſight of God, when ſpirituall matters are bought & ſold for gold & ſiluer, & ſo religion is made a matter of gaine: which the popiſh ſort do, whom *Gehezi* the ſeruant of *Elizeus* did long agoe repreſent, & therefore was puniſhed of God with a leproſie, and not him ſelfe alone, but his poſteritie alſo; and *Simon* the ſorcerer againſt whome the Apoſtle vſeth this inuectiue; *Thy monie periſh with thee, becauſe thou haſt thought the gift of God may bee bought with monie: thou haſt neither part, nor lot in this buſines, for thy heart is not right in the ſight of God.*

King. 5.25.

Act.8.17.20.
21.

Prodigalitie & the abuſe of lauiſhing of the gifts of God why it is accouned theft.

Secondly for the other extreame, that is, lauiſhing of the gifts of God, and the manifold abuſe of them, this is alſo condemned of God in the Law for theft: For they that are prodigall & waſt their ſubſtance, firſt are iniurious to their own familie, as their wiues, their children, their friends, from whom oftentimes they take away that which is neceſſary for the vſe of their life, & turne it to other abuſes: ſecondly they ſinne alſo againſt the poore & needie: they ſee them hungrie, naked, and deſtitute of thinges neceſſarie, yet neuertheles they beſtow vpon coſtly apparell and ſumptuous bankets, that which it had been more reaſon to deuide among them and therwithall to help their neceſsitie.

To whome alſo they may bee added, who deny to performe thoſe dueties to their neighbours, which they are bound to doe: as if an idle factour or bayliffe deuour

his

his maisters substance, & doe not set himselfe carefully to looke to matters of the houshold: if either by wrongfull dealing he make away the goodes committed vnto him, or doth riotously wast them: If an aduocate, or atturney hauing taken his fee doe neglect the cause of his client, if a phisitian hauing taken in hand to cure a sicke man, doe not looke diligently to him: all these (I say) are guiltie of theft before God: for hee withholdeth & keepeth backe that which is another mans, whosoeuer doth not performe that which by the duety of his calling he oweth to other men. Tit. 2. 9. 10

The spirituall punnishmente of theft is euerlastinge death: according to that saying: *Neither theeues, nor extortioners shall inherite the kingdom of God:* the bodily punishment is set by the iudges accordinge to the greatnes of the fault: whereupon saith *Peter*: *Let none of you bee punished as a theefe.* The punishmēt of theft 1 Cor. 6. 10. 2 Sam. 12. 6. 2 Pet. 4. 15.

The false doctrine.

BY this commandement the *Anabaptistes* are refuted, who would haue the goods of Christian and faithfulmen to bee common, and hold it vnlawfull for any man to haue or keepe any thinge proper to himselfe: for when theft is forbidden, there is a difference supposed betweene mine and thine: for if it were indifferently lawfull for me to possesse that which is thine, & for thee to possesse that which is mine, there could no theft be committed, but there should bee an equall communion of all things: And for the example of the primatiue Church which they alledge, wherein (as Luke saith) *No man said that any of those things which possessed was his owne, but they had all things common*, that is to be vnderstood not of the possession, but onely of the common vse among them of all thinges necessary for life, which also they did freely and of their owne accord, whereby it came to passe that there was none needy among them: secondly in that they solde their landes and their houses, it may be they did it for this cause, because they feared the confiscation of their goodes by the cruelti e of tyrants, and therefore had rather make ready money for the vse of the poor & their own priuate vse, then leaue their goods at the pleasure of these oppressours: for that is a generall rule: *Let thy fountanes flow forth, and the riuers of waters in the streetes, but let them bee thine, euen thine onely, and not the strangers with thee.* Prou. 5. 16. 17. Eph. 4. 28.

Question.

112. What are those thinges which God commandeth here?

Anſwere.

That I further and increaſe as much as I am able the commoditie and profit of my neighbour, and ſo deale with him, as I deſire to be dealt withall my ſelfe: that diligently and faithfully I follow my worke, that I may bee able alſo to helpe the need of others.

The Expoſition.

HAuing vnderſtoode the vices which God forbiddeth in this eyght commandement, it followeth to conſider what he commaundeth therein, & what vertues hee requireth of vs.

1 Imparting of counſell and help.

Firſt therefore we ſhall then duely obey this commandement, if not only we diligently beware of thoſe things that haue beene before ſpoken, but alſo if wee alwaies ſet before vs this marke to aime at, if ſo farre as we may, we faithfully aide all men with counſell and with helpe to keepe their owne.

Mat. 7. 12. The reaſon of this bond is apparant, as being ingraffed in nature by God the creatour himſelfe: *Doe as thou wilt be done vnto:* Therefore he that loueth not, and by the lawe of loue ſeeketh not the profite of his neighbour, is rebellious againſt God and fighteth with nature, being vnworthy to inioy the goodes of nature:

This rule Chriſt beateth vpon: *Whatſoeuer yee woulde that men ſhould doe vnto you, euen ſo doe ye vnto them*: for if this ſentence be well known vnto vs, there is no doubt but we will both loue our neighbour, & make our loue knowne vnto him, as Iohn ſaith, *not in words nor tongue alone:* but alſo if we haue to doe with faithles and deceitfull men, wee will rather depart with ſomething of our owne, then be willing to contend with them, and to try out the matter by Lawe.

1 Ioh. 3. 18.

2 Labour.

Secondly this is alſo required to the obedience of this commaundement, that we our ſelues doe faithfully labour, and euery one by iuſt meanes get our owne: for this Law vvas giuen vnto man by God ſtraight after the fall. *In the ſweat of thy face thou ſhalt eat thy bread*

Gen. 3. 19.

Idlenes and ſlouthfulnes to be auoided

For vvhereas idleneſſe and ſluggiſhnes, vvhich often times bringeth and increaſeth pouertie, doth vſually open a vvindovv to theft, the holy Ghoſt doth diligently & euery

euery where warne the faithful, that euery one diligently and faithfully go about his owne work, & do that which belongeth to his calling.

Hereto belongeth that exhortation of Salomon, wherein he biddeth the slouthfull, and sluggish man to goe to the pismire, and to consider her waies, & to bee wise by her example: as also for that he knew that pouerty many times drieth men to theft, he prayed to the Lord to keepe it farre from him. Prou. 6. 6.

Wherefore not without cause, doth the Apostle, least any man might pretend pouerty to excuse his theft, exhort Christians rather to labour, & to worke with their owne hands that which is good. Likewise, *Studie to bee quiet & to doe your owne busines, & to worke with your own hands:* and writing to Timothy he saith, that *he that prouideth not for his owne household is worse then an infidel.* Eph. 4.28. 1 Thess. 4, 11. 1 Tim. 5.8

For by this meanes through Gods helpe wee shall attaine two things: first we shall auoide pouertie & so remooue all occasion of stealing: secondly (as the Catechist teacheth) wee shalbe able of our aboundance to supplie the wants of other men, and to impart to the necessitie of them whome wee see to be in any distresse: which end of our working & labour the Apostle noteth, saying: *Let him labour that he may bee able to giue vnto him that hath neede:* which diligence in labour, the writer of those prouerbes commendeth in a wise woman. The fruit of labour. Prou. 31. 16.

Therefore in this commandement they are reprooued and made guiltie of theft, first, who taking no care for other mens profit, are altogether set vpon their owne commodity, secondly they, who are not painefull in their duty, but by slothfulnes and idlenesse suffer their substance to waste away: thirdely they, who to maintain their idlenes liue of almes, which might better be bestowed vpon other feeble and poore indeede. Stout & strog beggars.

Last of all, that we may the better keep this good commandement, let euery one consider how farre hee is by duety bound to others, and that which he oweth let him faithfully perfourme: parents to their children, and children likewise to their parents: people to their rulers, and they

they againe to their people: ministers of the Churches to their flocke, & the Church likewise to them: seruantes to their maisters, & maisters to their seruants: to and fro let euery one pay that duety he oweth to another: after this sort I say, let euery man consider what hee oweth in his degree and place to his neighbours, and let him pay that he oweth:

The Arg. *That wee ought not to abuse our tongue to lying, slaundering, & false accusations of our neighbour, but rather to auouch the truth, & to maintaine and preserue the life and goods of our neighbour.*

Question.

43. Lords day.

112. What doeth the ninth commaundement require? Answere.

That I beare no false witnes against any man, that I falsifie or misconstrue no mans words, that I backebite or reproch no mā, that I condemn no man rashly or before his cause be heard, but that I doe with all carefulnes auoid all kind of lying and deceit as the proper workes of the deuill, Vnlesse I will prouoke the most grieuous displeasure of God against my self: that in iudgements and other affaires I follow the trueth, & freely & constantly professe the matter to be euen as it is. Moreouer that as much as in me lyeth I defend, and increase the good name and credit of others.

The Exposition.

As the Lawegiuer hath before forbidden to hurt the life of my neighbour or to worke any thing against it, likewise, to take away another mans goods from him: so in this commandement he teacheth that it doth in no sort become vs to speake euill one of another, thereby to leaue vpon their name a blot or marke of infamy and euill report: which howsoeuer it be done of vs, it shall no doubt go for false witnes against another.

What witnes is.

Where first it is to be marked that that is generally called witnes, whatsoeuer constantly is reported or affirmed concerninge another man to winne credite withal, whether it be good or euill, the vse whereof in the society

of

of mankind being verie great if itswerue from the truth, a man may sinne it, verie harmefully and dangerouslie: for considering that there are manie thinges which wee knowe not, and to the knowledge whereof wee can not come, but wee must as it were vpon truste take them for true, in this case witnesses doe stande vs in stead.

What it is to beare false witnesse.

Nowe heere we intreate properlie of false witnesses which is vttered against our neighbour, and to beare false witnesse, is to witnesse any such thing against our neighbour, as whereby wee may grieue him, or hurt him in his goodes, or by his honoure, whether it bee done in iudgement, or in common talke: which howe manie waies it is vsuallie done, and what bee the especiall kindes of false witnesses this is in the first place: and then howe wee ought to beare witnesse concerning our neighbour and to be careful of his credite, is taught in the second place.

And first the Lord doth straightly condemne and forbid the whol kind of it, as wel in iudges as in priuat men as: *Ye shal not do vniustly in iudgement. Thou shalt not fauour the person of the poore, nor honour the perso of the mighty, but thou shalt iudge thy neighbour iustlie.* *Lev.19.15.*

Agayne; *If a false witnes rise against a man to accuse him of trespasse, then both the men which striue togeither shall stand before the Lord, euen before the Priestes and the Iudges which shall be in those daies: And the Iudges shal make diligent inquisition, and if the witnesse be founde false & hath giuen false witnesse against his brother, then shall yee doe vnto him as he had thought to haue done vnto his brother, so thou shalt take euill away foorth of the middest of thee.* *Deut.19.16. 1.King.21.1. 2.Sam.11.15.*

Cauilling.

The first sort hereof, as they are set downe, is Cauilling, that is, that I doe not falsifie or cauill at any mans words: *Cauilling* is nothing else but a malicious construing of the meaning & wordes of our neighbour: for euery man is to bee esteemed the best expounder of his owne meaning and wordes: such was the dealing of those false witnesses against Christ: We heard him say, I wil destroy this tẽple ỹ is made with hands: these wer false witnesses: (although it was true that Christ had so spokẽ, *Mar.14.57. 1.King.2.1. Ioh.2.21.*

that

that is, had vsed such words) to wit because they wrested the wordes of Christ to another meaning, as if hee had spoken of the materiall temple, whereas he vnderstood it of his bodie which was as the true temple, wherin the fulnesse of the godhead dwelled: for hee was God manifested in the flesh.

Colos. 2. 9.

Such was that also which the enemies of the Gospell vsed against Steuen, when *they were not able to resist the wisedome and the spirite by which he spake*: setting vp false witnesses against him, who said: *This man ceased not to speak blasphemous words against this holy place, and the law: for we haue heard him say, that Iesus of Nazareth shall destroy this place, & shal change the ordinances which Moyses had deliuered vs.*

Act. 6. 10.

Of this fault Iohn Baptist did earnestly warne the souldiers to beware: *Accuse no man falsely, or, beare no false witnesse against anie man.*

Luk. 3. 14.

2 Backebiting.

The second kinde of false witnes is backebiting, which gnaweth vpon the credite and good name of our neighbour, and priuilie scattereth false surmises of those that are absent, and either reporteth false crimes by other men, or depraueth their wel doings, or maketh the worst of such things, as may well be excused: or scattereth abroad, and without measure amplifieth and maketh the most of other men slippes or faults, which ought rather to be couered, and that without the knowledge, who is thus euill spoken of behinde his backe.

Which fault how greatly it displeaseth God, appeareth by this, that among those grosse sinnes, which the Apostle reckneth vp to the Rom. hee nameth also whisperers & backebiters, a most shameful kind of mē, which in al ages & among al natiōs hath alwaies bin very badly spokē & thoght of, & hath alwaies bin disliked of al honest minds.

Rom. 1. 30.

Whereupon also the Prophet, when he affirmeth that he shall dwell in the holy hil of God, *who doth not slaunder with his tongue*, doeth plainelie signifie, that backbiters haue alwaies beene hated of God: and God saith to Moyses: *Thou shalt not walke about with tales among thy people, thou shalt not stand against the blood of thy neighbour: I am Iehouah.*

Psal. 15. 3.

Leuit. 19. 16.

Such

Such a one was *Siba* wrongfully slaundering *Mephibosheth* his lorde vnto the King, as though he had saide: *To day will the house of Israell restore vnto me the kingdome of my father.* 2.*Sam.*16.3. & 19.*King.*21.1.

Such a one was *Doeg* the *Edomite*, who by his false accusation murdered fourescore and fiue Priestes of the Lorde, and the citie Nob, with all the men, women, and children that were in it. 1.*Sam.*22.9.

Last of all, such a one was Haman, when he did maliciously informe Ahashuerosh the King against the Iewes, and by that meanes went about vtterly to destroy them. *Hest.*3.9.10.

And not only hee that backebiteth with his tongue is here condemned, but also hee that greedily receiueth slaunderous reportes against his neighbour, and giueth eare vnto them, which the verie heathen were not ignorant of, as it is reported of Simonides the Musitian, that when one said, *many men complaine to me of thee*, he answered, *wilt thou neuer leaue to trouble mine eares with slaunders?* Likewise he, that although he do not willingly backebite another, or giue eare to them that doe it, yet doth not, when he may defend and answere for his friend being absent against a slaundering backebiter, but by his silence seemeth as it were to approue of his doing: the heathen Poet sawe this:

---- Whoso bites his friend in his absence,
Or speakes not for him, when he heares him blam'd by another,
Or for backebiting or quipping loues to be laught at,
He that blabs mens faults, and telles of more then he knowes of,
This is a black mouth'd man him thou Romane beware of. Hor.*Sat.*4. *lib.*1.

3 Railing. *Exod.*22.28. *Act.*23.5.

Neere of kinne to this vice is the disease of railing or reueiling, which is an odious vpbraiding of another man, proceeding of euill will, and a peeuish licentiousnesse of slaundring, whether it be to a man by him selfe apparte, or in companie, and that without any respect of persons, This also God hath expressely forbidden in his Law: *Thou shalt not raile vpon the Iudges: nether speake euill of the ruler of thy people.* 2.*Sam.*16.7.

Such

Such a one was that wicked railer *Semei* pouring out moſt vile reprochfull ſpeeches againſt his lord the king: *Come foorth, come foorth thou bloodie and wicked man: the Lord hath brought vpõ thee al the blood of the houſe of Saul, in whoſe ſtead thou haſt raigned, and the Lord hath deliuered thy kingdome into the hand of Abſolon thy Sonne, and beholde thou art taken in the wickedneſſe becauſe thou art a bloodie man.* Of the ſame ſaith Paul, *Let all euill ſpeaking be put away from you.* Neere vnto this come all ſcoffing and biting ieſtes, ioyned with nippes and tauntes towarde anie, which the Apoſtle calleth ieſting, or ſcoffing.

Eph.4.36. Eph.5.4.

4 Haſtie iudgement.

Fourthlie is condemned al headlong and haſtie iudgement pronounced againſt thy brother either by thy ſelfe or by thy conſent. Such was the iudgement of the courtier Putiphar, maſter of Pharaohs gard, who when his wife had falſely accuſed Ioſeph without hearing his cauſe, cõmaunded him to be put in priſon: likewiſe the iudgement of King Dauid, condemning Mephiboſheth before hee heard him, and beſtowing his goods vpon him that had ſlaundered.

Gen.39.20. 2.Sam.16.4.

Math.7.1. Luke 6.7. Iohn.7.51.

Therefore not without cauſe ſaith Chriſt: *Iudge not, leaſt ye bee iudged*; and Nicodemus did deſeruedly condemne this fault in the Elders, ſaying, *Doeth our Law condemne a man before hee hath heard him and knowe what he hath done.*

Luk 13.1.

Iohn.9.2.

Moreouer all headie inclination to wrong iudgement is by the ſame Lawe forbidden, ſuch as theirs was, who went vnto Chriſt to tel him of the Galileans, whoſe blood Pilate had mingled with their owne ſacrifices, who did thinke, as by the wordes or anſwere of Chriſt it is like, that they were therefore ſlaine, becauſe they were ſinners aboue all the other Galileans: To whome Ieſus anſwered and ſaide: *Thinke you that theſe Galileans were ſinners aboue all other Galileans, becauſe they ſuffered ſuch things? I tell you nay, but except you repent, you ſhall al likewiſe periſh.* Such is alſo that of Chriſtes diſciples aſking of Chriſt, *Maſter, who did ſinne, this man or his parents, that he was borne blind?*

To conclude, all ouertwhart ſuſpicions, and euen all naughty

naughty meaning of the minde is comprehended in this prohibition, according to the saying of Paul, *Loue thinketh not euill:* so that Menander well said, that more cauillations rise vpon suspicions, then vpon verye deedes themselues. 1 Cor.13. *See Sentent. Gracor.*

Fiftly are condemned all kindes of lying and deceite, accordinge as the Lorde ioyneth them both together, both false witnesse and lying: *Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked to be a false witnesse.* 5 Lyes of all sorts. Exod.23.1 Leuit.19.11.

So lying and deceite are ioyned togither: *Lye not, neither deale falsely one by another.* Nowe a lye is committed many waies. 1. By manifestly notwithstanding the trueth. 2. By telling a lye in iest, although no harme come thereby to my neighbour: for the Apostle commaundeth vs to abstaine from all shew of euill. 3. By concealing a trueth, if a man bee asked of the trueth especially in iudgement, to perfourme a duetie to another man, to doe him good, especiallye to deliuer him from a most certaine daunger, because it is sinne whatsoeuer swarueth neuer so little from the Lawe, neither may euill bee doone that good may come thereof: but rather in such hard and straight cases, wee must trust vpon God, and not flie to deuising of lies: which whosoeuer doe, they declare that they had rather vse their owne wisdome, then put their trust in the prouidence of God. 1 Thess.5.22. Rom.3.8

Hitherto belongeth that generall admonition: *Lye not one to another, seeing ye haue put off the olde man with his workes.* Col.3.9.

Although wee must make a difference betweene a lie in iest and a dutifull lie, and betweene that which is at a crosse fight with the Lawe of God, and commeth of a purpose to lie, to the intent to wronge our neighbour, least wee should thinke with the *Stoikes* that all sinnes are equall: for the midwiues and Rahab did not so grieuously sinne in lying: as they that spake lies for their pleasure: in which Matrones, we ought to follow their faith and their feare of God, but not their dissemblinge of the trueth: for which vertues they are euen in the Exod.1.20. Ios.2.12. Hebr.11.31.

Scriptures

Scriptures so greatly commended, & the Lord did blesse them.

Prou. 12. 22. Gen. 34. 23. But of deceitfull & wilie dealing the Scripture affoordeth examples in Simeon and Leui the sonnes of Iacob, who contrary to their couenante made with the Sichemites, that if they did circumcise euery male, they would giue their sister to wife to the sonne of *Hamor*, vpon the thirde day, when the Sichemites were sore, taking euery man his sworde went into the citty, and without resistance slew all the males, and taking Dina out of the house of Sechem, went their wayes, against whome Iacob lying a dying speaketh thus: *Simeon and Leuy brethren, instrumentes of violence are in their habitations, Let not my soule come into their secrete: my soule bee not thou ioined with their assemblies, for in their wrath they slew men.*

Gen. 49. 5.

Nowe the reason wherefore wee ought to detest such kinde of lying and deceitfull dealing, is diligently to bee marked, namely because they are the workes of the Deuil proper vnto him, and whereby the most heauie wrath & displeasure of God is prouoked against vs: whereupon saith Salomon: *Lying lips are abhomination to the Lorde,* And Christ. *Ye are of your father the Deuill, and the lust of your father ye wil do, he was a murtherer from the beginning, and abode not in the truth, for there is no truth in him: when he speaketh a lye, then speaketh he of his owne: because he is a lyer, and the father of a lye.*

Gen. 3. 5.

Gen. 3. 3. Iohn 8. 44.

Thom. in opusc. Theol. de lege

Aquinus also hath noted as much, affirming that a lye is to be auoided for foure causes. 1. Because a lyer becommeth like vnto the deuil: for as by a mans speech it is knowen of what country hee is, and where hee was borne: so by lying a man is discerned to be of the Deuils kinred. 2. For the breach of humane societie, nay of Christian fellowship: for when God hath ioyned men amonge themselues to liue one with another, and to haue dealings one with another, howe can that bee, if making no account of the trueth, they take pleasure in lying, and accustome themselues vnto it? 3. Because hereby such a blot is brought vpon our credite, as neuer can be wiped away. For he that is accustomed to lie, at

the length by this custome attaineth, that when he saith truth no man will beleeue him: as Ecclesiast. saith: *Who can be clensed by an vnclean thing? or what truth can be spoken of a lyer?* Last of all for the punishment, that is, the losse of the Soule: *The mouth that lyeth destroyeth the soul: Wisd.* 1.11. Thus farre *Thomas.* Eccles. 34.4.

Adde to these flatterers, and such as can deuise any thing to please their Lords, & speake it to their face, then whom there is no more daungerous sort of men: so that one said wel, that it were better to light εις κοράκας, that is, among carion crowes, then εις κόλακας, that is, among flatterers: because they can spoile but the bodie alone, but these are able to corrupt the very minde also: which notwithstanding at this day are the onely men of account, & bear al the sway in the courts of great Princes: by whom king *Dauid*, when Sauls court was full of such, was most of all hurt and laid at, by reason that Saul did too easily giue credite to their false accusations: as hee complaineth in the Psalmes: *They speake deceitfully euery one with his neighbour, flattering with their lippes & speaking with a double hart: The Lord cut off all flattering lips, and the tongue that speaketh proud things: which haue said with our tongue we will preuaile, our lips are our own, who is Lord ouer vs.* The saing of Diogenes. Psal. 12.2.3.4

Now because it is not sufficient for the keeping of this commaundement, to beare no false witnes against our neighbour, either by this, or by any other meanes, vnles we also know well what the Lawgiuer commaundeth vs, & what vertues he commendeth vnto vs in this Law, to exercise towards our neighbour: therefore wee must know that the Lorde doeth moreouer require that in iudgements, that is, if at any time I be demanded by the Magistrate and by the iudges, and in all other affaires, to wit, in common life, if at any time my testimony be asked concerning another, I then follow the trueth, and honestlie and constantly professe the matter to bee euen as it is.

To folow or loue the truth (whereof is called true dealing) is a vertue, or good disposition of the mind, whereby wee seeke after and imbrace true opinions, and doe What true dealing is,

willingly and readily, with regarde of our duety, & likewise of persons, place and time, and other circumstances, professe and defende the same to the glory of God and the saluation of our neighbour: and herof he is properly called a true dealing man, who loueth the trueth, and as the Prophet saith, speaketh it from his heart, and laboureth for it, for the glory of God, and the saluation of his neyghbour.

Psal.15.12.

The reason of this commandement is full of equity: for because God is true, wee also being his sonnes must bee true, and followers of our Father: which *Pithagoras* seemeth in part to haue vnderstood, who being demanded wherein a man came neerest vnto God, answered, *In speaking the trueth.*

Eph.5.1.

But the Apostle vseth also another argument: *Speake the trueth euery man to his neighbour, for we are members one of another*: signifyinge that this is the right vse of the tongue, first to speak the truth, and then so much the rather to do it, because we are members one of another, and all of one body.

Eph.4.25.

2 Plain dealing

Next it is not sufficiente to professe and speake the truth of our neighbour, vnlesse we doe it singly and in plaine dealing, Plaine dealing is such a vertue, as when one, farre from all hypocrisie & counterfeiting, speaketh what hee thinketh, and whose talke agreeth with his hart, and who dissembleth nothing that may make for the knowledge and reuealing of the trueth for the benefite of our neighbour.

3 Liberty.

The inseparable companiō of plain dealing, & which it is not meet to haue parted from it, is boldnes or libertie, which is a vertue, whereby so farre as time, place, & necessitie doe require, wee doe freely, without feare and constantly professe the truth, & neither by feare of danger, nor by respect or authority of persons can be drawn from it: so that Plato may bee our frende, and Socrates our friend, but the trueth more friende to vs then all.

Therefore by this it is euident, that to the end we may not be found false witnesses before God, first that being demaunded wee should plainely and freely professe the

truth

truth concerning our neighbour: but besides by the same Law is required also of vs such a loue to the truth, that although we bee not requested, we neuer be wanting to another, but alwaies desire to maintayne him & his good name and credite, according to the rule of our Master, *Whatsoeuer yee would that men should doe vnto you, euen so do yee vnto them.* The maintayning of another mans good name.

For seeing that God hath regard of our credite, and a good name is more pretious then all treasures, & therefore the losse is as great to a man to bee robbed of his good name as of his goods, it ought by good reason to mooue vs to preserue and maynteine the good name of our neighbor. Hitherto belong the verses a little before alleadged out of the Poet. Eccles. 7. 1.

Last of all wee may not ouerslip the punishment and vengeance of false witnes bearing and lying, which God threatneth in the scriptures, shutting out from his companie and from dwelling in his kingdome those that do such things. Hereupon saith the Psalmist: *Thou destroyest them that speake lies, the bloodthirstie and deceitfull man the Lord doth abhorre*: And Salomon in the Prov. A *false witnesse shall perish.* Psal. 5. 7. Prou. 6. 17. 18. 19. & 21. 28.

And Iohn in the Reuelation: *But without shalbe dogges and inchanters, and whooremongers, and murtherers & idolaters, and whosoeuer loueth or maketh lyes* Reuel. 22. 15.

Mans punishment to bee administred by the Magistrate, is to reward like for like. Deu. 19. 16. 17

The Arg. That euen euery smallest desire cõtrarie to charitie ought to be put out of mens minds: 2. Of the proceeding of the godly in the obedience of the Law: 3. And what the vse of the law is in this life.

Question.

113. What doth the tenth Commaundement forbid? 44. Lords day.

Answere.

That our harts be neuer tẽpted no not with the least desire or thought against any cõmandemẽt, of God, but that alwaies

from the heart we detest all sin, and contrariwise take pleasure in all righteousnes.

The Exposition.

The difference betweene the tenth commaundement and the former.

THe Lawgiuer hauing in the rest of the commandements dealt with those sinnes especially, which stand in deedes and are done of purpose, or with an aduised consent of the will (although there is no doubt but that the Lawe of restrayning concupiscence is implied, and included in all the former commaundements (nowe last of all in this last Law he dealeth with those sinnes which are called onely concupiscence, and doe conteine all inwarde stirring and conceit in the vnderstanding and affections against euery commaundement of the Law, and are as it were riuers boyling out of the fountayne of that originall sinne.

The deuision.

The *Catechist* declareth as much when hee teacheth that in this commaundement is forbidden euen euerie least desire and thought against any commandement of God: and contrariwise is commaunded a continual & syncere hatred of all sinne, and a loue and carefull imbracing of all righteousnes.

What concupiscence is.

Whereupon Concupiscence is vsually defined all corrupt lust, or affection and inclination, whereby the heart of man is tempted to doe any thing that is contrarie to the commaundements or Lawe of God, that so it may be distinguished from naturall concupiscence, whereby wee desire those thinges which make for the preseruation of our selues and of our nature, by ordinary meanes, and according to the right iudgment of reason, which is good and necessary.

Moyses for the capacitie of the ignorant people, expoundeth this corrupt concupiscence, by those thinges which it desireth, & when he had saide, *thou shalt not couet thy neighbours house*, he reckneth vp the parts of it, beginning with *the wife*, & shutting it vp with these words, *his oxe, his asse, or any thing that is thy neighbours*, he sheweth that it is not only vnlawfull for vs to couet great matters, as house, nobilitie, and glorie, when they belong to another man, but euen small matters, as those are, whether they be things with life, or without life.

But Paul hauing to do with them that knew the Law, thought it sufficient to say shortly, *thou shalt not Couet*; that by this meanes he might shewe that there are not two diuerse commaundements deliuered togeither, but onely one commandement; as also in the same place hee declareth how necessary the vnderstanding of this commaundement is, when intreating of concupiscence he saith: *I had not knowne concupiscence to be sinne, except the Law had said, thou shalt not couet.* Rom. 7. 23. Rom. 7. 23.

And because hee felt in him selfe some stirring or passions of this concupiscence, (which was common to him with all Saints) therefore hee calleth the same concupiscence the Lawe of sinne: and Iames when he saith: *Euery man is tempted, when he is ledde away and snared of his owne concupiscence*, ascribeth vnto it two things: to wit: that it draweth away mans heart from good, and that it snareth mans affections, so that it ouertaketh him before he beware. Iam. 1. 14.

And Iohn according to the principall & such thinges as men most desire, as pleasure, ritches and honour, doth also distinguish the sorts of concupiscence, when hee saith: *All that is in the world, as the lust of the flesh, the lust of the eyes, & the pride of life*, taking the differences from the first motiues that stirre vp lust, the more fully to shew the springs of all euill in the world. Diuers sorts of concupiscenses. 1. Ioh. 2. 16.

To conclude, whatsoeuer concupiscence it bee, and whether it haue his beginning within a man, as the lust of the flesh, which is intised by the flesh it selfe, that is, the corruption whereby it is caried to those things that are sweet to the flesh, as pleasures in meats, and drinks, & venerie, or whether it be stirred vp by any thing without a man, which commeth in by the eies, as the lust of the eies and the pride of life, which is conceiued by looking vpō & wondring at any thing, both sorts are condēned. Mat. 5. 28. Rom. 8. 6.

And not onely those kindes, but euen euery thought & fansie in the soule against the law of God is here forbidden, and all excuses are cut off, as that the first motions are not in mans power, and that fansies which roll confusedly in the minde, and at length vanish away, deserue not to be accounted for concupiscences, the seate What fansies are condemned & why

whereof in the heart: for the Prophet alſo knewe that, and yet neuertheleſſe he intreated God ſaying: *Who vnderſtandeth his fault,? O cleanſe thou me from my ſecrete faults*: Next is to be marked that ſuch kinde of fanſies are here ſpoken of; which running in the minde, do with all bite & ſtrike the minde with ſome deſire, for as much as it neuer cõmeth in a mans minde to deſire any thing, but the heart ſtirreth and leapeth at it.

*Pſal.*19.13. *Mat.*5.27. *Rom.*8.6.

The differẽce betweene the doctrine of the Church & Philoſophie.

And hereby appeareth the difference betweene ciuile lawes of men and Gods lawes for they are content with an outwarde diſcipline and good order, but theſe require aboue all the cleanneſſe of the hearte: likewiſe betweene the doctrine of the Church and Philoſophie: for the philoſophers blame concupiſcence, but not that nice concupiſcence, whereof wee here ſpeake, but that groſſe concupiſence which is occupied about to much ſeeking after gold, which *Plato* calleth *a beaſt with many heades*: whereby this or that thing forbidden in the Lawe of God: is in deede and actuallie luſted for and deſired: but the Apoſtle calleth it the roote of all euill.

1. *Tim.*6.10.

2

2. And as all corrupt deſire or thought is forbidden, ſo the ſame Lawe GOD commaundeth vs alwaies and from the hearte to deteſt all ſinne, and contrariwiſe to take pleaſure in all righteouſneſſe which is a moſt preſent remedie to put to flight all luſtes; And to the ende wee may bee able to performe that firſt thing, it will bee neceſſarie for vs, that beeing cleere of all hypocriſie, wee doe not winke not ſo much as at the leaſt fault, and that wee ſo doe continuallie and conſtantlie: for when the Lorde ſaieth by the Prophet: *hate euill and doe good*: and, *thinke not euery man euil in your harts, for all theſe are the things that I hate*, hee ſignifieth that as him ſelfe alwayes and perfitelie doeth hate euerie euill thing, ſo it is our parte to deteſt, whatſoeuer is contrarie to his moſt holie lawe, which alſo Chriſt ment to point at by *cutting of hands & feet, &c.* And this is one poynt: The ſecond thing that the Lorde requireth of vs is, to take pleaſure in all righteouſneſſe: For when hee forbiddeth euill and commaũdeth

Amos 5.16. *Zach.*8.17. *Mat.*12.37. 39. *Mat.*5.30.

deth good, if it bee our ducty to hate all euill, it is our ducty also to loue all righteousnes, and to delight in all holines, to bee continually occupied in the studie of the Lawe of God, & the practise of the same, and especially to preferre God himselfe, who is the soueraigne good, and the loue of him euen before those, who are neerest & dearest vnto vs, & euen before our life.

Which being so, who seeth not that in this last commandement is required and contained the perfite obedience of the whole lawe? for how commeth it to passe that wee sinne against euery commandement, but because this corrupt concupiscence is in vs? without which we should of our owne accorde, with our whole minde & body striue to attaine to the onely good, altogether without any contrary thought or mammeringe: but so long as it cleaueth vnto vs, it cannot be but that we shal all offende both very often, & in many thinges, & shall eftsoones grone and lament with the Apostle, saying: *O wretched man that I am, who shall deliuer me from the body of this death?* Rom. 7. 24.

The false doctrine.

Wherefore seeinge that euen the least desire or thoughte is condemned of the Lorde, that decree of the Tridentine Councill is blasphemous and wicked, which I haue set downe worde for worde as it was taken from thence. *Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat, sancta Synodus declarat Ecclesiam Catholicam nunquam intellexisse peccatum appellari, quod vere & proprie in renatis peccatum sit, sed quia ex peccato est, & ad peccatum inclinat: si quis autem contrarium senserit Anathema sit:* that is, *This concupiscence, which the Apostle sometime calleth sinne: the holy Synode declareth that the Catholike Church did neuer vnderstande to bee called sinne beeause it is truely and properlie sinne in the regenerate, but because it commeth of sinne, & inclineth vnto sinne: if any man thinke the contrary, let him be Anathema or accursed*: wherein they both decree agaynst the Apostle himselfe: *But I see another Lawe in my members rebellinge against the Lawe of my mind, and leadinge mee captiue into the Lawe of sinne which is in my members*: and they gainesay themselues: for if this concupiscence boyle out of originall sinne as out of a fountayne, and that is damnable, because (as *Viguerius* writeth) for this sinne wee are called the *children of wrath*, & consequently are guiltie of death and condēnation, it followeth that cōcupiscence also is sinne before God, & doth deserue condemnation. But in

Sess. 5. ca. 1. de pecc. Orig. Rom. 7. 23

Inst. l. 11. c. 3

Rom 4. 21.

the regenerate, they say it is venial or pardonable. I answere, that this is an vndoubted principle, that all sinnes are mortall according to Paules rule, but that the sinnes of holy men are venial they haue it not of their owne nature, but attaine it by the mercy of God. And it is well said of Augustine. *In weighing of sinnes let vs not bring deceitful balances, wherein to weigh that we wil, and howe we wil, saying as we list our selues, this is heauy, this is light, but let vs bring Gods ballance out of the holy scriptures as out of the Lords treasures, therein let vs weigh what is heauier, or rather let vs not weigh, but acknowledge them as there they are weighed.*

Lib. 2. de bapt. cap. 2.

Question.

114. Are they able who are conuerted vnto God, to keepe these commandements perfitely?

Answere.

No truly: but euen they that are most holy, so long as they liue, haue onely some smal beginnings of this obeydience, yet so, that with an earnest and vnfeigned indeauour, they begin to liue not according to some onely; but euen according to all Gods Commandements.

The Exposition.

IN the former parte of this booke, the question was asked, whether any man were able to keepe the Lawe of God, & all things that are therein commanded, but there the question was of men vnregenerate: but here the question is, whether they that are conuerted vnto God that is, borne againe by the Spirite of God, bee able to keep all the commaundements of the Law, & that because of some fantasticall spirits at this day, who dreame of I know not what perfection of man in this life, whose opinion and errour is soundly refuted in this answere out of the Scriptures.

And first is denyed that the Lawe of God can be exactly performed of them that are conuerted, and this is proued because the most holy men, so long as they continue in this mortall body haue onely some small beginninges of this obedience. Next is shewed, that although they are verye farre from this obedyence, yet they doe not therefore fainte, but so much the more pricke forwarde themselues, that they may earnestlye

and

& cheerfully begin to liue, not onely according to some, but euen according to all Gods Commandements.

And for the former, that we may see the trueth thereof, we must first, of all call to minde, wherein the perfit obedience of the Lawe of God consisteth, namely in this that a man bee able perfitly and constantly to keepe, and doe keepe all and euery commandemente of the lawe, that is, that with his whole hart, affection, thought and all powers inwarde and outwarde hee so obey the lawe of God, that hee neuer faile in any one commaundement: from which perfection howe farre the moste holye men are, first is proued by their owne confession. such as that is in Esa: *Wee are all as an vncleane thinge, and all our righteousnes is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the wind haue taken vs away: and there is none that calleth vpon thy name, neither that stirreth vp himselfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.*

Deut.27.26
Mat.15.16.
Rom.7.14.
Ma..5.28.
Mat.22.37
1 Argument from the confession of the Saints.

Esa.64.6.7

What the Saints works are in Gods sight.

By which confession it is manifest, that if God woulde rigorously inquire into the very works of the best men, there can no other sentence be giuen of them, but that they are a meere defiling of Gods giftes, euen as oftentimes it falleth out, that a riuer being otherwise faire and cleere, is infected by the filth of some iakes, by which it runneth.

And that prayer of the Prophet is well knowne. *Enter not into iudgement with thy seruant ô Lord, for there is no mã liuing righteous in thy sight:* Again, *If thou ô Lord count our iniquities, ô Lorde who shall bee able to stand before thee?* And that of Salomon, who (as Ierom saith) freely protesteth and saith: *There is no man that sinneth not:* and in another place: *surely there is none righteous vpon earth, which doeth good and sinneth not:* and againe: *who can saie I haue made mine hart cleane, I am cleane from my sinne?*

Psal.143.2.& 130.3.
Da.9.5.6.7.8.9.10.11
1 King.8.46
Eccles.7.21
Prou.20.9

And Christ biddeth his disciples praye: *Forgiue vs our debts.*

Mat.6.12.

The Apostle acknowledged as much when he said: *I do not that good that I would, but the euil that I would not, that*

Gal.5.17.

Rom.7.19.24.22. *I doe: O wretched man that I am, who shall deliuer me from this body of death?* He also confesseth, *that he delighteth in the Law of God concerning the inner man*, and hee saith, *that the flesh lusteth against the spirit.*

2. Argument fro examples. Secondely not onely the Saintes themselues do confesse their imperfection, but also the scripture confirmeth the same by examples of most holye men, who made foule slips.

Gen. 6. 11. Gen. 9. 21. Of Noah the holy Ghost beareth witnes, that he was *a iust man, & vpright in his generation, & that he did cõtinue to walke with God*, which notwithstanding afterward was drunken with wine: and lay vncouered in the middest of his tent.

Gen. 12. 12. & 20. 2. Abrahams faith and religion towardes God is commended, & he, to saue his wife, did twise conceale the trueth, & staine himselfe with a lie, & brought his wiues chastity in hazarde.

2 Pet. 2. 8. Gen. 19. 33. 34. Lot is commended of Peter for a iust man, and one that did euery daye vexe his iust soule at the vngodlye deedes of wicked men in seeing and hearing them: the same Lot hauinge taken in wine too largely, by lying with his owne daughters, fell into foule dishonestie.

Iob. 1. 1. 2. & 3. 2. 3. The scripture commendeth Iob for his singuler godlines, to whome *there was none like vpon earth, an vpright and iust man and departing from euill*, whose patience also was tried by the crosse & by the vexations of Satan: yet the same Iob afterward curseth the day of his birth, and contendeth against God for giuing him life, & maintayning him in the same.

2 Sam. 11. 4. 15. Dauid a man according to Gods hart, & an example of rare faith, godlines and constancy: yet did he not grieuously fall and offend God by adultery & murder, & also numbring the people of Israel in the pride of his hart?

2. Sam. 24. 2. What befell Peter, who thought him selfe stronger and more constante, then the rest of his fellowe disciples? was he not dismayed, & as it were cast of from his stedfast standinge by a worde of a damsell, and moste shamefully denyed his maister? And the same Peter also beeinge afterwarde confirmed with more gifts of the holy Ghost, and more enlightened, was openly reproo-

Mat. 26. 70. 72. ued

ued, yea and condemned by Paul at Antioche as not taking a right course, because by his dissembling he grieuously offended the beleeuers of the Gentiles, whose companie he refrained, so soone as he saw the Iewes. Gal. 2. 11. 12.

Last of all, that valiant Champion of Christ, Paul, a man so notable and so spirituall, who (to vse Augustines wordes) *did hunger and thirst after the very perfection of righteousnesse, had ouercome so many daungers, torments & other calamities, and had triumphed ouer all the enemies of Christ, had expelled the feare of death, finallie had renounced the world*, yet had not altogeither subdued pride, yea hee him selfe writeth that there was remayning in him so doubtfull a conflict with it, that he could not get the victorie but with bearing away many buffets: *There was giuen*, saith he, *to me a pricke in my flesh, a messenger of Satan to buffette me, that I should not be puffed vp aboue measure.* Augustin. l. 2. contra. pelag. cap. 7. 2. Cor. 12. 7.

Thirdely, not onely the examples of most grieuous sinnes and wants in the most holy men that euer were, doe shewe that there were onely some beginnings of obedience to the lawe in them, but also the fruites and effects of sinne in them, as all kindes of diseases, calamities, & death it selfe in all men that euer dyed, doe crie aloud that they were sinners, according to Pauls rule, *The wages of sinne is death*, & therefore died because they were sinners. I let passe that euen those fantasticall men, who doe so farre vrge perfection, are oftentimes found to be the most imperfite of all, swelling with a conceit of holines, great setters by thēselues, ful of hatred & enuy, despisers of their neighbours: who I would to God they could learne to bee wise with *Alexander the great*, who when as the blood issued out of his thigh being woūded, turning to them that vsed cōmonly to call him God, with a smooth & chereful countenance said. *This which you see is such blood & licour as vseth to runne from the gods*, mocking at the lying vanity of his flatterers, whē the thing it selfe sheweth that he was no better then a man, *I* woulde no God *I* say that euen so they also by the corruption of their owne affections, of which they are oftentimes 3. Arguments of the effects of sinne. Rom. 6. 23. Alexand. apophtheg.

ouer-

ouercome, or by the diseases and often inconueniences and infirmities of the bodie might at length be brought to a better minde, and beeing conuinced by the fruites of sinne would make an honest confession that they are miserable and great sinners, and not they alone, but because the like fruits of sinne are seene in other, though neuer so holy men, that there is no mortall man exempted from this condition of sinning.

But if they thinke wee doe them wrong, as if we were the first that condemne their opinion, let them heare Ierome thus earnestly speaking against them: *For what other greater rashnes can there be, then for a man to challenge to himselfe not only to be like, but to be all one with God, & in one short saying, to conteyne the poyso of al heritiks, which haue issued from the fountayne of the philosophers, & especiallie Pythagoras, & Zeno the Prince of the Stoicks? For they affirme that those which the greeks cal* παθη, *& we Passions, as griefe & ioy, hope & feare: may be pulled out of mens minds, & that no string or roote of vices at all may bee remaining in men, through the meditation and exercise of vertue, which is to take man out of man, & for a man being in the bodie to be without the bodie.*

Aduersus Pelagium ad Ctesiphontem: Where also he meeteth with all their shifts.

And in the same Epistle against Pelagius, a little after he discouereth the hypocrisie of the perfectistes, bringing a most shamefull example of their sect: *Priscillians in Spaine was in part a Manichee, for whose dishonestie thy disciples like thee very well, who challenging vnto the selues the name of perfection and knowledge, are close shut vp alone with women alone, and in the middest of their companying and clasping together vse this song, premising this watch word to their schollers:*

Both sweare and forsweare, thy secret looke thou bewray not.

Eras. in Schol. in Epist. Ierom.

Tum pater omnipotens, fœcundis imbribus æther
Coniugis in gremium lætæ descendit, & omnes
Magnus alit magno commixtus corpore fœtus.

that is,

Then Iupiter like vnto the ayre that showres in abundance
Into the lap of his wife doth fall, that longs to receiue him
And somedled with her doeth set all fruits on a growing

Which,

Which Priſcillian afterward (as Ierome addeth) was condemned both by the ſecular ſworde, and by the authoritie of the whole worlde, and laſt of all he concludeth moſt wiſelie and truelie, This is the only perfection that men can haue, to know them ſelues to be vnperfite.

Fourthly to the former arguments is added, that the Apoſtle affirmeth that the gift of tongues and prophecie, whoſe ende is, that we may euery day goe more and more forwarde in the knowledge of God and of ſaluation, are prooſes of our imperfection in this life, becauſe they ſhal ceaſe, when that which is perfite is come: wherof I thus gather: *If* our faith & the knowledge of God him ſelfe, the increaſe whereof wee are commaunded dayly to begge of God, and the helpers whereof are the vſe of tongues and prophecie, be vnperfect in vs, it muſt needs be that that obedience alſo, which wee performe to the Lord according to his Lawe, is alſo imperfite, as being a fruite of our faith, and which muſt needes proceede of faith: But the former is true: and therefore the latter alſo is true.

4. Argument from the imperfection of knowledge and faith. 1. Cor. 13. 8.

The former I thus prooue: Whoſoeuer muſt be continually praid for, that they may be filled with al acknowledgment of the wil of God, with al ſpiritual wiſdom & vnderſtanding, in them before they be filled with ſuch gifts, muſt needes remayne much want both of knowledge and of wiſedome. But *Paul* profeſſeth in the Epiſtle to the Coloſſians, that he maketh that prayer for the faithful without ceaſing, ſaying: *We ceaſe not to pray for you &c.* preſcribing vnto them by his owne example what they alſo ought to doe: Therefore becauſe the faithfull are commanded to pray continually that they may be filled with al knowledge, which he afterward expoundeth, *that they may grow in the knowledge of God:* it followeth, that the perfite fulfilling thereof is neuer ended in this life, and that the Saints haue indeede a true faith, but yet vnperfite, ſo long as they liue in this worlde, and that they ſhall be filled with all Spirituall wiſedome in the life to come, which is the drift of the Apoſtles exhortation, as other-where hee witneſſeth of him ſelfe, wherevpon alſo Ierome ſaith well: *He that alwayes forgetteth*

Coloſ. 1. 9.

Phil. 3. 12. *Ad Cteſiphont. aduerſ. Pelag.*

getteth things past, and longeth for things to come, sheweth that he is not content with the present.

Hereupon wee reade that by the same Apostle are set downe two degrees of the faithfuls profiting, before they come to the top of perfection: the one is of Childhood, that is, a very weake state, when we doe as yet altogether stagger and wauer: the other is of youth, to wit, a middle state and a stedfast proceeding vnto perfectiō: both these are in this life strengthened by the vse of the ministerie: the third is of mans state, called of Paul *a perfect man according to the measure of the age of the fulnesse of Christ,* Eph.4.12. *whē we shal al come to the vnitie of faith*: which raigneth indeed among the children of God euen from the beginning, yet not so perfitely that they are met all together, which if it were here fulfilled, they should bee all 1.Cor.15.21. perfite, as euery one of vs shall be in the worlde to come, when God shalbe all in all, where also Christ at that time Eph.5.27. shal *present his Church glorious, not hauing spot or wrinckle, or any such thing, but as holie and vnblameable.*

In this middle state, (I meane of youth) so long as wee are, all of vs both are ignorant of many thinges, and offende in many things as Iames saith: and hereof is that Iam.2.3. of Paul concerning the faithfull in generall to be vnderstood: 1.Cor.13.9. *We know in part, and we prophecie in part.* And of himselfe, *Here I knowe in part, but then I shall know according as I shalbe taught.*

Hereupon Augustine prooueth by strong reason, that *De Spir. & litera.* *we doe neuer in this flesh yeeld that honour to God that wee owe. Loue*, saith he, *doth so follow knowledge, that no man can perfitely loue God, who doth not first know his goodnesse to the full: we so long as we are straungers in this worlde, see by a glasse and in a darke speech: therefore it followeth that our loue is vnperfite.*

Wherefore seeing that first by the confession, and then by the life of most holy men, and also by the punishments and fruits of sinne, last of all by the imperfection of euery mans faith and knowledge, it is aboundantly to bee seene that there are onely some small beginnings of obedience to the Lawe in them, so farre are they from being able to get vp & to attaine to the top

of

of perfection in this life, the perfectistes doe vainely glorie of that which was neuer founde in auy mortall man, except Christ.

For if not so much as the outwarde obedience of the Lawe is perfourmed by the most holy men, but that they are in daunger to be dashed sometymes vpon this, sometimes vpon that commaundement: what will they answere to GOD the searcher of the hartes, and reines, who principally requireth the purity of the heart and of all affections, and how will they be able to stande before his iudgement seat?

1 Obiect. See Caluin lib. 2. Instit. c. 7.

But when the aduersaries see themselues so hampered with these arguments, that they sticke fast, they flie to the almightie power of God: But wee answere that wee doe not denie but God can perfitlie regenerate vs in this life, if he will: but why he doeth it not, he hath many causes, and among others chiefely these: first, that we may diligently consider with our minds, how great the power of sinne is, and what effect it hath in man, which we see cannot be destroyed in vs but by little and little, and that by the speciall grace of the Spirite, and therefore that we may bee so much tee more afraide of it. 2. That when we feele daily more and more increase of the gistes of the Spirite in the rysing againe of the new man, may make very much of this his goodnesse towarde vs, who were vnworthy to haue powred into vs, one droppe of his regenerate grace. 3. That whē in this life we find no ende or stay of the conflict betweene the flesh & the Spirit, we may haue so much the greater longing of that blessed life, wherein we shall appeare before God perfitly regenerate and holy. For if God shoulde out of hande renewe and sanctifie vs, the dignity that hee bestoweth vpon vs, should not be in so great acccount with vs: but now when hee doeth by little and little bringe to passe the mortifying of the olde man, the perfection thereof is so much the more deere vnto vs, and the more regarded and set by. Last of all, for this cause also God doeth not here perfitely regenerate vs, that his power may be made perfite in our weakenesse, and when wee are saued by meere grace and not of workes, hee that

5 Argument.

Rom. 6. 24.
Rom. 6 12.
1 Ioh. 3. 2. 3.

Why God doth not by and by perfitly regenerate the faithfull.

1 Cor. 12. 9
1 Cor. 1. 31.
Gal. 2. 16.

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reioyceth may reioyce onely in the Lord.

For if we did here fulfill the Law, and performe perfite obedience thereunto, why might not a man by it be iustified, and attaine life and saluation? but this were contrary to the former doctrine of iustification by faith, and the merite of Christ alone, who by this means shoulde not bee vnto vs wholly and properly a Sauiour, but onely an instrument to set vs in that forwardenesse, that we might be able afterwarde to iustifie our selues by our owne righteousnesse, which is a most foule and detestable errour of the *Semipelagian* sophisters, and therefore to be abandoned.

2 Obiect. Besides they doe obiect, that it is one thing to haue onely some small beginnings, of obedience to the lawe, and another thing not to bee able perfitely to keepe the Lawe of God. For the *Catechist* seemeth to graunt lesse to a man regenerate, then the scripture giueth vnto him, which ascribeth not onely some beginninges, but euen perfection to the godly: as, *so many of vs therefore as are perfite, &c.* Phil.3.15 Whereupon the Apostle him selfe writeth that hee striueth to attaine to perfection: I answere: 1. That when Paul reckeneth himselfe among the perfite, he speaketh not of such a perfection of faith or mortification in vs, as that new sect of perfectistes doth imagine: for otherwise he should gainesay himselfe, as hauing before confessed, that he hath not attained vnto it: but he speaketh of the perfection of knowledge, in respecte of the onely foundation of our saluation Iesus Christ when casting away confidence in all thinges, wee reioyce in the onely righteousnes of Christ, and setting all other things aside to attaine to the fellowship of his sufferings, which may bring vs to the blessed resurrection. Phil.3.13

Secondly it is also true by comparison, that is, if you compare persons with persons, that there is more vertue and more knowledge to be founde in one man then in another, and that one man hath attained an higher degree then another. So the Apostles well instructed and grounded on Christ were called perfite in respecte of them, who beeing too much set vpon ceremonies of the

the Lawe, were pulled a sunder from the bodie it selfe, that is, Christ.

So for his life *Noah* is said to haue beene iust, a perfit or vpright man in his generation, and to haue walked stedfastly with God: So the regenerate man in respect of diuers qualities which are in him is saide both to sinne and not to sinne, to keepe himselfe that the *wicked touch him not*. Why? Not because he is pure and free from all sinne, but because hee sinneth not with his whole will, but in that parte wherein hee is not regenerate, or because the children of God doe so sinne, that they are not caried away by their affections, and all feelinge of godlynes, beeing vtterly quenched, yeelde them selues wholly to the Deuill and to the flesh: which perfection of theirs notwithstanding, howe great soeuer it be, is but onely a beginninge of obedience in respect of that highest perfection which God requireth in his Law, & which at the last we shall attaine in heauen, when we shall be altogether without sinne, in which case Christ alone was here, and therefore hee was able to fulfill the Lawe and none other.

1 Iohn 3. 9. & 5. 18. See *August. l. de Nat. & gra. cap.* 62.

To conclude, whereas neuertheless Iob, Iehosaphat, and Iosias and many whose names the Scripture is full of, as Zacharie and Elizabeth are commended for righteous, vnto this Ierome very well answereth, that they are so called, not because they are without all fault, but because the, are commended with verye many vertues: Otherwise both Zacharie is condemned by takinge away his speech, and Iob is reproued in his talke, and Iehosaphat & Iosias which without doubt were called righteous, are reported to haue done such thinges as displeased the Lord, of whome the one did ayde a wicked man and was reproued by the Prophet, the other against the commaundement of God by the mouth of Ieremy, went against Necho the king of Ægypt, and was slaine, and yet both are called righteous: Thus farre Ierome.

Iob 1. 1. 2 *King.* 22. 1 *Luk.* 1. 6.

2 *King.* 23. 29.

2. Moreouer although the case thus stande with the godly in this life, yet so farre off is it, that this imperfection doeth make them slothfull, that rather it stirreth them vp the more to indeuour, to attayne to perfection,

3 Obiect.

and to liue here not onely according to some, but according to all Gods commaundements: that whereas in this life they are not able to hit the marke, yet in the other life they may surely come vnto it. And therefore they doe euery day goe stedfastly forward in the race of their calling and doe striue with the Apostle, *If by any meanes they may attain to the resurrection of the dead and may comprehend that, for whose sake also they are comprehended of Christ Iesus.*

Mat. 3. 15. Phil. 3. 11. 22. 13.

Hereto belongeth that sweet similitude of his, which he vseth in the former Epistle to the Corinth. *know ye not that they which runne in a race do all runne, but one receyueth the pryse, so runne that yee may obtaine.*

1 Cor. 9. 24. Mat. 10. 22 2 Tim. 2. 5.

This marke of the faithful Iames hauing an eye vnto, doth expressely warne that wee must labour to keepe not one, but all the commaundementes, because whosoeuer *keepeth the whol law and offendeth but in one poynt is guilty of all*: and for this zeale are Zacharie and Elizabeth commended in the gospell, because they were *both iust before God, and walked in all the commaundements and ordinances of God without reproofe.*

Law. 2. 10.

Luk. 1. 6.

The false doctrine.

See Sess. 6. 11

WHich being so, that Canon of the Tridentine councill is directly against this doctrine of the imperfect obeydience of men regenerate and iustified. Can. 18. Sess. 6. If any man say that the commaundementes of God are impossible to bee kept euen of a man iustified, and abiding vnder grace, let him bee accursed: For whereas they alledge for themselues the authority of the Fathers forbidding vppon paine of curse to vse this speach: That anye impossible thing is commaunded vnto man by God: we haue already prooued by many testimonies of Scripture, that there was neuer any of the Saintes, who beeing compassed about with this body of death, was able to attaine to that perfection of loue, that hee could loue God with all his heart, with all his minde, with all his soule, and with all his power: and againe that there was neuer any that was not troubled with concupiscence: And if we must needes striue with the authoritie of the fathers: wee set against the Romanistes those worthy Fathers Ciprian and Augustine: for thus saith Augustine, where he writeth against the Pelagians, who contended that there are or haue beene in this life some righteous, not hauing any sinne at all: With what presumption doe they openly gainsay the Lords prayer, wherein all the members of Christ doe crie with a true hart and daylie voice, Forgiue vs our debts?

See Expos. Sim. ad Dam. 4. tom. Ieron. Whereof Erasmus denyeth Ierom to be the author

Contra duas epist. Pelag. lib. 4. cap. 10.

Cypr. epist. de mortalitate.

And Cyprian: We haue, saith he, a combate with couetuousnes

nes, with vnchastitie, with wrath, with ambition, wee haue a dayly and troublesome wrastling with the corruption of the flesh and with the inticements of the worlde; the minde of man being besieged: and on euery side intrenched by the noisome assaults of the deuil, scarcely meeteth with euery one of them, and hardly resisteth. If couetousnesse be vanquished, lust riseth vp, if lust be suppressed, ambition commeth in place, if ambition bee contemned, wrath galleth, pride puffeth vp, drunkennesse allureth, enuy breaketh agreement, wickednesse cutteth of frieudship, thou art constrained to curse which Gods law forbiddeth, thou art constrayned to sweare, which is not lawfull. Thy minde suffereth euery day so many persecutions, thy heart is oppressed with so many dangers, and here it pleaseth a man to stande long among the snares of the deuill, whereas wee ought rather to desire and wish to make hast vnto Christ, death comming speedilie to succour vs.

Question,

115 Why then will God haue his Law, so exactly, & so seuerely preached, wheras there is no man in this life, that is able to keepe it.

Answere.

First that in our whole life we may more and more acknowledge how forwarde our nature is to sin, & so much t he more greedily desire forgiuenes of sinnes, & righteousnes in Christ. Secondly that we cõtinually be about this & daily muse vpõ it, that we may obteyne the grace of the holy Ghost, from the father, to the end we may euery day more & more be renewed according to the image of God, vntil one day at the length, after we are departed out of this life, we attaine with ioy to that perfection which is set before vs.

The Exposition.

VPon this insufficiencie of the Regenerate to keepe the Law of God, ariseth another question, to wit, if no man be able perfitlie to keep it, it seemeth to be giuen in vaine, whereunto the Catechist answereth, that for all that God did not without cause giue his Law, & commaudeth that it should bee exactly and seuerely preached in the Church: yea that there is as yet no common, but a most necessarie vse therof. 1 Iohn. 3.

And that is threefold: one that in it, as in a glasse, wee may more and more acknowledge & behold, how great the wickednesse and corruption, and thereupon also

the accurſed eſtate of our heart is, & that by this meanes we may bewaile, & confeſſe before the Lord our ſinnes and our wretchednes. For by ſhewing the righteouſneſſe of God, that is, which onely is accepted before God, it admoniſheth, conuinceth, and condemneth euery man of his owne vnrighteouſnes, of which vſe we haue ſpoken in the firſt part of this booke.

Queſt. 3. 2

The ſecond, that vnderſtanding the forwardneſſe of our natu e to ſinne, & the greatnes of our owne miſery, we may ſo much the more greedily flie to Chriſt the author of righteouſnes, or forgiuenes of ſinnes & life. For as when a man vnderſtandeth the force and daunger of his diſeaſe, he doth ſo much the more pray the helpe of the Phiſitian and ſeeke for a remedie, ſo alſo after that the Law hath vncouered and opened vnto vs the deadly wound of ſinne, we are much more greedy to ſeeke after and to imbrace forgiueneſſe of ſinnes, and righteouſnes in Chriſt our Sauiour, by the Example of Dauid, who cõfeſſeth that hee was throughly vexed in minde, and that there was in him no ſound paat that was not galled by the hand of God, vntill hauing confeſſed his ſinnes before God, he comforted him ſelfe by the free remiſsion of ſinnes, for Chriſts ſake: in which reſpect the Apoſtle ſaith that the Lawe is a ſchoolemaſter vnto Chriſt, and *Auguſtine* ſaid truelie: *The profite of the Law is to conince a man of his owne weakenes, and to compell him to begge the remedie of grace, which is in Chriſt.*

Pſal. 32. 3. 4.

Gal. 3. 24.

Rom. 7. 24.

Auguſt. Aſellio. epiſt. 200.

3.

The third vſe and end of the Law is, that it may ſerue vs in ſteed of a pricke, that whereas we neede not onely teaching, but alſo exhortation, we may by often meditation thereof bee ſtirred vp to obedience, be made ſtrong therein, bee held backe from ſlipperie falling into ſinne: Hereupon Dauid maketh the life of a righteous man to bee continually exerciſed in meditation of the Lawe: To this Paul exhorteth the faithfull: *So runne that ye may obtayne*: and ſetteth him ſelfe for an example to the Philippians: *Brethren I count not my ſelf as yet that I haue gotten the goale, but one thing I do: I forget* ỹ *which is behind and indeuour my ſelfe to that which is before, and I follow hard toward the marke, for the price of the calling of Chriſt.*

Pſal. 1. 2.

1. Cor. 9. 24.

Phil. 3. 13

Alſo

Also, *with feare and trembling worke out your saluation.* Phil.2.12.

Howbeit because it is not in our owne power alwaies to keepe an euen tenour of obedience, and many lettes are oftentimes laide in our way, and the flesh vseth to cast in many stayes, wee are put in minde by this consideration of our imperfection to flye vnto prayers, and to call vpon God, that he woulde confirme and ayde vs with the grace of his Spirite, to the ende wee may more and more growe forwarde in the renewing of the image of God, vntill at the length in heauen wee obteyne with ioy the perfection that is set before vs, which here wee can by no meanes come vnto. The vse of prayer.

Whereupon the Apostle by his owne example prescribeth to the *Coloss.* both what they and euery faithfull man ought to doe: *For this cause we also since the day we heard of it, cease not to pray for you, and to desire, that yee might be filled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of the Lord & please him in all things, being fruitfull in al good works: and increasing in the knowledge of God, strengthened with all the might through his glorious power vnto all patience and long suffering with ioyfulnes.* Col.1.9.10.11.

The false doctrine.

THerefore seeing the vse of the preaching the lawe is so notable, the aduersaries of the lawe are so much the more to bee detested, who will not haue it taught in the Church, and imagine that euery furie of their owne is the motion of the holie Ghost, and will not bee gouerned by the Lawe of God, against whome let vs arme our selues by the worde of God: Walke in my commaundements: which commaundement is vniuersall and perpetuall. and let vs desire by feruent praier, that the Sonne of God himselfe would guide vs, that wee b[illegible]yned with the infection of errours, euen as the Prophet [illegible]h: Deale with thy seruant according to thy mercie and teach me thy statutes. Ezek.20.19. Psal.119.124.

OF PRAYER.

The Arg. *The necessitie of prayer, the conditions of good praier, & a rule for those things that are to be asked.*

Question.

116. Wherefore is prayer necessarie for Christians.

5. Lords day.

Answere.

Because it is the principall part of that thankfulnes which God requireth at our hands: as also because the Lord bestoweth his grace & the holy Ghost vpon them alone, who with true gronings do cõtinually beg these things at his hands, & do giue him thanks for the same.

The Exposition.

THere are two most present remedies to driue awaie corrupt desires; the one is an earnest studie and indeuour alwaies and from the heart to detest all sinne, ioyned with a loue and delight in all righteousnes: whereof we intreate in the 113. question. The second is prayer or calling vpon the name of God, which is here purposely handled, that vpon this occasion there may bee a passage open to the exposition of the Lordes prayer, which is accounted the principall point of the Lawe of God.

The necessitie of prayer.

And first partly for prophane men and dispisers of prayer, partely also for the slouthfulnes of many Christians in this exercise of Gods seruice, it is playnely taught why prayer is necessary for Christians by two reasons that are brought: the one because prayer is a chiefe poynt of that thankefulnes, which God requireth at our handes, and therefore; that wee may be obedient vnto God, wee must needes pray: the other because God bestoweth his grace and holy spirite vpon them alone, who with true gronings do continually begge these thinges of him, and doe giue him thankes for the same, which are the two parts of true prayer: For considering that no man is able to want his grace and Spirite, and that we all haue neede of them for our saluation, looke how priuie we are vnto our selues of our owne want and pouertie, so earnestly and feruently must wee thinke that we are inforced and prouoked vnto prayer, for which effect or end *Augustine called praier the key of heauen: prayer, saith he, goeth vp, & the cõpassion of God cõmeth down:*

Serm. 226. de tempore.

although

although the earth be low & the heauen high, yet God heareth a mans tongue, if he haue a cleere conscience.

Therefore this shalbe the summe: God must be called vpon. 1. Because he hath so commaunded: 2. Because prayer is the onely meanes whereby hee is ready to impart vnto vs his heuēly treasures: which otherwise we shall misse of, if we be faint and cold in prayer.

The commuandemente to pray is thus made plaine: God will haue vs be thankefull towardes him, and therefore requireth thankefulnes of vs: but prayer is a principall part of thankefulnes: therefore God will haue vs cal vpon him. The commādement.

The first proposition is manifest and before proued: the next is thus confirmed. Prayer is among the moste principall fruites of faith, whereupon it is oftentimes taken for the whole seruice of God: but the works of thākfulnes are fruites of faith, and the works of the first table are more excellent then the workes of the second, as far as God is aboue men. Therefore there lyeth vpon men a law and a commandement to pray: Hereto may be added testimonies out of the Psalmes: *Offer vnto God the sacrifice of prayse and pay thy vowes vnto the most high, and call vpon mee in the time of trouble, & I will deliuer thee & thou shalt glorifie me.* Quæst. 86. Ier. 7. 12. Mat. 21. 13. Ioel 2. 28 Act. 2. 21 Rom. 10. 13. Psal. 50. 14.

Againe: *the sacrifice of God is a contrite spirite, a broken and contrite hart (O God) wilt thou not despise.* Psal. 51. 19.

The Apostle to *Timothy: I exhort aboue all things, that supplications, prayers, intercessions and giuing of thankes be made for all men* 1 Tim. 2. 1.

Hereto belongeth the Commandement of Christ, *Aske and it shalbe giuen vnto you, seeke & yee shal find, knock & it shalbe opened vnto you:* So Christ himselfe prayed, not so much for that he had neede of it, but to giue vs an example: So the Apostles oftentimes and without ceasing prayed God for the fruit and successe of their ministerie: wherefore it is plaine that prayer is commaunded by the expresse worde of God, Luk. 5. 16 Act. 4. 29 1 Thess. 2. 2. Coloss. 4. 2 Mat. 7. 7.

But to this also may bee added a reason: for the neglect whereof God complaineth of, that hee hath commaunded vs to persourme vnto him, for otherwise hee

should complaine without cause: But God euery where complaineth grieuously that men call not vpon him: Therefore he doth command vs to call vppon him.

2 Our own necessity:

2 Moreouer because wee all neede the grace of God, and the holy ghost, and are void of all spirituall good things, and God hath promised, and is ready to bestow them only vppon such as aske them of him, therefore is by all meanes necessary for all Christians.

Luk.11.13 Mat.7.8. Mat.13.12 Wherevpon Christ saith: *If you that are euil know how to giue good thinges vnto your children, how much more wil your heauenly father giue his holy spirit to them that aske it of him:* Again, *Whosoeuer asketh receyueth, and he that seeketh findeth, and to him that knocketh it shalbe opened.*

Iam.1.5. Heerevpon saith Iames, *If any of you want wisedome, let him aske of God, who giueth liberally vnto all and casteth no man in the teeth, and it shall bee giuen vnto him,*

Psal.145.19 And not without cause doth God in the psalmes testify by his prophet, *that hee is neere vnto all that call vppon his name in truth*; and very well doth the psalmist ioyne togither both the prouidence of God watching ouer his children, and the exercise of faith in them: *The eyes of the Lorde are vpon the righteous, and his eares are open to their crie,*

Psal.34.16.

Which also the Angell *Gabriel* confirmeth speakinge to Daniel after he had prayed vnto God: *I am now come forth to giue thee knowledge & vnderstanding: at the beginning of thy supplications the commandement came forth, & I am come to shew thee, for thou art greatly beloued.* And Esay sent messēgers to king Ezechias, saying: *Thus saith the Lord the God of Israel: I haue heard what thou hast prayed against Sennacherib king of Assiria,* Howbeit because God seemeth not to deferre his promises & doth not straightwaie heare his children, yet may we not thinke, that either he doeth not heare vs, or that hee careth not for his elect: for he hath his reasons why he doth it not, & hee best knoweth our necessities, & when it is for our profite and saluation that he should heare vs: he doth sometimes exercise the faith & patience of his children, and driueth out of them all wearines and slouthfulnes: and therefore will haue vs pray without ceasing, vntill hee

Dan.9.23. 2 King.19.20.

Why God doth not by and by heare our prayers.

succour

ſuccour vs according to our deſire, and ſuffer himſelfe to be intreated.

Hitherto beelongeth the prayer that Chriſt propounded vnto his diſciples, to teach them, that they ought alwaies to pray and *not to waxe weary, &c.* *Luk.18.1.2*

And that of the Apoſtle: *Continue in prayer, watching therein, with giuing of thankes.* *Coloſſ.4.2.*

To the Romanes, *Continuing in praier.* *Rom.12.12.*

To the Epheſ. *Pray alwaies with all manner prayer & ſupplication in the ſpirite, & watch thereunto with all perſeuerance and ſupplication for all Saintes.* *Eph.6.18.*

For as Ierome ſaith, it is written: *to euery one that asketh, it is giuen, therefore if it bee not giuen to thee, therefore it is not giuen beecauſe thou doeſt not aske: aske therefore and ye ſhall receiue.* *Hieron.in cap. 7. Mat.*

Moreouer wee muſt aske theſe heauenly bleſsinges at the hands of God, to wit, his grace, and the holy Ghoſt with true gronings, not fained & hypocriticall: for God hateth all hypocrites, who fainedly & with lips alone do honour God, often groning & greatly ſighing, but who haue their hart turned away from God, & do bable out their prayers with a meere mockerye to him, beecauſe there is nothing in them ſound or earneſt, or duely framed. The manner of praying.

Paule teacheth that this manner of praying wel is put into vs by the holy Ghoſt: *In like manner alſo* (ſaith hee) *the holy Ghoſt helpeth our infirmities, for we know not what to pray as we ought, but the ſpirit maketh interceſsion for vs with vnſpeakeable gronings.* *Rom.8.26.*

And yet are not theſe two contrary, both that the holy Ghoſt is receiued by prayers, and that the ſpirit muſt prepare vs vnto prayer. For the holy Ghoſt is in vs in order before prayers, becauſe then wee begin to long for him & to aske him at Gods hands: whē he is giuen vnto vs: but in time he is not before, becauſe the verye ſame inſtant that we receiue him, we do alſo deſire him of god, which is alſo to be vnderſtood of the increaſe of his gifts.

Laſt of all is to be obſerued, that the ſeconde parte of lawfull praier is thankeſgiuing, & that this is no leſſe neceſſary then prayer. Thankſgiuing the ſecond part of prayer

For becauſe God is then duely honoured, when he is acknow-

acknowledged to be the giuer of all good things, thereof it followeth that all thinges are so to bee receiued at his hands that we do dayly giue him thanks for them: & that there is no iust cause for which we may take vpon vs to
Heb. 13.15. vse his benefites, which to no other ende doe flowe vnto vs from his large liberality, vnlesse we be also continually occupied in confessing his praise & giuing of thāke.

Psal. 40. 4. And therefore *Dauid* saith notably, when hauing perceiued the bountifulnes of the Lorde towardes him, he telleth out that there was a new songe put in his mouth: as also Esay commending the singular grace of God exhorteth the faithfull to a new & no common song: likewise also Ezechias and Ionas testifie that this shalbe their ende of their deliuerance to praise the bountifulnes of
Esa. 42. 10. & 38. 20. God with songs in the temple.

To which effect Dauid againe in another place speaketh: *O Lorde open my lips & my mouth: shall shew foorth thy praise*: Againe: *What shall I recompense vnto the Lorde*
Psal. 5. 17. & 116. 12. *for all things that he hath done for me? I will receiue the cup of saluation & call vpon the name of the Lorde*: whereby the holy Ghost giueth to vnderstand that it is a wicked silence, if we let passe any benefite of God, whereas he so often giueth vnto vs matter of praise, as he doth vs any good.

1 Tim. 4. 5. And this Paule had regard vnto, when he saith that *the gifts of God are sanctified by the word & by prayer*, withall signifying that without the worde & prayer they are not pure & holy vnto vs, by the worde vnderstandinge faith which is builded vpon the worde.

Moreouer that point of his is also to bee held, that all
Phil. 4. 6 praiers are vntowarde and faultie whereunto is not ioyned thankesgiuing: for thus he speaketh: *In all prayer & supplication, with giuing of thankes let your petitions be knowne vnto God.*

For because forwardnes, weariſomnes, impatience, smart of griefe and feare, maketh many to murmure against praier, hee commandeth our affection so to bee tempered, that the faithfull before they haue attayned that which they desire, doe neuertheles cheerefully giue thankes vnto God. And if this band ought to preuaile in

thinges almost contrary, with so much the more streighter band doth the Lord bind vs to sing forth his praises, so often as he graunteth vnto vs our desires.

The false doctrine.

SOme abuse that place of Paul to the Romanes, where hee teacheth that the Spirite maketh intercessions for vs, to proove that prayer is not necessarie for the faithfull, but they are deceiued in the drift of the Apostle, who will not haue vs turne ouer the dutie of prayer to the Spirite of God, and giue our selues loosely to that carelesnesse, whereunto we are otherwise bent, but rather that being weary of our drowsines and sluggishnes, we earnestly desire suchan help of the Spirit. Rom.8.26.

Question.

117 What things are required to that praier, wherewith God is pleased, and which hee heareth and graunteth.

Answere.

That with true affection of heart wee aske of that true God alone, who hath reueiled him selfe in his worde, al things whatsoeuer he hath commaunded vs to aske of him, & that with an inward feeling of our own needie & miserable estate we humbly throw our selues down before the maiesty of God, leaning vpon this strong foũdation, that we albeit vnworthy, yet are vndoubtedly heard of God for Christs sake, as he hath promised vnto vs in his word.

The Exposition.

IT was well saide of *Chrisostome*, that *that is an excellent knowledge & worthy indeed of a Christian man, which teacheth how to pray aright:* for it is not inough to vnderstād that prayer is a necessarie exercise of faith, vnlesse wee be also taught how we must pray, to the ende that God may be pleased with our prayer, & that he may heare vs and grant our requests: that shall appeare out of the very definition of prayer, which is such a kinde of request, whereby wee aske at Gods hands those thinges that hee hath commaunded vs to aske of him, & that with a true affection of heart, & from an inward feeling of our own needy & miserable estate, ioyned with an humble throwing downe of our selues before the maiesty of God, that is, true turning vnto God, & affiance in the promise of God for Christ the Mediatours sake. Chrysost. de Orat. hom. 79. What lawfull prayer is. Rom 10.14.

In

In which definition these three essentiall Lawes or conditions of prayer framed aright are to bee marked. The first is of him to whom our praier must be directed, to wit, vnto him alone, who hath reuealed himselfe in his word, or in whome we are commaunded to beleeue: or so saith Paul: *How shall they call vpon him, in whome they haue not beleeued?*

Rules of prayer. 1

Wherefore if he onely must be called vpon, in whome we may beleeue: then God onely must bee called vpon, which is Father, Sonne, and holy Ghost, *because accursed is he that putteth his trust in man.*

Ierem. 19. 5

For albeit Christ saith, *When ye pray, say, our Father,* yet for as much as both he himselfe (because he is God) and the holy Ghost are coessentiall and in honour equall to the Father, invocation and thanksgiuing is all a like due to them as it is to the Father.

Hereupon Christ taking vp the *Samaritans* for erring in this poynt of faith, saith: *Yee worship ye wote not what, wee worshippe that wee knowe, for saluation is of the Iewes.*

Ioh. 4. 22.

Secondly, therefore also is God alone to bee called vpon, and our prayers to bee directed vnto him, both because he alone is vnto vs all the fountayne and first giuer of all good thinges, and because to heare and to helpe vs whersoeuer wee call vpon him is the propertie of none but of God almightie.

Very fitlie doth the *Catechist* adde what things must be asked him, to wit, no other, then such as hee willed and commaunded vs to aske of him, according to that: *This is our assurance that wee haue in him, that if we aske anie thing according to his wil, he heareth vs.* For God suffereth not his easines to be spokē withal so to be mocked, that we may trouble him about trifles; but challenging vnto him selfe his owne right, hee submitteth our prayers to his authoritie, and keepeth them in with a bridle, because he onely knoweth what is profitable for euery one of vs, but wee for the most part desire that in our praiers, which it were better for vs not to obtayne.

1. Ioh. 5. 14. Iam. 4. 3.

Ioh. 4. 24. Psal. 145. 18. Esay. 29. 13.

The second law of praying aright is, how or with what affectiō god must be called vpō, to wit, with a true affectiō

of

of heart, and from an inwarde feeling of our own needy and miſerable eſtate, with a true caſting downe of our ſelues before the Maieſtie of God, for becauſe GOD is a Spirite, he will eſpecially be called vpon with the heart, that is, in Spirite & in truth, as alſo the prophet ſpeaketh in this manner of them that call vpon God in trueth, and ſaith that God doeth abhorre thoſe, *who come neere vnto him with their lippes, but haue their hearts farre from him.* *Ma.15.8.*

Which notwithſtanding muſt not bee ſo vnderſtood, as if it were vnlawfull to call vpon God, and with the tongue wherewith wordes are vttered to open vnto him our neceſſitie, becauſe that oftentimes when wee ſo pray, then is our minde chiefelie lifted vp to heauen, and is kept within the conſideration of Gods goodneſſe, beſides that many times the feruent affection of our heart in prayer, mooueth our tongue to ſpeake, ſo that we our ſelues doe ſcarcely perceiue it, as it came to paſſe in Samuels mother. Whereto the vſe of the tongue ſerueth in prayer. *1.Sam.1.13.*

Finally forasmuch as the tongue is created of God to ſet foorth his glorie, it is good reaſon that it ſhould applie it ſelfe to giue this honour vnto God, by calling vpon him in neceſsity, yet ſo that the heart alwaies to go before, and that we doe not say ouer ſuch prayers, as wee our ſelues doe not vnderſtand, which without doubt is a mocking of the Maieſtie of God, which all godly men ought to abhor, as being a thing that God doth ſo greatly deteſt in Eſay. *Eſay.29.13*

But whether wee mooue the tongue, or whether in heart onely wee crie vnto God, that our prayer may bee heard, it muſt come of an inwarde feeling of our needy and miſerable eſtate, that ſo our ſoule may be lifted vp vnto God: for vntill a man haue laide aſide all opinion of his owne glorie, worthineſſe, and merite, he will neuer earneſtly throwe downe him ſelfe before God in humble manner, in true repentance, and in a purpoſe to lead a godly and holy life. *Pſal.51.10. Eſay.65.2. Pſal.2.11.*

That Phariſee may ſtand for an example, of whome Chriſt ſpeaketh in Luke, for hee after the manner of hypocrites prayed without vnderſtanding and affection; *Luk.18.11.12*

God

God, I giue thee thanks that I am not as other men, extortioners, vniuſt, adulterers, or as this Publicane, I faſt twiſe in the weeke, I giue tithe of all that I haue.

For although whatſoeuer wee haue, wee confeſſe wee haue it of God, neuertheleſſe we are deſpiſed of God as arrogant men, if wee haue neuer ſo little confidence in our owne workes in the ſight of God: but the Publican did otherwiſe, who daring not ſo much as to liſt vp his eyes to heauen, yet lifted vp his minde to God, ſaying, *God be merciful vnto me a ſinner.*

Therefore lawfull prayer doeth neceſſarily require true acknowledgement of ſinne and repentance, that is, it is of abſolute neceſſitie, that a man diſpleaſe him ſelfe in his owne ſinnes, whoſoeuer prepareth him ſelfe to pray, and (which can not be done without repentance) put on the perſon and affection of a beggar.

Dan.9.19. So Daniel: *Not in our owne righteouſneſſe we make our praiers before thee, but in thy great mercies: heare vs O Lord, and be mercifull vnto vs, Lorde giue eare and doe it, defer not for thine owne ſake, O my God, for thy name is called vpō thy citie and vpon thy people.*

2.Chro.20.12. It is true indeede, that holy men haue ſometimes alleadged the ſuffrage of their owne righteouſneſſe to intreate God, but in ſuch manner of ſpeaking they meant nothing elſe, but by their very regeneration to approue them ſelues to bee the ſeruants and children of God: or when they compare them ſelues before the Lorde with their enemies, they pray to bee deliuered by his hande from their vniuſt dealing, for the goodneſſe of their cauſe.

Eſay.38.3. Of the former kinde there is an example in Eſay: where the King Ezekias praying vnto God, ſaith: *I beſeech thee O Lorde, remember nowe howe I haue walked before thee in trueth and with a perfite heart, and haue done that which is good in thy ſight.*

Pſal.26.1.3.4. Of the latter in the Pſalme: *Iudge me, O Lorde, for I haue walked in mine innocēcie, my truſt hath been alſo in the Lorde, therefore ſhal I not ſlide: for thy louing kindeneſſe is before mine eyes, therfore haue I walked in thy truth: I haue not haunted with vaine perſons, neither kept companie with*

the dissemblers.

The third law or condition of praying aright is, that being so cast downe and brought vnder by true humilitie, wee neuertheless be incouraged to pray with a certen hope to obtaine, leaning vpon this stronge foundation, that we, albeit vnworthy, shall yet vndoubtedly be heard of God for Christes sake. 3

For if wee come vnto God without Christ the Mediatour, the consideration of our owne vnworthinesse and sinnes will easily put vs backe, especially beecause it is written, *God heareth not sinners*: wherefore we must haue him for our Mediatour, vpon whose intercession, and merite, and worthinesse, wee trusting may bee bolde to come vnto God. *Ioh 9.31*

To this principle Christ himselfe calleth vs in the gospell by this his most sweete promise: *Whatsoeuer ye aske the Father in my name, hee will giue it vnto you*, And hee also bindeth vs to beleeue these his promises, sayinge, *And whatsouer ye shall aske in prayer, if yee beleeue, ye shall receiue it*, as on the other side Iames saith, that *he that doubteth shall not be heard.* *Ioh.14.13.14 & 15.16. Mat.21.22. Luk.7.20 Iam.1.6.*

Therefore so often as we shall powre out our prayers vnto God, we ought so to be affected with this sweetnesse of his promise, that we doubt not but that God the Father will heare vs, because hee neither will nor can deny any thing to his welbeloued Sonne, who is our aduocate and mediatour vnto him. *Rom.8.15*

Wee haue also not a few examples in Scriptures euen of moste worthy men, whose prayers yet haue beene heard, as of that sinful woman to whom Christ turning, saide: *Thy faith hath saued thee, Go in peace.*

Also the woman of Canaan, to whome when Christ had said: *It is not meet to take the childrens bread and to cast it vnto dogs, she answered, Truth Lord, but yet the dogs doe eate of the crummes that fall from their maisters table*: and he granted her request, *Math.15.27*

Finally of that centurion who said, *Lord I am not worthy that thou shouldest come vnder my roofe*: and of the theefe vppon the crosse, *Lorde remember me when thou commest into thy kingdome*: whō it is manifest, not for their vnwor- *Math.8.8 Luk.23.42*

vnworthines to haue bene refuſed, but of fauour to haue bene heard for Chriſtes ſake.

Which being ſo, although we alſo be many waies vnworthie, yet let vs not doubt, but that if truſting in Chriſt we come vnto God, he will heare our prayers, for hys Sonne the Mediators ſake.

The falſe doctrine.

THe Romaniſtes although they will ſeeme in afflictions to flye vnto prayer, yet forasmuch as forſaking the true God, they call vpon Saintes departed, they doe ſufficiently declare, that they are deſtitute both of faith, and of the true knowledge of their owne miſerable eſtate, whereof it is that the more they praye vnto them, the further they drawe themſelues from God, and doe prouoke his wrath and vengeance againſt themſelues, for God will not haue our thoughts to wander, as Hecuba wandreth in Euripedes: O *Iupiter whatſoeuer thou art whether this heauen, or the mind that is caried in heauen.* 2. When as they account themſelues righteous for their workes. how can they truely humble themſelues before God, of an inward feeling of their owne poore and wretched eſtate to become humble ſuters vnto him. Laſt of all, whē they account it arrogancy to truſt, & to be perſwaded that our prayers ſhall bee accepted of God, and woulde haue men alwayes doubt, whether they bee worthy of loue or hatred, that doth plainely proue, both that they are deſtitute of Gods Spirite, & that all their prayers are vayne & vnprofitable, and euen hated of God.

Conc. Trid. ſeſſ. 8. cap. 9.

Queſtion.

118. What are thoſe thinges which God commandeth vs to aske of him?

Anſwere.

All thinges neceſſarye both for ſoule and body, which our Lord Ieſus Chriſt hath cōpriſed in that prayer which he himſelfe hath taught vs.

The Expoſition.

What things we muſt aske of God. *Mat. 6. 33*

TO the firſt condition of lawfull, this was belonging, that wee aſke onelie thoſe thinges of God which hee hath commaunded vs to aſke of him, which what they are, is heere briefly handeled, to wit, partly ſpiritual, partly bodily, Spirituall, which are neceſſarie for the ſoule, and bodily which are neceſſary for the body, where in this difference is to be held, that things ſpiritual, forasmuch as they are neceſſary for the glorie of God, and our

our owne ſaluation, muſt ſimply and without condition be prayed for, with full aſſurance to be heard: thinges pertaining to the body, as without which we can not be in ſafetie, reſpectiuely, that is, with condition of Gods will, that he will giue them vnto vs, if they ſerue for his glory, and be profitable for vs, or if otherwiſe, that he will giue vs better things: as the Leper prayed well: *Lord if thou wilt thou canſt make me cleane.* Mat.8.2.

Neither is this contrary to the generall ſaying of the Lord, *whatſoeuer ye ſhall aske*: for it muſt be reſtrained to one kind, to wit, whatſoeuer is aueileable to your ſaluation not in your owne opinion, but in the iudgemente of your moſt bountifull Father, as *S. Iohn* reſtraineth it when he ſaith: *If you aske any thing according to his will, he will heare you.* As alſo the commandement of *Iames* bidding vs pray without doubting, is not otherwiſe to be vnderſtood: for it is one thing to aske with doubting, another with condition: for the faithfull man doubteth not but God will heare his prayers beecauſe if God doe not giue that which we pray for, without doubt hee giueth that which is much better. Ioh.14.13. 1 Ioh.5.14. Iam.1.6.

Moreouer to the end wee ſhould not erre in any thing that we are to aske, God, to helpe this weakenes, hath giuen his Sonne to teach vs how to pray, to put into our mindes that which is good, & to moderate our affections, according to whoſe commandemēt we muſt frame our prayer, to the end that God may be pleaſed with it.

Queſtion.

119. What is prayer?

Anſwere.

Our Father which art in heauen: Hallowed bee thy name, thy kingdome come, thy will be done, as in heauen, ſo alſo in earth: Giue vs this day our dayly bread: And forgiue vs our debts as we forgiue our debters, and leade vs not into temptation, but deliuer vs from euill: For thine is the kingdome, the power, and the glory, for euer, Amen.

The Expoſition.

THe praying for things neceſſary both for the ſoule & body, is commaunded by the very author of praier, Mat.6.9 Luk.11.2.

who hath left vnto vs a perfite forme thereof, to wit, our Lord and Sauiour, & euen our onely master *Iesus Christ*: which forme of praying is set downe both by *Mathew* & *Luke* in the selfe same words, from the substance wherof we may not go, no not the breadth of a nayle, as we say.

The Arg. *The preface of the Lords praier, & the exposition thereof.*

Question.

120. Why doth Christ commaund vs after this manner to call vpon God: Our Father?

Answere.

That euen in the very entrance of prayer he may stirre vp in vs a reuerence and trust in God, conuenient for the children of God, which ought to be the groundwork of our prayer: to wit, that God for Christs sake is become our Father, & wil much lesse deny vnto vs those things that we aske of him by a true faith, then our parents deny vs earthly benefites.

The Exposition.

SO great is our blindnes & ignorance in those thinges that concerne the glorie of God, and our owne saluation, that we doe not so much as know what wee ought to aske of God, and how wee are to call vpon him, and to speake vnto him: therefore Christ to apply him selfe to our infirmitie, woulde goe before his disciples and the whole Church in this forme of praier, which hee commaunded them in their prayers to God to followe and to be guided by, with this preface: *Our father which art in heauen.*

In which wordes the *Catechist* teacheth, that euen in the very entraunce of prayer, Christ hath set before vs the very groundworke of our praier, whereof there are two parts, one that by so calling him, we are put in mind of that reuerence that wee owe vnto him, and of that childly feare, wherewith it is meet that we should in like manner imbrace, and loue him againe: the other, that from hence also we conceiue affiance, whereby wee are fully assured of his good will towards vs.

The diuision.

The former is declared by the word *Father*, (where-

is neither the Sonne nor the holy Ghost is shut out, because they are of one substance with the Father, but our prayer is principally directed to the Father as the first person in the godhead:) For as it becõmeth wel disposed children to feare, loue, & honour their earthly parentes, and reuerently to speake and come vnto them: so much more it is our duty to our heauenly Father, from whom we haue all things, euen life and health, who only is able to succour our neede and to helpe vs, to speake vnto him in necessitie, to submit our selues to his fatherlie correction, finally to beware, least by our disobedience and vnreuerent behauiour towarde him, hee may bee offended so, that he refuse to heare our prayers.

Hitherto belongeth that notable prayer of the whole Church in the Prophet, calling vpon God by the most sweete name of Father, *Now therefore O Iehoua, thou art our father, we are clay & thou hast formed vs, & alwe are the works of thy hands.* Esa. 63. 16.

Likewise that vpbraiding in Moses, wherein chiding the vnkinde *Iewes* he goeth about to call them backe to duty and obedience to God: by the title of Father. *Doe ye so reward the Lord, O foolish people and vnwise? is not hee thy father that hath bought thee? he hath made thee & proportioned thee.* Deut. 32. 6. Such is also that in Malachie: *A sonne honoureth his Father and a seruant his master: If I be your Father, where is my honour, and if I be your Lord, where is my feare?* Mal. 1. 6.

For if, when we are to goe before some great Prince, wee vse much and long to thinke and cast with our selues both what to say and howe to speake vnto him: howe much more religiously ought wee to doe it, when wee come before GOD, who is Kyng of Kinges and Lord of Lordes, *immortall, inuisible, and onely wise,* whose maiestie being worthilie to be feared of al sinners, yet doth so far abase him selfe, as to vouch safe to be called vpon by vs vnder the name of Father. 1. Tim. 1. 17.

Therfore they are vnnatural childrē, who cal God Father, & yet do not lead their life according to his cõman- Ieb. 1. 12.

dement, from whome they haue receiued this ſpeciall priuiledge, and who hath beſtowed vpon them this honour, that they may & dare to call him their Father.

On the other ſide, they are true and lawfull Sonnes of God the Father, who both in proſperitie loue him as a Father, obey him, and giue conuenient honour vnto him and in aduerſitie willingly ſubmit them ſelues to his fatherly rod, beeing certenly aſſured that it maketh onely for the ſaluation and good of al his children, that are truly his.

Eph. 5. 1.

Rom. 8. 28.

Solomon did very wel vnderſtand this: *My ſonne refuſe not the chaſtening of the Lord, neither be grieued for his correction: for the Lord correcteth him whom he loueth, euen as a father doth his child in whom he delighteth.*

Prou. 3. 11.

Whereupon ſaith the author to the *Hebr*: *We haue had the fathers of our bodies which corrected vs, & we gaue them reuerence: ſhould we not much rather be in ſubiection to the father of Spirits that we might liue?*

Heb. 12. 9.

Feare of children & feare of ſeruants.

And hereby appeareth the difference betweene the feare of children & the feare of ſeruants: as that the one is proper to the faithful and ſuch as feare & loue GOD, as well when they are chaſtned and ſcourged by him, as when he doth them good, which is properly & truely called feare of offence: the other, that is ſeruile feare is proper to wicked and vnbeleeuers and libertines, who feare God for his vengeance, when they heare him to be a iuſt Iudge and auenger of euill men, which is rightly called *feare of puniſhments.*

Onr. 1. Vſe.

2 For the confirming of the latter part, that is, the putting of our aſſured truſt in ſuch a father, this maketh much: firſt that Chriſt would haue vs call vpon God not onely as a Father, but as our Father, & that not without great reaſon. For whereas God is chiefly called Father in reſpect of his only begotten Sonne, and yet notwithſtanding Chriſt teacheth vs the ſame boldnes to call vpon him as our Father, who ſeeth not, that euen here he was deſirous, both to call to our remembrance the benefit of adoption, freely beſtoweth vpon vs by the Father for his worthines and deſart, and therewithall also to put vs in minde not to doubt, but ſo often as we

true affiance wee ſhall call vpon God in his name, hee will graunt our requeſt, according to his promiſe: *Whatſoeuer ye ſhal aske the Father in my name, he wil giue it you.* Ioh.16.23. Ioh.14.13. Iam.1.6.

In reſpect heereof Iohn ſaith: *See what loue the Father hath giuen vnto vs, that we ſhould be called the ſons of God.* 1.Ioh.3.1.

Moreouer the ſame affiance is increaſed in vs by conſidering the vertues and properties of God which are in God the Father of vs all: I ſpeake of the faithfull (for hee is alſo the Father of the wicked, and euen of al creatures in reſpect of creation: (For as he is exceedingly good and vnchangeable, wherein truly he goeth far beyond the Fathers of our bodies: ſo his affection is much greater and more conſtant toward vs although wee be wretched ſinners, then the affection of our parents in prouiding for vs earthly things, and ſuch as belong to the preſent life, if ſo bee that by a true faith wee aske of him as well theſe things, as thoſe that are ſpirituall. Luk.18.19. Iam.1.17.

For ſo him ſelfe ſaith by the Prophet: *Can a womā forget her child, & not haue compaſsiō on the ſon of her womb? though they ſhould forget, yet will not I forget thee, beholde I haue grauen thee vpon the palms of my hands.* Eſay.49.15.

And Chriſt in Mathew: *Is there any man among you who if his ſonne aske him bread, wil giue him a ſtone, or if he aske him a fiſh will giue him a ſerpent? if you that are euil knowe how to giue good things to your children, how much more wil your heauēly Father giue good things to them that aske them of him.* Mat.7.9.

Alſo in Luke hee doth liuely paynte out and reſemble the abundance of his fatherlie kindeneſſe, in that parable, where the Father preuenteth the Sonne, and knoweth him a farre off, and runneth to meete him: and comforteth him and receiueth him to fauour. Luk.15.20.

Beſides this ioyning of our prayers with the prayers of the whole church doth ſtirre vp in vs affiance towards God, to wit, that he wil therfore the more willingly heare vs & the whole Church, becauſe wee do it truſting vpon this promiſe of his onely begotten Sonne. *Where two or three be gathered togeither in my name, there will I be in the middeſt among them.* Mat.18.20.

And these are the things of which Christ putteth vs in minde in this preface, & which were required of the worshippers of God in the first commaundement of the law: to wit, the feare of God him selfe, and to haue a stedfast assurance of his fatherly goodnes toward vs. Moreouer that we are in common commaunded to call vpon him, *Our Father*, we are thereby also taught, what an affection of brotherly loue ought to be betweene vs, who are all the Sonnes of such a Father by one and the same right of mercie and free liberality.

2. Vse of the word Our.

For if wee haue one common Father, from whome commeth whatsoeuer good can happen vnto vs, truely it is not meete there should bee any thing deuided among vs, which we will not be readie with great cheerefulnesse of minde to impatt one with another, so farre as neede requireth: that by this meanes it may appeare that there is in vs true faith, which cannot stand without loue, but is a dead & hypocriticall faith.

Eph. 4.6.

Gal. 5.6.

Hitherto belongeth the communion of saints, whereof we spake in the *Creed*, which also putteth vs in minde of our duty towards them, who call vpon the same Father with vs, to whome we owe two thinges: Loue, because they are our brethren: whereupon saith *Malachie*, *Haue we not all one father, hath not one God made vs? why do we then transgresse euery one against his brother, & breake the couenant of our father?* and reuerence, according to Paules doctrine: *In giuing honour goe one before another.*

Mal. 2.10.
Gal. 6.2.
Heb. 13.3.
Rom. 12.10.

3. Vse of the word, Our.

Neither are we onely put in minde by these wordes to loue them, with whome wee haue spirituall brotherhood, but also strangers, of whome what God hath determined, is beyond our knowledge, but that to wish & hope the best of them standeth as well with godlines as humanity, although aboue al other we must be more inclined to the household of faith, whome peculiarly the Apostle hath commended vnto vs in euery thing.

Esa. 58.7.
Gal. 6.16.

Last of all the same words also bring a singular comfort to the poore, because Christ sheweth vnto them that GOD hath no respect of persons, as though he would bee, and were more the father of the rich then of the poore, of the noble then of the base, but doeth

4. Vse of the Word, Our.

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count all alike worthy, whosoeuer by faith doe come to the throne of his grace, and haue a taste of his fatherly goodnes. Gal. 3.28.

Whereto belongeth that of *August.* *All Christian men haue diuers fathers vpon earth, some noble, some base, but they all call vpon one father which is in heauen: vnder this father, are master & seruant, captaine and souldier, rich and poore.* Aug. Ser. 115

Question.

221. Why is that added, which art in heauen?

Answere.

That we should not conceiue any base and earthly thing of the heauenly maiestie of God: and withall also from his almightie power wee should looke for, whatsoeuer is necessarie for soule and bodie.

The Exposition.

AS the former wordes, *Our Father*, did put vs in mind of two thinges. 1. to come reuerently vnto God. 2. With full assurance: so these wordes confirme that former doctrine, & containe almost the same thing, both that we should, as it is meete, thinke reuerently of God, & also that we should nothing doubt of obtaining those thinges that we aske.

Of the former I am put in mind, when I imagine him whome I call vpon as our common Father, to be in heauen: By the name of heauen is vnderstoode the dwelling place of God, of holy men, and of Angels, where God is more glorious then in this world, where he doth immediately reueile himselfe before his Angels.

What is ment by heauen. *Psal.* 2.4. *Esa.* 66.1. 1 *King.* 8.2 *Mat.* 18.10.

Hither Christ will haue vs lift our mindes, that is, vnto heauen so often as we call vpon God, to the end that we may not thinke of him after a carnal, earthly, grosse, base, abiect & euill manner: & that we should not measure him by the weake compasse of our capacitie, but rather with feare & reuerence learne to beholde his glorious maiestie.

The same also doth the ceremony of lifting vp handes signifie, whereof Paul speaketh to Timothy: *I will therefore that the men pray in euery place lifting vp pure hands, without wrath and doubting:* to wit, that he vpon whom 1 Tim. 2.8.

we call is in heauen aboue this visible world, whose vnspeakeable glory becausse our minde, by reason of the grossenes thereof, cannot otherwise conceiue, it is set forth vnto vs by dwelling in heauen or by heauen, then which wee can see nothinge more glorious or more full of maiestie, that by consideration hereof we may make a difference betweene God our Father and our earthly fathers, who are vpon earth with vs, like vnto vs in all things and subiect to the same infirmities,

For so the Prophet bringeth in God speaking of himselfe: *For my thoughts are not as your thoughts, nor my waies as your waies, saith the Lorde: but as the heauens are high aboue the earth, so are my wayes high aboue your waies, & my thoughts aboue your thoughts.* Esa. 55. 8

Although we must vnderstand that hee is after such a sort in heauen, that neuertheless that is true which Salomon confesseth, *that the heauen of heauens cannot contayne him*, and that he himselfe by Esay saith, that *heauen is his seat*, and *earth is his footstoole*, thereby signifying that he is not limited within some certen compasse, but is extended throughout all things. 1 King. 8. 37 Psal. 139. 7 Ierem. 23. 24 Esa. 66. 1.

2 Psal. 99. 1.

2, The second thing that Christ putteth me in mind of, in the same words was, that with steadfast affiance I call vpon that God, which is in heauen, as who vpholdeth & gouerneth the whole world by his power, and therefore is able to graunt my request.

For after this sorte I gather of his fatherly care towardes me: he is my father, therefore he is willing: he is is in heauen, therefore he is able to giue vnto me whatsoeuer I aske in faith: and it is all one as if hee had beene said to be of infinite greatnes or height, of incomprehensible power, of euerlasting immortalitie.

For whereas whatsoeuer is vnder heauen is subiecte to change or corruption, by this manner of speech: *which art in heauen*, he is set farre aboue all daunger of corruption or change. Lam. 1. 17

Hereupon *Dauid* to discerne the true God from Idols, doth first of all thus describe his maiestie: *But our God is in heauen, he doth whatsoeuer he pleaseth*, where he maketh this almighty power the cause of thinges crea- Psal. 115. 3.

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ted, which he signifyeth by his dwelling in heauen:

Therefore that also doeth greatly increase our assurance, beecause by this meanes also God is discerned from the fathers of our bodyes, who haue oftentimes a will to helpe their childrē, but are not able, either becausse they are letted by pouertie or by distance of place, or becausse by death they are parted from their children: but God who is also our father, is rich towarde all men that call vpon him, is present euery where, is immortall: so *Dauid* complaineth of his parents: *My father and my mother haue forsaken me, but thou Lord takest me vp.* Rom. 10. 12. Psal. 27. 10.

Secondly, by the same almightie power of our Father, wee are made not to care for all the threatnings and outragious attempts of the worlde or of the deuill, becausse God will protect vs, who as it is in the Psalme: *from heauen doth laugh to scorn the enterprises of his enemies*: & who will not suffer the iniuries done to his children to go vnreuenged: Why therefore should they feare, who know themselues to be the sonnes of God, who will neuer denie vnto vs any thing necessary both for soule and body, whensoeuer we shall aske it of him, becausse hee is both our Father that will, and almightie that can perfourme it. Psal. 2. 4.

The false doctrine.

FOrasmuch as our God will bee sought vnto and called vpon in heauen, whether our soule by faith ought to lift it selfe, whereto also belonged that admonition in times past. *Lift vp your harts*: they are in a great errour who thinke they can serue God in creatures, whom the Apostle reproueth in the *Actes*. *God that made the world and all things that are therein, seeing that hee is Lorde of heauen and earth, dwelleth not in temples made with handes, neither is worshipshiped with mens handes, as though hee needed any thing, seeing hee giueth to all life and breath, & all things.* And albeit he be so in heauen that he filleth heauen and earth with his presence: yet eyther to binde him to a certen place is Iewishe, or to serue after any other manner then hee hath commaunded in his worde, is will worshippe, which is condemned by God in the second commandement of the Law. Act. 17. 24, 25

The Arg. *Wherein the hallowing of the name of God consisteth.* 47. Lords day.

Questi-

Question.

122. What is the first petition?

Answere.

Hallowed be thy name: that is, Grant first of all, that we may know thee aright, and may reuerence, praise, & set forth thy almightie power, wisdome, goodnes, righteousnes, mercy and truth that shineth in all thy works. Secondly that we may so direct our life, thoughtes, wordes and deedes, that thy most holy name bee not reproched by our occasion, but rather bee honoured and magnified.

The Exposition.

HAuing expounded the preface, now followeth the Lordes prayer it selfe, which standeth of sixe petitions, and a conclusion, whereof the three former setting aside all regarde of our selues, doe looke to the glory of God, to wit, because this of right ought to be the end of all thinges, and the three remayning are framed to those things that are profitable for our own saluation: hereupō saith *Tertullian: This prayer contayneth the worshipp of God and the requeste of man.*

1. Cor. 10. 13.

This is the first petition in order: wherein we pray that the name of God may bee hallowed, which is the ende whereunto all our thoughtes, deedes, and words ought to looke, and be directed, to wit, to the glory of God: as also the two petitiōs following shew the means, wherby that end may be come vnto, to wit, if the kingdom of God come, and his will be done.

Why this petition is first in order.

What is mēt by the name of God.

Psal. 116. 13. & 118. 12 Gen. 17. 1. Exod. 34. 6.

What the name of God is, hath beene said in the exposition of the third commaundement, but here it is taken for God himselfe and his will. Secondly, for the properties which shine in his workes, as his almightie power, wisedome, goodnes, righteousnesse, mercie, and trueth: briefely vvhatsoeuer is affirmed of God, or vvherby he doeth reueale him selfe vnto vs, is called the name of God, which although it be already fully and perfitely holy in it selfe, to the holines and glorye whereof nothing can be added by vs, yet Christ commaundeth vs to pray vnto the Father that it may be halowed, that is, that what it is, may euery daye bee more and more

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reueiled vnto the world.

And so Christ signifieth that it is not in our power to hallow the name of God, but that wee must pray to God to giue vs abilitie to performe it, as Augustine prayed vnto the Lord: *Graunt that which thou commaundest, and commaund what thou wilt, and thou shalt not commaund in vaine:* which also is to be noted in euery one of the petitions. Graunt. *August. epist. 24.* *Mat. 16. 17.* *Iam. 1. 5.*

Nowe that the name of God may be hallowed in the worlde, there is required a right knowledge both of him selfe, and of his almightie power, wisedome, goodnesse, mercie and trueth, that shineth in all thinges. Secondly that the drift of our whole life, and euen of all our thoughts, wordes, and deedes bee, that his holy name bee not by occasion of vs blasphemed, but rather be honoured and magnified. Wherein the hallowing of Gods name consisteth.

For the true knowledge of God, God him selfe hath deliuered it in his worde, in the writings of the Prophets and Apostles, to wit, that he is one in substance, three in persons, Father, Sonne, and holy Ghost, righteous, mercifull, &c. which what account hee maketh of, and would haue vs to make, he sheweth by the Prophet. For so saith Ieremie, *Let not the wiseman glorie in his wisedome, nor the strong man in his strength, nor the rich man glorie in his riches. But let him that glorieth glorie in this, that he vnderstandeth and knoweth me, that I am the Lorde, that shewe mercie, iudgement and righteousnes vpon earth, for in these things I delight, saith the Lord.* God is known two maner of wayes. *Ier. 9. 23.*

Whereto also that maketh which hee spake by the same Prophet, commending the largenesse of that grace, that was to bee reueiled in the time of the Messias, to wit, that al *should know him, from him that is small among them, to him that is great among them.* *Ier. 31. 33. 33.*

Of this knowledge and the effect thereof Christ speaketh in Iohn: *This is life euerlasting to knowe thee the true God, and whome thou hast sent, Iesus Christ.* Paul made so greate accounte of it, that whatsoeuer was before *aduantage vnto him, hee reckeneth it losse for Christes sake.* *Ioh. 17 3.* *Phil. 3. 8.*

Neither is that any other way, wherein God hath offered

offered him selfe to bee knowen by his workes, vertues, and properties. *In* the creation of heauen and earth shineth his almightie power, that he holdeth all thinges in his hande, and maketh them to abide and continue in him: his wisedome, by the most orderly disposing of them: his goodnesse, because there was no cause why hee should create all these thinges, neither can hee by any other reason bee mooued to preserue them, but for the verie same: his righteousnesse in gouerning, because he punisheth the offendours, and deliuereth the innocent: his mercie, that in so great patience he beareth with the frowardnesse of men: his truth, by that hee is vnchaungeable.

2 The knowledge of God by his works.

In the redemption of mankinde shineth and gloriously appeareth the righteousnesse of God: first in that he hath punished sinners, then that he hath exalted the obedience of the Lawe, and forgiuing sinnes: his goodnesse, that hee hath done this for his owne sake; his mercies, in that when there was nothing in vs but sinne and wretchednesse, hee had compassion on vs: his wisedome, in that hee founde out this of all other the best way to redeeme vs, and that hee ordayned it from euerlasting: his almightie power, in that he hath so repayred mankinde beeing decayed: his trueth, in that hee hath remembred his promises.

Finally in the deliuerance of the people out of Egypt, which was a figure of this redemption, in leading them through the red sea, in drowning Pharaoh and his army both the power and righteousnesse of God did shine, so that the glorie of his name was spread & became renowned among all people.

First of all therefore Christ in the first petition exhorteth vs to pray vnto God, that hee would so inilghten vs and all men, with the knowledge of him selfe and of his workes, that we may confesse and set foorth him and his power openly: and (as wee say) with full mouth, wherein standeth the very true way of hallowing the name of God.

The reason of this petition is this, to wit, if wee consider to what ende wee were created of God, which is

chiefly

chiefely to know God and to prayse him, which knowledge of God being blotted out in vs by sinne, Christ would haue vs pray to haue it restored in vs to the glory of God.

Another reason is, that the true God may be discerned from the idoles of the heathen, as that the Lord alone is God of all the kingdomes of the earth: but the gods of the heathen are the worke of mens handes, wood and stone. This end godly Ezekias looked vnto, in that his golden prayer vnto God against the king of the Assyrians; *And now O Lorde our God saue vs we beseech thee from his hand, that all the kingdomes of the earth may know that thou art the Lord God alone.* 2. King. 19. 19

Notable examples of them by whome the Name of God hath been so hallowed, are to bee found in Scripture: to this end did the children of Israell sing a song of victorie vpon Pharaoes ouerthrowes: *I will sing vnto the Lord, for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea: Iehoua is a man of war: Iehoua is his name.* Exod. 15. 1. 2. 3. 1. King. 19. 19. Psal. 79. 9.

So Dauid extolleth the Maiestie of God by his works in the heauen, and especially in man, both in his creation and in his redemption by Christ: *O Lord our God how excellent is thy name in all the earth, which setteste thy glorie aboue the heauen.* Psal. 8. 2. 3. Psal. 145. 6. 7. 8. 9. Ier. 32. 17. 18. 19. &c.

Yea the very Angels went before vs in example: at the birth of Christ hallowing the name of GOD, praysing him and saying: *Glorie be to God in the highest heauens, and in earth peace, good will towards men.* Luke 2. 14. Luke 1. 46. 68. &c.

This the Saintes did, not onely so often as they considered the great workes of God in creating all thinges, and in repairing of mans saluation, but euen when they were chastened by him, as Iob: *The Lord gaue, the Lord hath taken away, blessed be his name.* And Dauid, *Lord, it is good that thou hast humbled me.* And the Apostles went foorth of the Councill reioycing, *That they were accounted worthy to suffer reproch for the name of Iesus.* Iob. 1. 21. Psal. 119. 71. Act. 5. 41.

For it becommeth vs to embrace whatsoeuer commeth from God, and that his seruice haue due prayse amongs vs, no lesse then his mercie, and that we hallowe

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the name of God no leſſe vnder the croſſe and affliction, then in proſperitie, and commit not through impatience any thing vnſeemely for the children of GOD; neither doubt but that he is able to bring help vnto vs, euen when we are in greateſt extremitie, and if neede be, will alſo very readily ſend it vnto vs.

In this poynt becauſe Moſes & Aaron did ſomewhat sticke in faith at the waters of ſtrife, it was ſaid to them both by the Lord, *Becauſe ye haue not beleeued me to ſanctifie me before the children of Iſrael, you ſhal not bring this people into the land which I wil giue them.* Numb.20.12

Therefore God by the Prophet putteth the Iewes in minde when they were brought into a ſtraight by the Aſſyrians, to flie vnto him & vnto his name, as to a moſt fortified tower againſt their enemies, ſaying: *Ye ſhall ſanctifie the Lord of hoſtes, and let him be your feare & your dread.* Eſay.8.13.

The name of God ſanctified in life.

Laſt of all the name of God is ſanctified by deedes, that is, by true repentance and earneſt amendement of life, as when wee frame all our actions according to the rule of his word.

For whereas in the preface of the Lordes prayer, wee haue profeſſed that we doe acknowledge and call vpon God, as Father, and that we are his children, it will ſtande with good reaſon, that as naturall children doe as neere as may bee conforme them ſelues to follow their godly Parents, ſo we alſo doe follow our heauenly Father, and honour him in holineſſe of life, as Peter admoniſheth out of Moyſes: *Be ye holy, for I am holy.* Againe, *As he that hath called vs is holy, bee ye alſo holy in all your conuerſation.* Leuit.11.44. 1.Pet.1.14.15

Secondly wee muſt therefore doe it, leaſt by our vngodlineſſe wee giue occaſion to the Gentiles to teare the holy name of God, and that bee truely ſaide of vs which Paul obiecteth to the Iewes: *The name of God is blaſphemed for you among the Gentiles,* but contrariwiſe as Peter writeth, that God may be prayſed throughout our liſe: *Haue,* ſaith he, *your cõuerſatiõ honeſt among the Gentiles, that they which ſpeake euil of you as of euil doers, may by your good works which they ſhal ſee, glorifie God in the day* Rom.2.24. 1.Pet.2.12.

of

of Visitation.

And that the name of God may in this sorte bee worthily hallowed of vs: 1. Let vs consider that this is no common honour which God vouchsafeth vs, when he commendeth vnto vs the care of his glorie, and doth so farre abase himselfe, that hee will make the greatest account that can be of that honour which wee giue vnto him, and desire to haue it maintayned and kept safe and sound. 2. Let vs remember how great his wisdome, goodnesse, righteousnesse, power, and all vertues that are in him, are, which whosoeuer shall deepely weigh with himselfe, cannot but be rauished in great admiration of him, to praise & magnifie him in thought, word, and deed: which if we doe not, his holines shall neuertheless shine to all the endes of the earth · but woe to our drowsinesse, vnthankefulnes, aud wickednesse, if neither by warningsnor by threatnings we can be brought to honour his name. *Psal.* 48. 11.

The false doctrine.

AMong the Popish sorte, the true waye of hallowing the name of God lyeth vnregarded, while they giue vnto Saintes departed that which is proper to God, trust in them, call vpon them, and passing by the mercy and goodnesse of God, doe proudely boast of their owne free will, their owne workes and merites: but in life they study nothing lesse, then that God may bee praysed, as Bernard hath liuely paynted out their manners: thus writing of the popish prelates.

They goe honoured with the goodes of the Lorde, to which Lorde they giue no honour, hence commeth that whorish glistring which you see dayly, the habite of stage players, apparell more meet for kings: from hence commeth golde in their bridles, saddles and spurres, and their spurres shine better then their altars: hence it is that their tables are set foorth with meates and goblets: hence commeth glustony and drunkennes: hence commeth Iute and harpe, and pipe: hence come their wide vautes and full sellars, belching out of one into another: hence come their tubs of perfumes and ointments, hence come their full bagges: oh the pitie, such men will be and are rulers of Churches, Deanes, Archdeacons, Bishops, Archbishops: for these thinges helpe not to merite withall, but serue that businesse that walketh afore in darkenes: and he addeth afterward. *He is Antichrist.* *In Cant. Serm.* 33.

The Arg. Wherein the comming of Gods kingdom, the preseruation & perfection thereof consisteth.

Question.

Question.

123. What is the second petition?

Answere.

49. Lords day.

Thy kingdom come: that is, to gouerne vs by thy word & by thy spirit, that we may be more & more subiect vnto thee. Preserue & increase thy Church, destroy the works of the deuil, & euery power that exalteth it self against thy maiesty: make voide all the counsels that are taken against thy word, vntil at length thou doe fully and perfectly raigne, when thou shalt be all in all.

The Exposition.

ALthough the hallowinge of Gods name bee alwaies ioyned with his kingdome, and the cheefe parte of his kingdome standeth in this, that his will bee done: yet for as much as wee our selues doe know howe colde and howe slowe we are in praying for the greatest thinges of all, which here wee are taught to pray for: not without cause Christ hath set and taught vs this petition next in order, wherein hee exhorteth his disciples to pray: *Thy kingdome come*: and so hee sheweth the way whereby it may come to passe that Gods name may be euery where sanctifyed, to wit, if God euery where raigne, and beare rule, and if his will be done of all men.

The diuision

First of all, the *Catechist* setteth downe the qualitie of the kingdome of God, and whereby it is knowne to bee present, also who are the subiectes of it, and what is their duetie. Secondly, what prayers the citizens ought to make for the successe of the kingdome of their *K*inge: and last of all, what is the end of these prayers.

The qualitie of the kingdome of God consisteth in this, & hath as it were these two foundations & tokens.

1

The quality of the kingdome of God.

1. That then God doeth raigne, when by the preaching of the worde setting vp his standerd vppon earth hee gathereth vnder it certen citizens and subiectes, who of voluntary obedience submit themselues vnto him, & acknowledge and reuerence him as their kinge and their Lord. 2. When by the inward workinge of his Spirite he putteth forth the mightie working of his Spirit: that he himselfe may be aloft in that degree of honour that h

is worthy, which is when we shew our selues more and more obedient vnto him: which manner of raigning because it hath place not in all, but onely in the elect, thereupon they properly are called the children of the kingdome and citizens thereof, and in respecte of them the kingdome of God is vsually called the kingdom of grace and a spirituall kingdome. The kingdom of grace.

Of this kingdome these places following are to be vnderstood: *The time is fulfilled and the kingdome of God is at hand, repent, and beleeue the Gospell:* Also: *Seeke ye first the kingdome of God and the righteousnes thereof, and all these things shalbe cast vnto you:* last of all, *you haue the kingdom of God within you:* which is defined by *Paul, righteousnes, peace and ioy in the holy Ghost.* Mar. 1. 15. Mat. 6. 33. Luk. 17. 21 Rom. 14. 17.

But beecause God gouerneth this kingdome by his Sonne, hereupon Christ is called king of his Church, as that of *Zacharie* is applyed vnto him by *Mathew: Tell the daughter of Sion, Behold the king commeth vnto thee meeke and sitting vpon an asse:* and himselfe often beateth vpon it that his kingdome is not of this world. Zach. 2. 9. Mat. 21. 5. Ioh. 19. 36.

Therefore when Christ exhorteth his disciples to pray for the successe of the kingdome of God, hee meaneth there withall his own, so farre as himselfe was appointed king of his Church by God, that he might rule ouer it in his name, as the psalmist hath it. *And I* (saith God the Father) *haue appoynted my king vppon Sion mine holy mountaine.* The Kingdom of God is also the kingdome of Christ. Psal. 2. 6.

Which *Peter* very well confirmeth in the *Actes*, and doeth manifestly proove by the very giftes of the holye Ghost, that Iesus Christ is an euerlasting king, addinge thar testimony of the prophet: *The Lord said to my Lord: sit on my right hand, till I make thine enemies thy foote stoole.* Act. 2. 33. 34. Psal. 110. 1.

To the same end was that exhortation of Dauid to the kinges of the earth to imbrace Christ the king: *And now deale wisely, O ye Kinges, bee learned yee iudges of the earth: serue the Lord in fear, and reioyce in trembling: Kisse the Sonne least he be angry & ye perish in the way, when his wrath shalbe a little kindled.* Psal. 2. 10 11. 12.

Of which things these two conclusions follow: one is that this prayer is also directed to the glorye of Christ,

whose propertie it is to worke and bring to passe that in vs by his Spirit, that by the helpe of his power our flesh being subdued, & our desires renounced, we may yeeld and giue vp our selues willingly to be ruled by him.

Who are true citizens of the kingdom of God and their duety. *Rom.* 8.14.

The second is, that they onely are acknowledged by Christ for true citizens of his kingdom, who suffer themselues to be ruled by his word and by his Spirite, according to the saying of *Paul*: *So many as are led by the Spirit of God, they are the sonnes of God:* & therfore that our praier cannot be accepted of God, vnles withall wee bee led with a desire & true affection to his kingdome, and ;euen haue a purpose vnder it to enter a godly and Christian life, and to serue our king, *Luk.* 1. 75. *in righteousnes and holines all the dayes of our life*, especially because we were for that end redeemed by him.

For what is it to mocke God if this bee not, to wit, in words to pray vnto him: *Thy kingdome come:* & yet in the meane time to serue sinne and so to deny in thy deedes that, which thou prayest in thy lips? which hypocrites doe, against whome God inueieth: *Esa.* 29. 13. *This people honoureth me with their lips, but their hart is farre from me.*

Therefore the Summe of this first parte is, that the kingdome of God doeth then come, or that God then reigneth, when his word and Gospell of Christ and saluation purchased by him is preached, and by his Spirite he worketh in the hartes of the elect to bring them to beleeue in Christ, and so willingly to giue their name to this king to be obedient vnto him, & to serue him in despight of the deuill, the flesh, the world, tyrants, & all the enemies of Christ, for the glory of God chiefly, and for their owne saluation.

2 The prayers of the godly for the increase of gods kingdome.

Moreouer because it is not enough by this meanes onely to haue the kingdome of God come, and after a sort repaired, vnlesse it be also maintayned, grow, and increase, therefore it is well added what manner of praiers Christ will haue the faithfull to make for Gods and his kingdome: to wit, that they pray to God for the preseruation & increase of his Church, that is, that he wilin rich it with spirituall gifts, that he would dayly adde many vnto the Church by the preachinge of the Gospell

that he wold giue vnto many, true faith, conuersion, forgiuenes of sinnes, & life euerlasting, which are the chiefe benefits that the citizens of this spiritual kingdom ought to pray for vnto their king and can receiue from him. Also that he would furnish and arme his elect with the Spirite of courage and constancie, confirme them in soundnes of doctrine, that they neuer wauer nor faile, but may constantly continue vnto the end.

Which benefits the Prophet knowing to come onely of God, therfore praied vnto the Lord: *Be fauourable vnto Sion for thy good plesure, build vp the walles of Ierusalem:* Psal. 51. 18. Psal. 122. 6. And in another place hee exhorteth the Church: *Pray for the peace of Ierusalem, saying, let them prosper that loue thee* 2 Thes. 3. 1. And Paul saith: *My brethren pray for vs that the worde of God may haue his course and be glorified, as it is among you.*

Forsooth in this petition Christ declareth, that as that kingdome of grace is begunne by Gods guiding, so by his helpe it must also grow, bee increased and preserued, so that that saying of the Apostle is generall and most true: *Neither he that planteth is any thing, neither he that watereth, but God that giueth the increase, & who doth euery day* 1. Cor. 3. 7. Act. 2. 41 adde vnto the kingdome of his Sonne new citizens.

Which things although they be so, yet are euery one of the faithfull exhorted to their power to helpe forward the kingdome of God: The Magistrate by his authoritie promoting the ministery: the Ministers by teaching faithfully, and with all their power seeking the saluation of the Church, priuately by praying that the Gospell may haue his course, and may spread daily more and more, finally all the members of the Church according to euery one of their callings. Esay. 40. 22. Act. 20. 28. 2. Thes 3. 1.

Besides there being no kingdome that hath not his enemies, especially this spirituall kingdome of God, our great Master in this part of the prayer hath taught vs to intreate and cal vpon God, that it may also be preserued and defended against them, being otherwise like at euery moment to fall downe. Wee must praye against the enemies of the kingdom of Christ for the glorie of God.

For first whereas the deuill the prince of this world, and the sworne enemie of God and of Christ, doth neuer cease both openly and by vndermyning to assaulte

the Church: the Pope of Rome, hereticall Kinges and Princes conſpire, and exalt themſelues againſt God and take craftie counſell to put to flight his Goſpell: and we on the other ſide armed with no ſtrength to reſiſt their ſo great power, therefore Chriſt willeth and warneth vs then eſpecially to flie vnto God, and to pray vnto him, that he would deſtroy the works of the deuill, caſt down the counſels of the enemies, deliuer his Church out of their iawes, that ſo his maieſtie might bee made glorious among all, and euen the very enemyes may bee conſtrayned to confeſſe, that it is harde to kicke againſt the prickes.

Act.9.5.

So did the Apoſtles and they that were gathered together with them in the Primitiue Church, crying with one heart vnto God, and ſaying: *Lord thou art that God that made heauen and earth, the ſea and all things that are in thē, which by the mouth of Dauid thy ſeruant ſaideſt: why did the Gentiles rage and the people imagine vaine thinges?*

Act.4.25.

The Kinges of the earth ſtood vp, and their rulers were gathered togither into one place againſt the Lord & againſt his annointed: For indeed againſt thine holy Sonne Ieſus Chriſt, whom thou haſt annointed, both Herode & Pontius Pilate, with the Gentils & the people of the Iewes are gathered together: And now Lord behold their threatnings & grant vnto thy ſeruants, that with all boldnes they may ſpeake thy word.

And *Luke* witneſſeth afterward, that the faithfull did not make theſe prayers vnto God in vaine: For hee ſetteth downe the ſhameſull end of that Herode: *who ſlew with the ſworde Iames the brother of Iohn, who when beeing clothed in royall apparell, and ſitting in his ſeat of iudgemente, hee made an oration to the men of Tirus and Sidon, who came to aske peace of him, and the people cryed out, the voyce of God and not of man, hee was by and by ſmitten by the Angel of the Lord, becauſe he gaue not the glory to God: & being eaten with wormes gaue vp the Ghoſt. But the worde of the Lord* (ſaith he) *grew and multiplyed:* & no better end and death had *Iulian* that wicked *Apoſtata* being wounded in the battell, who when he had filled his hand with blood, caſt it into the ayre, and cryed out: *Thou haſt ouercome Galilean.*

Act.12.22.

The.hiſt.Eccl. lib.4.cap.25

3. Be

3. Because wee must fight in certen hope of victory, and Christ, according to the saying of the Father, must raigne and beare rule in the middest amonge his enemies, least being broken with continuall warring vnder the Crosse, we should be discouraged, Christ in this praier teacheth vs how long we ought to continue our prayers for the increase of the kingdome of God, to wit, vntill that glorious kingdom of God be come, wherein he shall reigne in most perfite manner, because God shall bee all in all: of which kingdome thus speaketh *Paul* to the *Corinthes: When al things shalbe subdued vnto him, thē shal the Sonne also be subiect vnto him that did subdue all thinges vnder him, that God may be all in all*: that is, that he may perfit his kingdome in vs, & so wee may cleaue fast vnto him, the deuil & al the wicked being beaten vnder foot, all offences being taken out of the way, all powers being abolished, by which God was after a sort hindered, that hee could not rightly appeare vnto vs, as hee is in him selfe.

3. *Psal.* 110. 2. The constant zeale of the godly in praying for the successe of Gods kingdome.

1 Cor. 15. 28

Which is not so to be taken as if that kingdome were diuers from the former: they are both indeede but one kingdome, but differ in the manner of gouernement: for it is after one sorte gouerned in this life, after another sorte in heauen. Heere God raigneth in the elect by his word, wherewith they must needes be instructed, taught, and admonished, and according to the rule thereof leade their lyfe: but there, there shall bee no more vse of the word and sacramentes, which here wee must needes vse for the confirmation of our faith, because wee shall then most perfitly know God.

Wherein the glorious kingdome of God differeth frō the kingdome of grace.

Whereto beelongeth that which Iohn writeth in the Reuelation of the heauenly Ierusalem: *And I saw no temple therin, for the Lord God almighty, and the Lamb are the Temple of it: And this citie hath no need of the Sunne, neither of the Moone to shine in it, for the glory of God did lighten it, and the Lambe was the light of it.*

Reuel. 21, 22.

Secondly, vnder the kingdome of grace, God raigneth by Christ the Mediatour, as it were by a vicegerent, who ruleth vs by his Spirit, & doth away our sinnes, & therefore raigneth vnperfitely, because his onely will is not

yet perfectly fulfilled in vs: for the flesh lusteth as yet a-
Gal. 5. 17. gainst the Spirit, so that we can not doe whatsoeuer wee would: but in the kingdome of glory, then without any Mediatour, immediately and most perfectly shall raigne in vs the Father, the Sonne, and the holy Ghost.

3 Last of all, as concerning Christ who now as a Cap-
2. Cor. 15. 24. taine raigneth in this militant Church, and who beareth rule in the middest among his enemies: when hee hath recouered his whole kingdome, that is, the whole number and body of his Elect, hauing subdued al his enemies, he will resigne vnto his Father those offices of king and Mediatour, which he receiued for a time: as to fight for his Church, to deliuer it out of the hands of enemies, to subdue his enemies: finally to rule his Church after that manner that it is ruled and shal be ruled to the end of the world: but hee shall reigne then with his whole people more happily in heauen with the Father, then he reigned in this world, or doth now also raigne.

The false doctrine.

THe Iewes are deceiued, while they perswade themselues that the kingdome of the Messias shall be outward, whome the Papistes are not vnlike, who turne the seruice of God into out-
Leb. 4. 23. ward superstitions and ceremonies, whereas God will bee serued and worshipped in Spirite: who also doe sinne so much the more grieuously, for that they doe persecute as enemies with fire and sworde the true children of the kingdome, that is, the godly and faithfull, and so Christ himselfe in his members, and while they praye thy kingdome come, they desire that the vengeance of God and his hande may bee armed and stretched foorth against themselues.

Secondly, in this petition is refuted also the errour of the Donatistes, and also of the Puritanes and Anabaptistes at this daye, who dreame of a full perfection of the kingdome of God heere: which can be now onely in part vppon earth: for hee that thinketh hee can weede out all the tares out of the Church of God before the last iudgement of God, hee doth both preuent the will of God, and oftentimes shall roote vp and pull out of the Church the good seede together with the tares, as Christ teacheth, Mathew 13. verse 39.

The Arg: The end of this petition is, that all men doe submit themselues to the Will of God, that so it may appeare that God doth reigne effectually in the world, Que-

Queſtion.

124. What is the third petition?

Anſwere

Thy wil be done as in heauen ſo alſo in earth: that is, Grant that wee, & all men renouncing our owne will, may redily & without any murmuring obey thy will, which onely is holy: & ſo may cheerefully execute whatſoeuer the Angels doe in heauen.

The Expoſition.

THe true meaning of this petition which is the thirde in order, and the laſt of thoſe that immediatly belong to the glory of God conſiſteth of two parts: the one contayning our prayer concerning the will of God, renouncing firſt our owne will: the other a compariſon expreſſing after what ſort, & how perfitely & to what ende we pray that it may be done.

1. How neceſſary the denying of our owne will is. *Gen.9.5* *Rom.8.7*

And firſt of all the denying of our owne will is therefore preſuppoſed becauſe it is corrupt, vniuſt, and daungerous, which may be proued by the corruption of the vnderſtanding after the fall, from which euill counſels, deſires, and will doe flowe, which Moſes affirmeth to be euill in man euen from his childhood, as alſo Paul ſaith, that *the Vnderſtanding of the fleſh is an enemie to God, becauſe it is not ſubiect to the Lawe of God, neither indeed can be.*

Whereof I thus gather: If the vnderſtanding bee corrupt, the will muſt alſo needes bee euill. Secondly that we are much leſſe able to worke well, if wee be not able ſo much as to will well.

2 Queſt.

Beſides it hath beene before ſaide, that wee are not in our owne power, but belong vnto the Lorde: which if it bee true, then let not either our owne reaſon or will bear ſway in our counſels & doinges, let vs not alſo ſet before vs this end, to ſeeke what is expedient for vs accordinge to the fleſh, but rather as farre as wee may let vs forget our ſelues and all that we haue.

3 *Mat.26.24*

Thirdely the ſame renouncing of our owne will is ſo neceſſary, that Chriſt will acknowledge none to bee his diſciple, vnleſſe he firſt deny his owne will.

Howbeit becauſe nothing is more hard thē to renoūce our owne will, becauſe we are carnall, & loue our ſelues & our owne too carefully, firſt we are taught to aske it of God that he wil bring this to paſſe, & giue vs power to renounce our owne will, & frame in vs new mindes, and new heartes, that we may will nothing of our ſelues, but rather that his Spirite may rule our deſires, that wee haue full conſent with God, which the wordes of the text doe implie: *Graunt that we may renounce our own will*: whereby it is ſignified that it is God who regenerateth vs, & by whom we obtaine to deny our ſelues. Secondly, wee are taught not onely to pray vnto God for our ſelues, that we may be able to deny our ſelues: but alſo for all men, to wit, becauſe we haue all the ſame Father, & ſo as brethren are bounde to ſet forwarde the profite & ſaluation one of another, as much as in vs lyeth.

Now as Chriſt commaundeth vs to pray that we may deny our owne will, ſo hee will alſo haue this to bee our end & marke ſet before vs, that wee readily and without murmuring obey his will, which onely is good.

For it is to bee obſerued that wee ſpeake not heere of that obedience, which is of neceſſitie & not voluntary, neither of the ſecret will of God which ruleth all thinges, & directeth them to their end, whereby hee compelleth euen the very wicked ſpirites & moſt vngodly men howſoeuer againſt their will to obey him: but of that will which he hath reuealed in his worde, and to which hee hath commaunded all men to ſubmit themſelues, from the obeydience whereof hee will haue none to be exempted: & that is it which *Cyprian* wel noteth: *that we pray not that God would do what he will, but that we may do what God will.*

Nowe that will after which wee muſt frame our life, is contained eſpecially in three pointes, the firſt is, that foraſmuch as wee are corrupted with ſinne, and thereby are brought in danger of death and euerlaſting condemnation, wee doe beleeue in Chriſt to the ende that by his meanes wee may not periſh in ſinne, death, & condemnation, but be accounted righteous by faith, & be ſaued from death vnto life euerlaſtinge: whereupon ſaith

Chriſt

Christ: *This is the will of him that sent mee, that euery one that seeth the Sonne & beleeueth in him, should haue life euerlasting: & I wil raise him vp in the last day.* Ioh. 6. 40.

2.

Besides, the will of God is, that after we are borne agayne by faith, & for Christes sake made heyres of euerlasting saluation, we should no more obey the lust of the flesh, but the affection of the spirit, accordinge to the doctrine of the Apostle: *Giue your selues to God as they that are aliue from the dead, & your members as weapons of righteousnes vnto God:* Again: *This is the wil of God, euen your sanctification, that is, that ye abstaine from fornication.* Of which will *Peter* also saith: *For so is the will of God, that by well doing ye may put to silence the ignorance of foolish men.* Rom 6. 13. 1 Thess 4. 3. 1 Pet. 2. 15.

3

To that will this also is added, that by sufferinge aduersity patiently, we be made conformable to the sonne of God *Iesus Christ:* whereunto (as *Paule* witnesseth) we were predestinated by God: *that he might be the first born among many brethren;* whereupon it is also in another place: *By many afflictions we must enter into the kingdom of God.* And this is a verye principall vse of this petition, thereby to comfort our selues against the offences of afflictions, and of this present world: & therefore it ought then especially to bee made, when wee trauell vnder the crosse, and vnder afflictions: for when we abound in riches & be in honour & high account, & doe inioy perfect health, & all things fall out happely with vs, it is an easie matter to say, *O Lord, thy will be done:* for wee see no other will of God, but that which is sweete, & pleasant to the flesh: but when being spent with long sickenes we pine away, are contemned of most men, suffer iniuries, & persecutions, finally are tryed with a continuall crosse, then doe we finde how harde and difficult a thing it is to say this from the hart. Rom. 8. 29. Mat. 16. 24. Act. 14. 21.

An example of this obeydience the Scripture setteth forth in *Dauid* saying to *Sadok* the Priest: bring the *Arke* of God again into the city: *If I find fauour in the eies of the Lord he wil bring me again, & shew me both it & the tabernacle thereof: but if he thus say, I haue no delight in thee, behold here am I, Let him doe to me as seemeth good in his eyes.* 2 Sam. 15. 25

But especially in Christ himselfe: *Abba father, all*

things

Mat.14.36 Mat.26.39 *things are possible vnto thee: take away this cup from me: yet not as I will, but as thou wilt: And if the Sonne* (saith *Cyprian*) *did obey to doe his fathers will, how much more ought the seruant to be obedient to doe his masters will.*

Whome Paule following, when the brethren prayed him not to goe to Ierusalem, because hee was like there to bee deliuered into the handes of the Gentiles: *What* Act. 21.13. *meane you* (saith hee) *thus to weepe & to breake my heart: For I am readie not onely to be bound, but also to die at Ierusalem for the name of the Lord Iesus:* which the brethren that were at *Cæsarea*, and *Luke* himselfe hearing, helde themselues quiet and and said: *The Lords wil be done.*

And as wee ought therefore to renounce our owne will, because it is corrupt, vniust & ignorant, & whereby wee may doe harme and drawe euill vnto our selues: so ought we for this cause most carefully to obey the will of God: 1. For the commandement of God: *Vnderstande* Eph.5.17 *what the will of God is:* 2. Because this alone is good in it selfe & perfite in euery poynt, as beeing the will of our most excellent & most perfite Father, who commandeth vs nothing but that which is good, & layeth vpon vs nothing but profitable for our saluation: Hereupon saith Paul: *Be ye not fashioned like vnto this world: but be ye changed by the renuing of your mind, that ye may proue, what is* Rom.8.28. *the good wil of God & acceptable and perfite.* And that wee Rom.12.2 must doe (as it followeth) redily & without murmuring, beecause God requireth such worshippers as serue him willingly: & the Psalmist pronounceth him blessed, *whose* Psal.112.3 & 1.2. *will*, that is, all his delight, *is in the doctrine of the Lord.*

2. Wherefore Christ to beat out of vs all drowsinesse & slouthfulnes, himselfe teacheth in the seconde place, what manner of obedience and how exact wee ought to perfourme vnto him, by this addition: *as in heauen, so also in earth:* whereunto is annexed the ende: that so euery one of vs may faithfully & cheerefully execute the charge that is committed vnto vs.

And albeit by the name of heauen is vnderstoode that which *Moyses* calleth the firmamente, wherein the Sunne, the Moone, & the Starres, do most obediently ac-

knowledge the authoritie of the Lord, as Iob witnesseth *He commandeth the sunne and it riseth not: he closeth vp the starres as vnder a signet:* Againe: *he closeth vp the light in his hand, & commandeth it to come againe:* yet here we speake properly of that highest heauen, and of those that dwell therein, to wit, of the Angels, who readily obey God, and are ready prest to execute his commaundement: so that this is Christs meaning, that we should pray to God, that as there is nothing done in heauen but at the beck of god, and the Angels are quietly set to all vprightnes; so hee would vouchsafe by his power to subdue the earth, suppressing all rebellion and wickednes. Iob.9.7.

Whatis ment by heauen.

The readines of this obedience in the heauenly spirits, the Scriptures cōmendeth in many places, The Psalmist: *Praise the Lord ye Angels of his that excel in strength that doe his commaundement, and obey the voyce of his worde: Praise the Lord all yee his hosts, ye seruants of his that do his pleasure.*

What māner of obedience the Angels performe. Psal.103.20. Heb.1.14. 2,Sam.14.16. Luke.15.7

The Apostle to the Hebr. in this regard calleth them *ministering Spirits, who are sent forth to minister for their sakes who shall be heyres of saluation.*

Christ witnesseth that they doe exceedingly reioyce for the saluation of men: they also cannot away with it if any doe not worship God alone: for so said the Angell vnto Iohn when he fel downe before his feet to worship him; *See thou doe it not, I am thy fellow seruant, one of thy brethren that haue the testimonie of Iesus, worship God.* Reuel.19.10.

And not without cause is it that Christ doth set before vs the heauenly Angels & their willing obedience to follow, for it were a shamefull and foule thing, when those excellent creatures refuse to doe no commaundement of God, that wee who by nature are lost, and yet are redeemed by the Sonne of God, and adopted to bee his brethren, should not onely obey, but euen resist the will of God, and not much rather laying aside al rebelious affection, which ceaseth not to stirre against him, shew our selues tractable and meeke vnto him, not to wil or desire any thing, but that which pleaseth him and is liked of him.

Neither is there cause why any man shoulde obiect,

as

as if Christ might seeme contrary to himselfe, when hee here teacheth vs to striue to attain that perfection of Angels, which we cannot come vnto but onely in heauen, as the Scripture teacheth in other places: For it is not needfull when we pray that the earth may be obediently framed to the becke of God, to examine and sift euery man, but, it is sufficient by this prayer to testifie, that we hate and are sory for euery thing that we see contrary to the wil of God, and desire that it were taken out of the way: not onely that it may bee the ruler of all our affections, but that with such cheerefulnes as becommeth vs, wee may offer our selues wholly to fulfill the same.

a obiection reuenged.

Iob. 3. 2

I will speake more plainely: Albeit it be confessed that we cannot in this worlde perfourme perfite obedience to the will of God, yet notwithstanding it is required of vs to take in hand to doe it as well as we can, & to pray God in the name of Iesus Christ, that by sending his holy spirite he would bend our mindes thereunto, & mercifully pardon whatsoeuer weakenes remayneth: as the Prophet prayed vnto God: *Teach me to doe thy will, for thou art my God: Let thy good spirit lead me in the right way: And, Enter not into iudgement with thy seruants.*

Psal. 142. 143. 1. 2. 3.

For euen then the Lorde heareth his children when accordinge to his will they aske those thinges which here they cannot haue, & which he hath decreed not to make perfite in them in this life: to wit, when he doth increase in them the gifte of sanctification and regeneration, so that they profite euery day more and more in the knoweledge and perfourmance of his will, and as for the want of their obedience he doth not lay it to their charge, but doth freely forgiue it for Christes sake.

The calling of Christians are two fold.

Last of all the end of this prayer is to be noted, which is this, to wit, that by this meanes euerye one of vs may cheerefully & faithfully execute the charge that is committed vnto vs, that is, that with great faithfulnes and diligence wee doe all thinges that are proper to our calling: All Christians haue a double calling, on general, another speciall: we doe here intreate cheefely of the latter, because the Lorde biddeth euery one of vs in all the actions of our life to looke to our owne callinge,

which

which is as it were a ſtanding appointed to euery one of God, that we ſhould not runne at randone in the whole courſe of our life, and which in euery thing is the beginning and foundation of well doing, to the which, whoſoeuer deſireth to holde a right courſe in doinge his duety, muſt needes apply himſelfe.

Which being ſo, beſide that we ought to bee ſtirred vp to be carefull of this obedience. 1. By the corruption of our owne will. 2. By the perfectnes of Gods will. 3. By the example of the Angels, we may alſo be pricked forward to doe it, partely by threatnings, partely by promiſes ſuch as theſe are: *Not whoſoeuer ſaith vnto me, Lord, Lord, ſhal enter into the kingdome of heauen, but he that doeth the will of my Father which is in heauen.* Againe, *For whoſoeuer ſhall doe the will of my father which is in heauen, he is my brother, my ſiſter and mother:* & that which is ſaid in Iohn, *Now the world paſſeth away, & the luſt thereof, but he that doeth the will of God abideth for euer.*

Mat. 7. 21
Mat. 12. 50.
1 Ioh. 2. 17.

The falſe doctrine.

By this doctrine they are reproued, who place faith & the matter of ſaluation in the free wil of man, as if by his owne ſtrength he were able to chuſe that which is good: nay they proceede to ſuch boldeneſſe, that they ſay a man by his workes maye deſerue the fauour of God of congruitie: which if it were ſo, this petition were in vayne, neither ſhoulde Chriſt haue well ſaide. *Without me ye can doe nothing.* And the Apoſtle, that *we are not ſufficient of our ſelues to thinke any thing as of our ſelues; but al our ſufficiency is of God.*

Vrſinus, Inſt. c. 9. 3. 3.

Iohn 15. 5.
2. Cor. 3. 5.

Arg. The end of this petition is, that we may acknowledge that God is hee, who muſt giue vnto vs thinges neceſſarie, for the maintaynaunce of this preſent life.

Queſtion.

125. What is the fourth petition?

50. Lordes day.

Anſwere.

Giue vs this day our dayly bread: that is, ſupply vnto vs al thinges neceſſary for this preſent life, that thereby we may acknowledge, that thou art the onely fountaine from whome all good thinges doe flow, & except thou giue the bleſſing, all our

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and trauell, and euen thine owne gifts, will be vnprosperous and hurtfull vnto vs: Wherfore graunt, that turning our affiance from all creatures, we may set it vpon thee alone.

The Exposition.

NOwe followeth as it were the second table of that forme of prayer which *Christ* hath taught vs, for as of the 2, tables, the former is of the right worship of God, the second of the duties of charitie: so in this prayer hee first instructeth vs to seeke the glorie of God: and then in the other part sheweth what is meete for vs to aske for our owne saluation, or profit both of soule and bodye, whereof notwithstanding the glory of God must alwaies stand for the marke and end.

This answere briefly comprehendeth three things. 1. What is ment by bread, and how large the signification thereof is in Scripture, with other things belonging, as why it is called *Ours, dayly*, and why we pray that it may be giuen to *vs*, and *this day*. 2. Who is the giuer of it, of whome the faithfull, and indeede all men must needes beg and receiue this bread. 3. The vse of it, that is, how it becommeth vs to acknowledge him for such a one, & turning away our affiance from all other creatures to set vpon him alone.

How large the signification of bread is.

And first by the word *Bread*, generally are signified al things which are necessary for the present life: as in Moses: *In the sweate of thy face thou shalt eate thy bread*, that is thou shalt get thee foode and rayment. And in Esay, *For loe, the Lord God of hostes will take away from Ierusalem & Iuda the stay and the strength, euen all the stay of breade, and all the stay of water*, that is, of meate and drinke.

Gen. 3. 19.
Esa. 3. 1.

Deut. 8. 3.

And by setting part for the whole, it is often taken for other necessaries vnto life, as when Moses saith, *Man liueth not by bread alone*, that is, not by ordinarie foode alone, as bread, flesh, and wine.

Prou. 30. 8

And Solomon: *Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches, feede me with foode conuenient for me.*

Luke. 14. 1.

So in the Gospel: *Iesus entred into the house of a certain chiefe Pharisey to eate bread.*

Briefly because for the enioying of breade are required

red both outward peace, peace at home & peace abroad: & also good health, without which otherwise wee can haue little vse of bread, it is certen that Christ vnder the name of bread, ment to comprehend these thinges and whatsoeuer els serueth for mans vse: as if Christ had said: When I teach you, O my disciples, to be carefull aboue all things for the glory of God, thinke not that I will forget you in those thinges that belong to the preseruation of your bodies, and the comfort of this present life, but for this end I woulde haue you pray: Father giue vs this daye both our dayly breade, and whatsoeuer thou better knoweſt to be needefull for vs, and for our familie, & for the rest of our brethren, and for all men.

1 Tim. 2. 2
1 Tim. 6. 8.
Prou. 17. 1.
Psal. 44. 14.
& 122. 6. 7
Ierem. 29. 7.

An obiection preuented.

And although forgiuenesse of sinnes is to bee preferred before meate and drinke, as farre as the soule excelleth the bodie, yet is there no ouersight in it, that Christ beganne at breade and the aides of this present life, for Christ woulde not haue vs rather to praye for our daiely bread, then to bee reconciled vnto God, as if the corruptible meate of our bellie ought to bee more esteemed of vs, then the euerlasting saluation of our soule, but that in such a lesson we may rise higher, and that our mindes may as it were by a ladder get vp from earth to heauen: For when God abaseth himself to feede our bodyes, it is not to be doubted, but that hee is much more carefull of our spirituall life: therefore his so bountifull goodnes lifteth vp our affiance higher.

Why Christ rather vsed the word bread then any other.

Nowe that Christ chose rather to vse the worde, *bread*, then flesh, or victuals, or any other like worde: he did it partly to instruct vs betimes to thriftinesse and sobrietie, and to teach vs to be content with a little: partely to the ende wee shoulde take that fare thankefully howe thinne soeuer it were, which hee of his mercie hath prouided for vs, not murmuring against it, nor frettinge through impatience, as the Israelites did, who lothed *Manna*, which they had receiued of God for their present necessitie. Last of al, that by the exãple of *Paul* we should learne to be hungry and to abound, which must be vnderstood not onely of meat and drink, but also of apparell and rayment, because the Lorde requireth sobrietie

Numb. 11. 18 19.
Phil. 4. 12.

and

and modestie in both.

Ambr. Hexa. lib. 3. cap. 7. And for the profite of thinne fare, Ambrose speaketh elegantly, when he saith: *Thinne dyet, and naturall meate God hath preferred before all other meates, and first created: for this is the meat of sobrietie, all other of daintinesse and ryot: this is wholesome, this is mans meat, that keepeth away diseases, that cutteth off surfetting, so sweet, so pleasant, that ther is both vse & pleasure in it, euē for thē that are sufficed.*

2 Tim. 6. 7. 8. But that of Paul is farre more excellent, and indeede a golden saying, wherein he exhorteth vs to thriftinesse: *Godlines is great gaine, if a man be contented with that hee hath, for we brought nothing with vs into the world, neither can we cary any thing out, therefore hauing food & rayment, let vs therewith be content.*

Why it is called our bread *Gen. 3. 19.* Next is to bee marked, that Christ giueth vnto this bread two titles: one, in that hee calleth it *ours:* the other, in that he calleth it also *dayly.* In the former hee offereth to bee considered of vs the goodnesse and bountifulnesse of the giuer, who maketh that ours which by no right is due vnto vs: for it is made ours by deede of gift. Secondly he putteth vs in minde not to aske other mens bread, which were contrary to the first institution, but our owne bread, which by the helpe of God we haue gotten iustlie and by our owne sweat, not another mans, not by robbery or by theft. Thirdely hee ment also to put vs in minde to loue our neighbour: for therefore is it called our bread, that we should not eate it alone, but distribute it to the poore, as being appointed Gods stewards, that is, dispensers of his breade: for so saith Esay, *Breake thy bread vnto the hungry:* And Salomon in Ecclesiastes: *Cast thy bread vpon the waters, for after many daies thou shalt find it.*

Gen. 3. Esa. 58. 7. Eccl. 11. 1.

Daily. By the latter he signifyeth such breade as is eyther fitte and profitable for our nature to maintayne our daylie life, or wherewith our nature and constitution may bee content: which bread why we are commaunded to aske, three reasons may be alledged: the one is, beecause againe in this worde Christ commendeth vnto vs thriftinesse and sparing: for hee biddeth vs not aske varietie of meate and dainty meates, but that which may satisfie

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the neceſſitie of nature, ſo that they may well bee aſhamed, who loathing common meat and drinke, doe hunt after the moſt dainty ſorts of meats and wines. Another reaſon of the word *dayly* is, that it is ſo called, the ende & cheefe vſe of it, to wit, becauſe wee eat of it to reſtore vitall humor, which ſpendeth euery day by the ſtrength of naturall heat: The laſt reaſon of this word is this, that we muſt aske it euery day, to the end we may take pleaſure in this cuſtome of louing & ſeruing of God, & may fully perſwade our ſelues, as the truth is, that our life & health dependeth of God.

Thirdely, that alſo is not to be paſſed ouer, for whom, and for how long time Chriſt woulde haue vs aske this bread: for we muſt call to minde that which we noted in the preface, that God is the Father of all the faithfull, & euen of all men, and that therefore wee are put in minde not onely to haue regarde of our owne, but alſo our brothers neceſsitie, for that wee are made members of the ſame body in Chriſt: therefore he did not wil vs to pray *Giue me*, but, *Giue vs our dailie bread:* For ſaith *Baſile* & *Ambroſe: It is the bread of the hungrie which thou withholdeſt, it is the clothing of the naked which thou ſhutteſt vp from them, the money which thou hideſt in the earth, is the price of the redemption and deliueraunce of thoſe that are in miſerie.* *Ambroſ. ex Baſilio. Mag. Ser. 81.*

For the ſpace of time, the wordes *This day*, ſhewe it, which putteth vs in minde of two thinges, the one is of the wretched condition of all men as well rich as poore, whom without exception, Chriſt accounteth of as beggers, & biddeth them aske of him their daily bread, without which they cannot continue, no not one moment. The ſecond is, that caſting away all corrupt carefulnes, what we ſhall eat, or what we ſhall drinke, or wherwith we ſhalbe clothed, we bee perſwaded that hee who hath nouriſhed vs and taken care for vs, will neuer bee wanting to his children that flie vnto him. This day. *Mat. 6. 25.*

Although this muſt not ſimply be vnderſtoode, as if it were vnlawfull to laye vp any thing for the day or yeare to come, but onely of that vngodly carefulneſſe, whereby wee ſo gape after getting and heaping vp thinges for Two kindes of carefulnes.

our nourishment, that we forsake our calling, & distrust God, which *Christ* greatly reproueth in his disciples: for Ioseph is commended in the Scriptures for his wisedom and godly prouident care: and *Salomon* commendeth him for a wise sonne, *that gathereth in sommer*: this was also in the Apostles, who when they heard there was like to be a famine, whereof *Agabus* did prophecie, betimes gathered money from all places, which the godly laying vp vntill the time, might then lay out for the vse of the poore.

Mat.8.25.26. Gen.41.47. Prou.10.5.

Act.11.28.

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The second point of this petition is, of whome wee must aske our daily bread, and who it is that must giue it vnto vs, finally to whome Christ will haue vs flee euery day: namely it is euen that our Father which is in heauen: whereupon he saith in another place: *If you that are euill know how to giue good gifts vnto your children, howe much more shall your father which is in heauen giue good things to them that aske them of him.*

Mat.7.11.

That it is god who giueth bread vnto vs.

Which is also confirmed in the Catechisme by two arguments: the first becausse God is the onely fountayne from whom al good things do flow. The second, becausse without his blessing all our care and trauaile, and euen his owne gifts become vnprosperous and hurtfull vnto vs.

Both which to be most true, is confirmed by many testimonies of Scripture, and is plaine by experience: for thus God him selfe speaketh of him selfe to *Abraham*: *I am God all sufficient, or sufficiency it selfe,* (as *Obadiah* ver.5. the word *Day* is taken) in Greek αυταρκης that is, who so aboundeth in all store of good thinges, that he is content with himselfe, and hath sufficient for himselfe, so that whosoeuer hath him, can want nothing besides, as possessinge the verye fountaine of all good things.

Gen.17.2.

Hereupon *Iacob* the Patriarke when hee had tryed the exceedinge bountifulnesse of God all sufficient toward himselfe: *I am lesse then all thy mercies, & then all thy truth, which thou hast shewed to thy seruant; for with my staffe came I ouer this Iordan, and now haue I gotten two bandes.*

Gen.32.10.

And to the Israelites Moses saith: *Hee humbled thee and made thee hungry, and fed thee with man which thou knowest not, neither did thy fathers know it, that he might teach thee, that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord doth a man liue* Deut.8.3.

And that the Iewes might bee perswaded that God alone is the fountaine of all good things, therfore we read it was commaunded vnto them to bring *of the first of all their fruites in a basket*, and professe that they had receiued them of the bountifulnesse and mercye of the Lord. Deut.26.2.3.

Finally by this argument *Paul* meant to take from the Gentiles al pretence of ignorance, prooving that *God neuer left himselfe without witnes, by doing good, giuing raine from heauen, and fruitfull seasons, filling our heartes with meat, and with gladnes, and that it is he, in whom we liue & moue, and haue our being.* Act.14.17. & 17.28.

Therefore it is out of all doubt that we must aske our bread of God alone, because it is he who of his meere liberality giueth & bestoweth it as well vpon rich as vpon poore. Moreouer to the confirmation of the former argument this other is added, that all our labour & watchfulnesse are vnprosperous, yea, and euen his owne giftes also, being good in themselues, are yet hurtfull to vs, vnlesse he powre his blessing vpon them. 1 Chron.29. 14.16.

For the earth being cursed for mans sake, which the Lord both in word pronounced, & in deed declareth, so often as hee sendeth vpon vs scarcitie, eyther by drouth, or by waters and haile, if at any time it yeeld corne and other thinges necessarie for life, there is no wise man but seeth that these thinges proceed not from mans trauaile, but from the speciall blessing of God: For heere that principle hath place properly: *Neither he that planteth is any thing, neither he that watreth, but God that giueth increase.* Gen.3.17. 1.Cor.3.7

Besides when the very strength of nourishing in bread is called the staffe of bread, and saide to bee of God, and the Lord (as the Scripture witnesseth) is he, who sendeth famine, and taketh away strength from such thinges as should nourish, maketh the earth fruitfull and barren: Ioel.2.14. Leu.26.26.27 Deut.28.38. Psal.105.16. & 107.34.

1. King. 8. 3. 1. King. 17. 1. hereof it followeth that it is God by whose power & prouidence, both the fruits come to ripenesse and serue men for their nourishment.

The same is most true in matters belonging both to common wealthes and families, wherupon saith the *Psalmist: Except the Lord build the house, their labor is lost that build it. Except the Lord keepe the Citie, the watchman waketh but in vaine. It is but lost labour, that ye rise vp earely and sit downe late, and eate the bread of carefulnesse.* Psal. 127. 1. 2.

The same point, that is, that men bestow their labour in vaine without God: Christ prooued to his disciples by one experience, who when they had wearied themselues all night and caught nothing, being commanded in his name to cast foorth the net, they inclosed such a multitude of fishes, that their net brake withall: giuing to vnderstand by this miracle, that all our labour dependeth of God, and that it is his onely blessing that maketh men rich. Luk. 5. 5. 6. Ioh. 21. 6

3 Which being so, and sith it is known by these testimonies, & examples, that it is God, who with a bountiful hand imparteth vnto vs the treasure of his goodnes and liberalitie: we were vnthankfull and vnworthy for whom he should do any thing, yea most vnworthie whome he should ridde out of the earth, vnlesse wee on the other side should acknowledge him, should loue & serue him, and forsaking all creatures should rest and put our trust in him alone. Prou. 10. 22.

The vse of this petition

For most men know that it is God indeede that feedeth, clotheth, & preserueth them, but they passe by this goodnesse of God with an vnthankefull minde, and neuer pray vnto God, neither giue thanks vnto him for the benefits receiued, whereas *Paul* saith, they *are sanctified by the word & by prayer:* wherupon we must gather that it is no better then an vncleane vsurping of all the gifts of God, if there bee wanting true knowledge and calling vppon the name of God, and that it is a beastelike kinde of eating, when men without any prayer squat them downe at table, and beeing well filled, burying all mention of God, snatch themselues awaie to other matters. 2. Tim. 4. 5.

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The Prophet sheweth vs a farre better example, saying: *All thinges trust in thee, O Lord, that thou shouldest giue them meate in due season.* Againe, *the eyes of all thinges trust in thee, O Lord, & thou giuest them their meate in due season.* Psal.104.27. & 145.15.

And Christ himselfe not without giuing thanks deuided bread vnto his disciples, and *Paul* in the shipp, when he had exhorted the rest to take meate, *when he had taken bread, gaue thanks vnto God in the sight of them all, & whē he had broken it, began to eate.* Ioh.6.11. Act.27.35.

And this truely is one vse of this petition: another consisteth in this, that whereas the world and the vnbeleeuers doe heape vp riches by right and by wrong: others impute it to their owne labour and trauell, whatsoeuer the bountifulnes of God hath bestowed vpon them: to conclude, the most parte of men trust in the vncertaintie of their riches: we contrariwise painefully following our vocation shold depend vpon God alone, trust in him alone, if riches encrease set our harts not vpon them, but vppon God, haue our trust reposed in him, who is our treasure, our strong tower, and our only refuge and Sanctuarie to flie vnto in prosperity & in aduersitie, remembring that most wise sentence of our chiefe Master: *For what will it profit a man, if he gaine the whole world, and loose his owne soule?* Againe, *Thou fool, this night will they fetch away thy soule from thee, and then whose shall those thinges be which thou hast gotten?* Mat.16.26. Luk.12.20

To this acknowledgement of Gods bountifulnes toward vs, & putting our whol trust in him alone, the Prophet calleth and pricketh vs forward by these most sweet verses: *Trust thou in the Lord and doe good, dwel in the land and feede by faith: Delight thou in the Lord, and he shal giue thee thine harts desire: Cast thy way vpon the Lord, & trust in him and he shall bring to passe, bringing forth thy righteousnes as the light, and thy iudgement as the noone day.* And *Cyprian* sayeth verie well, *For as much as all thinges are Gods, he that hath God shall want nothing, if himselfe be not wanting vnto God.* And Ierome to *Heliodorus*, *Faith feareth not famine.* Wherefore, as the Apostle writeth, let rich men hereby learne not *to be high minded, neither to trust* Psal.37.3.4. Cypr. de Orat. Dom.

in vncertaine riches, but in the liuing God, who giueth vnto vs all things aboundantly to inioy.

The false doctrine.

THe prophane worship of the Gentiles, is by this petition reproued, who in steade of the true God, and onely euerlasting fountaine of all good things, doe worship *Ceres* as the Goddesse of Corne, and *Baechus* as the author and inuentour of wine, and do sacrifice vnto them, or else ascribe vnto nature that which is chiefely and principally due to the authour of nature it selfe: of which errour thus writeth *Lactantius*: *The deliuering of good giftes made Ceres and Liber to be called Gods: I can proue that wine and corne were in vse among men, before Cœlum and Saturn were borne, but suppose they were inuented by them: can it seme a great matter to haue gathered corne, and by grinding it to haue taught mẽ how to make bread, or to haue pressed grapes gathered from the vines and to haue made wine, then to haue created and made to grow out of the earth the verie corne and vines themselues? Bee it that God hath left these thinges to bee found out by mans wit: yet can it not be but all must needes bee his, who hath both giuen wisedome to man to be able to finde out these things, and the things themselues to be found out.*

Lib. 1. de fals. Relig. cap. 18.

The Argument.

Because the conscience of sinne hindreth men in praying, by reason that the deuil suggesteth such thoughts: to the end wee might not be ouercome with these temptations, Christ woulde haue vs set against them, as a comfort, this petition of forgiuenes of sinnes.

Question.

51. Lords day

226. What is the fift petition?

Answere.

Forgiue vs our debtes, as we also forgiue our debters: that is for the blood of Christ impute not vnto vs most miserable sinners all our sinnes, & euen that corruption which as yet cleaueth vnto vs: as we also feele this testimonie of thy fauor in our hearts, that we haue a stedfast purpose from our harts to forgiue all that haue offended vs.

The Exposition.

TO the former petition for those thinges which are necessarie for the maintenance of the present life, Christ addeth in the next place a petition for a spirituall and heauenly benefite, to witte, forgiuenes of sinnes, where-

wherby man becommeth blessed both in life & in death: & therein he hath had regarde of our dulnes, that hee hath set in the former place that which is in worthines the latter, that by little and little he might lift vs vp to the other two petitions, which belong to the heauenly life.

Nowe whereas the Spirituall couenant which God made for the saluation of his Church standeth onely of these two parts: *I will write my lawes in their hearts, and I will be mercifull to their iniquities*, here Christ beginneth with forgiuenes of sinnes, as the most principall poynte, and anon will adioyne the second grace. Ier. 31. 33

And for the former part, which is forgiuenes of sinnes and the clause that goeth with it, to the end we may profitably vnderstand it, we must marke first, with what affection we must aske forgiuenes of sinnes at Gods hand, & why sinnes are called *debts*, also *our debts*, & why wee pray *they may be forgiuen vs*: 2. What forgiuenesse of sinnes is, & wherein it consisteth. 3 How we may be assured of it, namely when wee are ready to forgiue our neighbour, who is also in debt to vs, & what that meaneth: or if this diuision like you better, let it first be declared that all men are sinners, and therefore debters vnto God, secondly how we may bee freed from this debt, last of all how we may be assured that our sinnes are forgiuen vs: *Augustine* maketh two parts of this petition, *What we aske and what we ought to doe*. The diuision. Augustines diuision.

The grounde therefore of this petition, is the true knowledge and confession of our owne miserable estate before god, namely that we are wretched sinners & great debters vnto God, according as this vnhappy condition is set before vs to behold in the lawe of God, which is the booke of accounts & sheweth vs what we owe vnto God: for that is the meaninge of the wordes of the text, *vnto vs most miserable sinners, &c.* Deut. 27. 26. The vse of the law of God.

For this confession must needes goe before the asking of pardon, and to the end that we may with fruit cal vpon the Lorde, & with hope to be heard, we must humbly freely & frankely confesse, that we are cast away, & that we haue no comfort to our selues, that there is nothing founde in vs, and that whatsoeuer wee haue of our

corrupt nature, is subiect to euerlasting condemnation, & that our debts are more in number then sandes of the sea.

Luk. 5.31. To this Christ had respect, when hee saide: *The whole haue no neede of the Phisitian, but they that are sicke, I came not to call the righteous but sinners to repentance.*

Psal. 32.3.4.5. King *Dauid* doeth freely confesse as much, when hee saith of himselfe: *When I held my tongue, my bones consumed, & when I roared all the day (For thy hand is heauy vpon mee daye and night, & my moysture is turned into the drought of Sommer, Selah)*

Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I saide, I wil confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the iniquity of my sinne: Selah. Wherein he signifyeth, that he was greatly troubled & disquieted in minde, & that he could not obtaine forgiuenes of sinnes & be comforted, before hee had humbled himselfe in an vnfeined confession of them before God.

1 Ioh. 1.8. Whereupon saith *Iohn: If we say that wee haue no sinne, we deceiue our selues & there is no truth in vs, if wee confesse our sinnes he is faithfull and iust to forgiue vs our sinnes, & to clense vs from all our iniquitie:* meaning that there is no man that ought not to acknowledge himselfe to be a sinner, & to stand in neede of the fauour of God.

Now whereas Christ calleth sinnes debts, it is all to one effecte, namely the more to beate into vs, how necessarie this praier is for vs, for if hee had saide onely sinnes, it may be that would lesse affect vs, but when he calleth them debts, hee doth withall call to our minds the punishment, guiltinesse and bond, whereby wee are bound to indure present and euerlasting paines.

Why sinnes are called debts.

In this respect sinnes are called Spirituall debtes, because wee owe the punishmente of them, because they bind vs as guiltie & arrest vs as debters before the iudgement seat of God, yea they doe vtterly estrange vs from God: for so longe as our sinnes are imputed vnto vs as debtes, they are as a partition wall which keepe vs from hauing accesse vnto God, & as a cloud whereby his eyes are hindred that they cannot behold vs.

Esa. 59.1.

And

And that wee owe vnto God paines and puniſhment for ſinnes, appeareth hereby, that when God ſaid vnto *Adam: of the tree of good and euill ſee thou eat not*, he added immediatly, *what day ſoeuer thou eateſt thereof, thou ſhalt die the death:* But *Adam* tranſgreſſed this commaundement of God & did eat, wherfore both he & al mākind in him did forthwith owe a death vnto God. *Gen. 2. 16.*

Hereupon ſaith Paul: *By ſinne death entred into the world:* Againe: *The wages of ſinne is death:* And by the name of death in *Moſes* are vnderſtood all bodily & ſpiritual afflictions in this life, & euerlaſting paines after this life: whereof it followeth, that what man ſoeuer is a ſinner (& all men are ſinners except Chriſt alone) hee oweth vnto God all kind of puniſhmentes as well bodilie and preſent, as ſpirituall and euerlaſting, except there be a reconciliation made. *Rom. 5. 12. & 6. 23.*

What the name of death ſignifieth.

Now becauſe there are two kindes of ſinnes, the one actuall and the other originall, Chriſt containeth both vnder the name of *debts*, and ſo alſo that corruption where in wee were conceiued and borne, and which as it cleaueth vnto vs and is ſetled in vs, vntil we ſhalbe deliuered from the body of this death, whereof it is, that that is fulfilled which Paule ſaith: that *all haue ſinned & are depriued of the glorie of God, that euery mouth may be ſtopped & all the world be culpable before God.* Wherefore alſo they are called our ſinnes or debtes, becauſe they are of our ſelues and not of God according to that ſaying: *The deſtruction, or corruption is thine O Iſrael.*

A diuiſion of ſinne.

Pſal. 51. 7. Rom. 3. 19. 23. Oſe. 13. 9.

Laſt of all, Chriſt hath added the worde (*Vs*) thereby teaching that wee ought to bee no leſſe carefull for other mens, then for our owne ſaluation: For the heat of Chryſtian loue goeth further alſo, inſomuch that holye men ſeeme oftentimes to haue had more care of their neighbours, then of their owne ſaluation, as did Moſes & Paul.

Vs.

Exod. 32. 32. Rom. 9. 3.

2 This ground therefore being laid of our humbling before God, Chriſt teacheth howe wee may be deliuered from the guiltineſſe of our ſinnes & from the puniſhmēt, whereas wee are by no meanes able to ſatiſfie God our ſelues, to wit, by forgiuenes alone which is the pardon of gods free mercie, when he himſelfe doth freely croſſe out

2

What is meant

theſe

theſe debtes, that is, ſinnes, and imputeth not the puniſhment thereof vnto vs, taking no recompenſe at our handes, but of his owne mercy making ſatiſfaction to him ſelfe in Chriſt, who did deliuer himſelfe once for all for a recompenſe, and ſhed his blood for vs.

For the confirmation of this doctrine of free forgiueneſſe of ſinnes, theſe places following doe make: *Bleſſed is hee whoſe iniquitie is forgiuen, and whoſe ſinne is couered, bleſſed is the man to whom the Lord imputeth no ſinne & in whoſe Spirit there is no guile.*

Pſal. 32. 1. 2.

Againe: *Haue mercie vpon me O God accordinge to thy louing kindnes, according to the multitude of thy mercies doe away mine offences.*

Pſal. 51. 1.

And in another place: *Enter not into iudgement with thy ſeruant, for no man liuing ſhalbe iuſtified in thy ſight.*

Pſal. 143. 2.

Againe, *If thou O God marke our iniquities, O Lord who ſhalbe able to ſtand? but there is mercy with thee that thou maieſt be feared.*

Pſal. 130. 3.

And in the Goſpell Chriſt comforteth the man that was ſicke of the palſie ſaying: *Sonne be of good cheere, thy ſinnes are forgiuen thee.* Hee hath alſo notably ſhadowed out the benefits of forgiuenes of ſinnes by the parable of him that ought ten thouſand talents, to whom the Lord forgaue all his debt.

Mat 9. 2.
Mat. 18. 24.

Then by theſe teſtimonies it is manifeſt, that one onely hope of peace and fauour, and deliuerance from the puniſhment of ſinne doth ſhine vnto vs, to wit onely by pardon or forgiuenes of ſinnes, yet leaſt any man might thinke that it agreeth not with the righteouſnes of God, to forgiue our debtes freely, theſe contrarieties are verie well reconciled by this diſtinction: to wit, that in reſpect of our ſelues our ſinnes are freely forgiuen vs, for which Chriſt hath once for all made ful ſatisfaction vnto God, whoſe onely ranſome made for our ſinnes is imputed vnto vs, as if we our ſelues had perfourmed it, onely if we lay hold vpon Chriſt by faith, as hee is offered in the word, ſo apply him vnto our ſelues for our owne ſaluation. Hereof we gather the grieuouſnes and weight of ſinne which was ſo haynous, that it coulde not bee ranſomed, but by the death of the onely begotten Sonne

Chriſt is the Mediatour of forgiuenes of ſinnes.

of

of God, wherupon Christ himselfe saith: *For so God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting.* Iohn.3.16.

And Paul: *Whome God hath set forth to be a reconciliation through faith in his bloud, to declare his righteousnes by the forgiuenesse of sinnes.* Rom.3.24

Againe, *Hee that spared not his owne Sonne, but gaue him for vs all, how shall he not with him giue vs all things also?* Rom.8.12.

And Iohn: *He is the atonement for our sinnes.* And againe to the Colos. *In whome we haue redemption through his bloud, that is, forgiuenesse of sinnes.* Christ therefore is he for whose sake, through the mercy of God we are freed both from the guiltines and punishment of sinne. 1.Ioh.2.1. Col.1.14.

For as for that the faithfull are sometime punished euen after pardon obtained, these punishments serue them as exercises of their faith, obedience, and patience, and are fatherly chastnings, and examples, whereby we may learne that sinne doth indeede displease God, and that hee doth correct his children for their amendment, that their godlines may be exercised and tryed by such humilitie: hereupon saith Augustine.

That which thou sufferest, and for which thou lamentest is a medicine vnto thee, and no punishment, a chastisement, and no condemnation: doe not put from thee the whip, if thou wilt not be put frō the inheritance: although in the meane time it is true that the godly haue as well their sins, as the punishment of their sinnes so forgiuen them, that they nothing hinder them from attaining of life euerlasting.

3 Last of all, concerning the clause adioyned to this petition, *as we forgiue our debters*, it is not so to be vnderstoode, as if God had tyed his forgiuenesse to the desert, or recompence of our forgiuenesse: for by this meanes we should neuer attaine true forgiuenesse of our sinnes, because we neuer do perfectly forgiue our neighbour the iniurie hee hath done vnto vs: but this condition is added, first, as a testimonie of forgiuenesse, wherewith the Lord would succour the weakenesse of our faith, that we haue as certainely forgiuenesse of sinnes, as wee are certainely priuie to our selues that we do affoorde the same

3. The vse of the clause adioyned.

vnto

vnto others.

Luk.17,47. For he cannot but forgiue others, who is perſwaded in his heart by faith, that his owne ſinnes are forgiuen him, and neceſſarily with forgiueneſſe of ſinnes is ioyned true charitie and loue of our neighbour.

Who are our debters. Secondly the ſame profeſsion of forgiueneſſe toward our debters, is a ſincere ſignification of that ſtedfaſt purpoſe that we haue from our hart, to forgiue all that haue offended vs, and hurt vs in deede, word, or manner: for they are called our debters, not for money matters, but in regarde of ſome dutie.

Howbeit wee muſt make a difference betweene Gods forgiueneſſe and our forgiueneſſe: becauſe God alone and of his owne authoritie doth fauourably forgiue and remit ſinnes both to vs and to them alſo, who haue ſinned againſt him and againſt vs: but our forgiuenes is of our owne accord to lay downe anger, hatred, and deſire of reuenge, and willingly to burie the remembrance of injuries, euen then, when hee doth not deſire vs that hath offended vs: for here we ſpeake of the dutie of him that prayeth vnto the Lord, what hee ought to performe: ſo that they doe not forgiue their debters, who either keepe hatred in their heartes, or muſe about reuenge, or caſt by what occaſion to doe hurt: yea, they who thinke much to bee reconciled to their enemies, and to deſerue well at their handes by all kindes of dutie, and to reconcile themſelues vnto them: who in this prayer doe beſeech God not to forgiue vnto them ſelues forgiueneſſe of ſinnes: for they deſire him to doe by them, no otherwiſe then they doe by others: therefore they that are ſuch, what do they obtaine, but a moſt grieuous iudgement?

Mat.6.14. Which Chriſt alſo meant to ſhew in theſe words: *For if ye forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you: but if you doe not forgiue men their treſpaſſes, neither will your heauenly Father forgiue you your treſpaſſes.*

Alſo when hee ſpeaketh of the vnthankefull debter to whome his Lorde had ſhewed fauour, but he had denied the ſame to his fellowe making humble requeſt vn-

to him. whome his Lord thus speaketh to: *Thou euil ser-uant I forgaue thee all the debt, becauſe thou diddeſt praye me: Oughteſt not thou alſo to haue had compaſsion vpon thy fellow ſeruant, as I haue had compaſsion on thee? Then his Lord being angrie deliuered him to the Iaylor, vntil he ſhould pay all that he owed him:* and addeth, *Euen ſo alſo will my heauenly Father doe vnto you, vnleſſe you forgiue euery man his brother their treſpaſſes from the heart.*

The falſe doctrine

THe Puritanes of olde vnderſtoode not this petition as alſo the Anabaptiſtes at this day doe not, who imagine a Church here vpon earth without ſpot: for if it bee ſo, why did Chriſt commaunde his Diſciples to praye, *Forgiue vs Debtes?* For although the righteouſneſſe of God doeth in parte ſhine in the Saintes, yet ſo long as they are compaſſed with fleſh, they lye laden with ſinnes, ſo that there is none founde ſo pure, that needeth not the mercye of God, whereof if wee deſire to bee pertakers, wee muſt needes firſt feele and acknowledge our owne wretched eſtate: to which effect is that ſentence of Auguſtine: *Woe bee euen to the commendable life of men, if thou examine it without mercye.* Agreeable heereunto ſpake the Fathers of the Mileuitane Counſell, that the Church doth vſe this petition no leſſe truely then humbly: their wordes are theſe: *That ſaying of the righteous is both humble and true: Forgiue vs our debtes.*

Auguſt. de hareſ. cap. 38. See the falſe doctrine. *Quaeſt. 36.* of the Nouatians

Auguſt. lib 9. Conf. cap. 13.

Secondly, they alſo doe not attaine the meaning of this petition, who truſt that God may bee ſatisfied by their owne or other mens merites, and thinke that forgiueneſſe of ſinnes is weighed by theſe ſatisfactions: who not onely haue no parte of this free forgiueneſſe: but while they call vpon God after this manner, they doe nothing elſe but ſubſcribe to their owne inditement, and ſeale vp their owne condemnation by their owne teſtimonie: for they confeſſe that they are debters vntill they be acquitted by the benefite of forgiueneſſe, which notwithſtanding they receiue not, but rather refuſe it, while they thruſt vpon God their owne merites and ſatisfactions: for by this meanes they doe not intreate for mercye, but call for iudgement.

Laſt of all, ſeeing by debters are vnderſtoode alſo enemies, and they alſo muſt bee forgiuen, the Popiſh ſorte doe erroniouſlye ſay that that is a Councell and not a commaundement, and appertaineth onely to them, that haue bounde themſelues thereto by vowe.

The Arg. This petition is the ſecond parte of the ſpirituall couenant which God hath made for the

the ſaluation of his Church, for wee deſire in it that as hee hath forgiuen vs our ſinnes, ſo hee would vouchſafe to write his Law in our harts, that he would defend vs by the power of his Spirite, and ſuſtaine vs by his helpe, ſo that we may ſtand inuincible againſt all temptations.

52. Lords day.

Queſtion.

127. What is the ſixt petition?

Anſwere.

Lead vs not into temptation, but deliuer vs from euil: that is, for aſmuch as we are by nature ſo feeble & weake, that we are not able to ſtand, no not a moment of time, & our deadly enemies Sathan, the world, and our owne fleſh doe continually aſſaile vs: vpholde thou vs and ſtrengthen vs by the power of thy Spirit, that we faint not in this ſpiritual combat, but may ſo long ſtand againſt them, vntill at the laſt we obtaine a perfect victorie.

The Expoſition.

The deuiſion of the anſwer

IN the anſwere firſt is propounded the neceſſitie of this petition, by an argument taken from our owne weakneſſe compared with the power of ſo many enemies, as doe aſſaile and trouble vs. Secondly the petition it ſelfe, how we may get the vpper hand in ſo hard a combat, and how long & how conſtantly we muſt fight, is very well, and with great plainneſſe declared according to the meaning of Chriſt.

In the entrance of the anſwere, wee are to bee put in mind, that this petition hath beene deuided amiſſe by ſome into two partes, whereas by the matter it ſelfe appeareth to be but al lone, & the coherence of the words doth ſhew as much: for the word (*But*) which is put in the middle, bindeth the two members one with an other, ſo that the ſentence is thus reſolued: *Let vs not bee led into temptation, deliuer vs from euill.*

How neceſſarie this petition is for vs.

Nowe howe not without cauſe Chriſt would haue vs often repeate and dayly thinke vppon this petition, that is made plaine in the Catechiſme, by laying before vs the guiltineſſe of our owne weakeneſſe ſo long as we are

in this worlde: for thereto belong these wordes, *Forasmuch as we are by nature so feeble and weake.*

And that the matter is so, and that there is nothing more weake then man, so soone as he is left of the hand of God, wee haue many testimonies & examples thereof in Scripture: for thus saith the Prophet: *The Lord knoweth what wee are, hee considereth that wee are but dust.* And Christ: *Without me ye can doe nothing.* *Psal.* 103. 14. *Iob* 15. 5.

So Dauid, and Peter, and euen all the Apostles were examples of mans infirmitie, Dauid, when hauing a little rest from continuall warre, hee by and by fell into adulterie and defiled himselfe with wicked murther. Peter, when being afraide of a damsell he denyed Christ: the Apostles, when they forsooke their maister. *2. Sam.* 11. 4. *Mat.* 26. 16 *Mat.* 26. 70.

And if this befell them that were indued with so notable graces, what ought euery one of vs to thinke? Therefore whosoeuer we are that are guiltie of our owne weakenesse, let this be our prayer to God: *Leade vs not into temptation*: And surely if we should make comparison of the mightie power of our enemies with this our weakenesse, wee must needes confesse that there are very iust causes of this petition.

For among our enemies that striue to set vpon vs, Satan commeth in the first place a most deadly and most bitter enemie of God and man, and of our saluation, who because by all meanes he enuieth vs the benefite of forgiuenesse of sinnes, and therefore lyeth in waite on euery side to beate it out of our handes, we desire in this prayer to be armed against him, that wee may bee able manfully to resist him. Our first parents had trial of him, with the great losse of all mankind. Christ also had triall with him, and hauing had a long conflict with him, got the victorie of him: he droue king Dauid into that mind that of a pride he commanded the people of Israel to be numbred. From the traines & traps of this deadly enemy *Peter* warneth vs diligētly to beware: calling him the *deuil, the aduersary, the roring lion.* Of him *Christ* speaketh to Peter, & the rest of the Apostles: *Satan hath desired to winnow you, but I haue praied for thee, ỹ thy faith may not fail.* & in Mat. he calleth him a *tempter*, of his dispositiō, study Satan. 1 *Chron.* 21. 1 *Iob*, 1. 13. & 2. 7. 1 *Pet.* 5. 8. *Mat.* 26. 70. *Mat.* 4. 3.

and

and care: euen as Paul also saith, *least the tempter had tempted you*. And so to the Ephesians he prouideth vs of armour against this enemie, wherewith he may be able to put to flight both him and other our inuisible and spirituall enemies; to wit the onely armour of God.

1 Thes. 3. 5. Eph. 6. 12. 13. 14. 15. 16. 17

In the second place is set the worlde, that is, the wicked and confederate enemyes against God and his Church, whereof Christ speaketh: *I haue chosen you out of the worlde, therefore the world hateth you*. And Iohn *Therefore the world knoweth you not, because it knoweth not him*.

The flesh. Rom. 7. 23. Gal. 5. 17.

To this is added our flesh, which continually fighteth against vs: hereof saith Paule: *For I see another Lawe in my members, rebelling against the Law of my mind*. Again *The flesh lusteth against the Spirit*.

Diuers sorts of temptations.

From hence doe issue euill imaginations in the minde prouoking vs to transgresse the Lawe of God, which are also tentations: and not onely those, but thinges also of their owne nature not euill, oftentimes become temptations, and that by the cunninge of the Deuill when they are so beaten into our eyes, that by the sight of them we are drawen away, or turne aside from God, and these temptations are eyther on the right hande, as riches, power, honour, which oftentimes by their glittering shewe and appearance of good which they shew, doe make mens eyes dasell vpon them, and doe snare men with their flattering allurements: that being taken with such witchcraft, and drunken with such sweetnes they forget their God: or on the left hande, as pouertie reproches, contempt, afflictions, and other thinges of that sorte, by the sowrenesse and hardenesse whereof being offended, they are discouraged, cast away all affiance and hope, and at the last are vtterly estranged from God.

2 Part of the petition.

To both these temptations that he would not suffer vs to yeelde, that is it we pray vnto God for: but rather that by the power of his Spirite (which is euerlastinge God with the Father and the Sonne) hee would sustaine and vpholde vs, to the ende that by his strength we may stande stedfast against all the assaultes of our malicious

enemies

enemie, whatsoeuer imaginations and fansies he sende into our mindes: Secondly that whatsoeuer is offered to vs on eyther side, we may turne it to good, that is, that we may not be puffed vp with prosperity, nor cast down with aduersitie.

Wherby we easily vnderstand, what is ment by temptation, to wit, al wicked motions, which intice vs to sin, and allo what it is to bee led into temptation, to witt, by the iust iudgement of God for our vnthankefulnesse to be deliuered ouer as bondslaues to the Deuill, and to the lustes of our owne flesh, which haue dayly war with vs: and therefore that this is not Christes meaning, that wee should desire of God that we might feele no temptations at all, whereby it is greatly needefull for vs the more to bee stirred vp, iogged, and pricked, least wee should be drowned into a deepe drowsines: for not without cause did *Dauid* wish to be tryed: *Proue me O Lord and try me:* & not without cause doth the Lord trie his elect euery day, chastening them by euill report, pouertie, tribulations and other kindes of crosses: but God tempteth after one sort, and *Satan after another: Satan* to destroy, condemne, confounde, throw downe headlong: God by prouing his children to take triall of their sinceritie, & by exercising them to confirme their strēgth to mortifie, to scower, and as it were by fire to trie their flesh, which vnlesse it were in this sort kept vnder, would waxe wanton, and woulde take on out of measure: besides *Satan* setteth vpon vs vnarmed and vnprouided, to the intent hee may ouercome vs at vnawares: but God together with the temptation giueth the issue, to the end his children may patiently indure, whatsoeuer he sendeth vpon them.

What it is to be led into temptation. Christ would not haue vs pray to be deliuered altogether from temptations. *Psal.* 26.2. god tempteth his elect after one sort & Satan after another. *Gen.* 22.1. *Deut.* 8.2. *Deut.* 13.3. 1 *Cor.* 10.13. 2 *Pet.* 2.9

Therefore this prayer is to bee vnderstood of another kinde of temptation whereby God tempteth vs to our harme, and abuseth the helpe of *Satan*, to witte, whereof *Mathew* speaketh: *Watch and pray that yee enter not into temptation.* Wherefore that no such thing might fall vnto vs, Christ hath taught vs to pray, *Deliuer vs frō euill*, that is, from the Deuill and from sinne: As he him selfe prayed vnto his Father for his Disciples, when hee was

Mat. 26.4.

yet in the world with them: *I pray not that thou wouldest take them out of the world, but that thou wouldst keep them frō euil:* becauſe Satā is the very enemy that lieth in wait for our life; & is armed with ſinne for our deſtruction.

Ioh.17.15.

We haue neede of the grace of the ſpirit to be deliuered from euill.

And that we may be deliuered from euill, wee haue neede of a double grace of his ſpirite, one that may inwardely ſoften and bow our heartes, and direct them to the obedience of God, that in our continuall warfare, and hard conflicts we may obey God, which Chriſt promiſed vnto the Church ſaying, *I will write my lawes in their harts:* another that may make vs inconquerable as wel againſt all the traines & traps of *Satan*, as againſt his violent conflicts with vs, which Chriſt putteth vs in hope to obtaine by this prayer: for otherwiſe in vaine, or in mockerie he ſhould command vs to pray for that, which God is not ready to giue vnto vs his children.

Ier.31.33

Although in the meane time wee muſt diligently obſerue that this prayer contayneth more, then it ſeemeth at the firſt ſight: For if the Spirit of God bee our ſtrength to fight the combat with Satan, it is manifeſt that wee can not carrie away the victorie, before that being full of the holy Ghoſt, we haue put of all the infirmitie of the fleſh: therefore when we pray to bee deliuered from Satan, & from ſinne, we do withal pray to be inriched with new increaſe of the grace of God, vntill beeing fully repleniſhed with them, we triumph ouer all euill, and that is it, which at the end of the anſwere is ſaid: *Graunt that we may ſo long manfully reſiſt thē vntil at the laſt we obtain a perfect victory:* for becauſe wee haue a continuall combate, we muſt alſo continually pray and fight in certaine hope of victory, wherewith the Apoſtle comforteth the faithfull: *Now God the prince of peace ſhall tread Satan vnder your feet ſhortely.*

1 Theſſ.3.13. & 5.23. Rom.16.20

The falſe doctrine.

THe Romāiſts do indeed recite this praier, but indeed they put their truſt in the ſign of the croſſ & in the ſprinkling of holy water, & ſuch ſuperſtitions almoſt without number, thinking that by theſe they may bee deliuered from Satan: and no meruel if they doe ſo, ſeeing they are voide of the power and grace of the holy Ghoſt, which they refuſe and deſpiſe

ſpiſe: as alſo Monkes becauſe they withdraw themſelues from the reſorte of the people doe fallely thinke they are altogether free from ſuch temptations, and do perſwade the ignorant multitude, that they leade an Angelike life, whereas there is no man, be he neuer ſo holie, but ſometime ſtaggereth, and that conflict betweene the Spirit & the fleſhe in euery one of the faithfull doeth alwaies indure: Laſt of al, by this petition is ſtriken through that error of theirs of original ſinne to be clean blotted out after baptiſme: for if that were true, Satan coulde not leade vs into temptation, Iames beareth witneſſe to the contrary: *Euery one when he is tempted, is led away and ſnared of his owne concupiſcence.*

Original ſinne is falſely ſaide to bee blotted out in vs after Baptiſme *Con. Trid. Seſſ. Sect. 5.*

Iam. 1. 14.

Queſtion.

128. How doeſt thou conclude thy prayer?

Anſwere.

For thine is the kingdom, the power, & the glorie for euer, that is, we aske al theſe things at thy hand, becauſe thou being our king and almightie, art willing & able to giue vs al things & theſe things we therfore aske, to the end y by them all glory may redound not vnto vs, but vnto thy holy name.

The Expoſition.

THis concluſion and ſhutting vp of the whole prayer, ſeemeth to be taken out of the 1. *Chron.* 29. 11. where King Dauid giuing thanks vnto God ſaith, *Thine O Lord is greatnes & power, & glory, & eternity, & maieſty, yea all things that are in heauen & earth; thine O Iehoua is the kingdome, & thou liftest thy head ouer all.*

1. *Kin.* 19. 15.

15.

1 *Chron.* 29. 11

Whence the concluſion of the Lords praier is fetched.

Mat. 8. 31

And it containeth two things: Firſt the aſſuraunce of of our prayers: Secondly the end, or drift of our prayers, our affiaunce and faith is hereby aſſured and confirmed: Firſt that hee ſaieth: *Thine is the kingdome*, as *Iehoſaphat* the king ſaid before: *Thou ruleſt ouer all the kingdomes of the heathen.* Therfore if God be the King of kingdomes, and the kingdome belongeth vnto him, why ſhould we not beare a minde voide of care and vndiſmaide vnder his fatherly protection? and why ſhould we feare the deuill? who although he be called the prince of this world, yet is vnder this ſoueraigne King, and is conſtrayned to bee ſubiect to his rule, and to bee obedient to

Iob.1 his becke, and is not able to hurt hogs without his will,
ct.8.31. much lesse men, and much lesse the godly and faithfull and beloued children of God.

The second argument of our assurance is, that power also belongeth vnto him, which power is ascribed vnto him, least any man shoulde thinke his kingdome to bee weak: And God is after such a sort mightie, that he alone is truely called αὐτοκράτωρ, that is, mighty of himself, because he hath receiued ỹ his power and might frō none, but he is mighty of himselfe and by himself: secondly because whatsoeuer power is in the world, it proceedeth of him, as Christ said to Pilate: *Thou shouldest haue no power ouer me, vnles it were giuen thee from aboue.*

Psal. 121. 2. & 124. 8.

Iohn. 19. 11.

And so by these titles we are taught to haue our prayers more strengthned by the power & goodnes of God, then by anye trust in our selues or anye merites of our owne: hereupon saith the Scripture: *Whosoeuer beleeueth in him shall not be ashamed:* And Paul: *There is one Lord ouer all, rich toward all that call vpon him:* Againe: *But God is faithfull, who will not suffer you to bee tempted aboue that you are able, but will giue the issue together with the temptation, that ye may be able to beare it.*

Esa. 28. 16.
Rom. 10. 12.
2 Pet. 2. 9.
1 Cor. 10. 13.

The third title is *Glory*, whereby the Lord teacheth vs that this ought alwaies to be the end of our prayers, that Gods name may be glorified: so crieth the Prophet: *Not vnto vs O Lord, not vnto vs, but vnto thy name giue the glorie, for thy mercy, and for thy truthes sake.* And Christ, *Whatsoeuer you shall aske in my name, I will doe it, that the Father may be glorified in the Sonne.*

Psal. 115. 1.
Iohn. 14. 13.
Ier. 33. 9.

Last of all, that which is aded (*for euer*) signifieth the continuance of all these, and is set against mans power and glorie: for men also haue their kingdome and power, but it is not such as God is: they being to day in honour, are to morrowe, as grasse in the fielde, or doe wither euery moment: But Gods glorie is without end, beyond all time, in the euerlasting periode of al worldes: wherefore he onely ought truely to be called vpon, that we may obtaine true and heauenly gifts.

Esa 41. 6
Psal. 141. 13

Question.

129. What meaneth the last word, Amen?

Answere

Answere.

That the matter is certen and out of doubt: for my prayer is much more certenly heard of God, then I in mine owne heart do feele that I desire it with all my hart.

The Exposition.

THe worde *Amen*, which Ierome calleth the seale of the Lordes praier, is an Hebrue worde, & the Catechist doth very well expound it to signifie, that the matter is certen & out of doubt: & which we doe assent vnto, & beleeue so to bee, trusting to the trueth of Gods word: whereupon in Deut. at the end of euery curse against the transgressours of the lawe, the people was commaunded to say *Amen*, that is, so it is, or this shalbe a trueth that he shalbe accursed whosoeuer transgresseth one of these commandements. *Ierom. in cap. 6. Mat. Psal. 41. ver. vlt. 1. Chr. 17. 23 Deut. 26. 16 Amen* an Hebrew word

So for this prayer, when wee haue recited it in faith wee are taught that it is much more certaynly hearde of God then we in our owne heart doe feele that wee desire it with all our hearte: which although it seeme to be a thing against reason, & contrary to common opinion, because euery mans owne prayer and desire is best knowne to himselfe, yet is there nothinge more certen and true then it is.

For this account we must make, that Gods promises are most certen and true: and on the other side, that our faith is vnperfite, & that we doe oftentimes wrestle with our owne vnbeliefe: whereof it is that we ought not to bee ashamed to say with that poore soule in the Gospell *I beleeue Lord, help mine vnbeliefe.* *Marke 9. 24*

Therefore here it will be needful that we know aright both our selues and the Sonne of God, and denying our selues doe certenly hope, that for Christes sake wee shall obtain any of Gods benefites, according to his own promise: *Verily, verily, I say vnto you, what soeuer you shall aske the Father in my name, he will giue it vnto you.* Whereupon saith Paule: *For all the promises of God are in him, yea, and are in him Amen, to the glorie of God through vs:* And againe: *If we be vnfaithfull, yet he abideth faithfull & cannot deny himselfe.* *Ioh. 16. 23* *2. Cor. 1. 20.* *2 Tim. 2. 13*

FINIS.

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